





A  
PARAPHRASE  
WITH  
NOTES  
ON THE  
EPISTLE  
TO THE  
ROMANS.

To which is prefix'd

A KEY to the Apostolic Writings, or an ESSAY to  
explain the GOSPEL SCHEME, and the Principal  
*Words and Phrases* the *Apostles* have used in describing it.

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By JOHN TAYLOR,  
Minister of the GOSPEL in NORWICH.

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PSALM XCII. 4, 5. *Thou, LORD, hast made me glad through thy Work: I  
will triumph in the Works of thy Hands. O LORD, how great are thy Works  
and thy Thoughts are very deep.*

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The THIRD EDITION.

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L O N D O N: .

Printed and Sold by J. WAUGH and W. FENNER, at the *Turk's  
Head in Lombard-Street.*

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M D C C L I V.







TO THE  
SOCIETY OF CHRISTIANS  
IN THE  
CITY of NORWICH,

Whom I serve in the Gospel of our LORD *JESUS CHRIST*,  
Grace, Mercy and Peace from GOD, our FATHER, and  
from the LORD *JESUS CHRIST*.

*BELoved,*



It is my Honour and Pleasure, as well as Duty, to serve you in the Gospel of our Lord *Jesus Christ*: And your kind Acceptance, and due Improvement of my honest and well intended Labours is the greatest Encouragement I desire. Your Affections and friendly Regards are, in Effect, the whole World to me: And it is my Ambition to purchase them, only by such worthy Actions, and honourable Discharge of Duty, as deserve a just and solid Esteem.

TOO many, I fear, have but imperfect uncertain Notions of Christianity: But I would gladly give you such a View of the Gospel Scheme, as may establish you in the Faith of *Jesus Christ* upon the most just and solid Grounds; and

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such a deep Sense of the Love of God in Him, as may form and fix every good Principle in the Mind, productive of all Righteousness in the Conversation.

WITH this only View, the Book before you was written; and it was originally designed for your Service alone. For which Reason, and as it is the Work of One, whose Character and Conversation you are well acquainted with; who ardently desires your spiritual Improvement, in order to your eternal Felicity; and who, for a considerable Time, has laboured among you for your common Good, it is my very earnest and particular Request, that you would, and my Hope that you will, read and study it carefully.

WE may not indulge our own Conceits in Matters of Revelation. Every Point, advanced as Christian Doctrine, ought to be found in Scripture, and explained by Scripture, strictly regarding the Principles there taught, and the established Sense of Phrases there used. And it is the Design of this Essay, setting aside all human Schemes, and my own Imagination, to give you the true Scheme of Christianity, collected immediately from that pure Fountain, carefully comparing one Part with another; that your Faith, Hope, and Joy may stand, not upon the Wisdom of Man, but upon the firm and immoveable Foundation of the Word of God.

I CAN truly say, I have taken great Care to go every where upon good and sure Grounds. I have not affected Novelty, nor inserted any one single Sentiment, merely because new and plausible; but because I am persuaded it is the true and real, or the most probable Sense, of Revelation.

AND

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AND yet I think it my Duty to advise you, to read what I have writ with proper Caution; for after all the Care and Pains I have taken to see and shew the Truth, I dare not pretend to be free from all Mistakes. The Apostles were inspired, and infallible Writers, but we are none of us either inspired, or infallible Interpreters. Nor is it necessary we should. In the Works of Creation, God has so clearly shewn his eternal Godhead, Wisdom, Goodness, and Power, that they, who do not see and acknowledge them, are inexcusable; and many able and ingenious Hands have been well and successfully employed in searching into, and explaining the various Appearances and Productions in the Natural World. But who ever pretended to penetrate into all the Recesses of Nature, or to give a perfect unerring Account of all her Appearances? Even so, the Holy Scriptures do give us such a true, clear, and full Account of the Divine Dispensations, and of the Way to eternal Life, that every one, who is willing to understand, may very clearly and certainly see what is sufficient to guide him to Salvation. And it is the Duty of such as have Knowledge and Learning, to dig in those sacred Mines; and to endeavour, as they are able, to bring into clearer Light the rich Treasures, which may have been hidden through the Ignorance, Error, and Superstition of foregoing Ages. And several worthy and learned Pens have been happily employed in this useful and necessary Work. But who will presume to say, he has in *every* Instance brought forth the pure and precious Metal, without any Mixture of Dross? The Pretences of the Church of *Rome* to Infallibility, are proved by their own different Sects and Sentiments, and by many of their Tenets, which are either without any Ground in Scripture, or directly contrary to it, to be manifestly false and arrogant. Nor is the Perfection of Knowledge, or Infallibility of Sentiment, need-  
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ful to our Salvation. For while we every one of us seriously endeavour to find the Truth, and to be governed by it, whatever the Quantity of Knowledge, or Certainty of Persuasion be, to which we attain, we do all that is in our Power, and all that God requires of us ; nor can we be destitute of that Faith, which is necessary to Salvation. So far as we *truly* follow the Scriptures, we are infallibly sure we are in the Right : And so far as we *honestly* and *sincerely* endeavour to follow them, we are infallibly sure of God's Acceptance. But none of us have Dominion over the Faith of our Fellow-Christians and Servants ; nor must any one pretend to set up for Master in *Christ's* School. *Christ* alone is our Master and Lord ; and we ought not, as indeed, justly, we cannot, substitute any supposed infallible Guide in his Place.

I ONLY profess, to point at the Light shining in Revelation. It is to that Light, and not to me, you are to turn your Eyes. Indeed, I am persuaded, that in the principal Parts and general Scheme of the Gospel, I am not mistaken. However, it is incumbent upon you, not implicitly to swallow every Thing I advance ; but to examine carefully, whether it be well grounded upon the Word of God.

I HAVE endeavoured to make every Thing easy and intelligible. But he, who has been much in perusing the Apostolic Writings, is best prepared to apprehend what is here advanced. And when a Person has digested, and made familiar, the Phrases and Sentiments here explained, he will reap but little Fruit, if he doth not immediately apply himself to reading the *Acts* and *Epistles*. To give a clear Understanding of them, in particular, is the Design of what is here offered ; and therefore the careful Reading of them,  
should

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Should succeed the Perusal of this. And if both were read alternately, first the one, and then the other, I am persuaded such an Exercise would turn to good Account. But a Person little versed in the Apostolic Writings, can be no competent Judge of what I have done; and he, who doth not apply what he here learns, to his Assistance in studying them, will receive less Benefit from it.

ABOVE all, we should remember; that a vain worldly, sensual Mind is in no Condition to see, or relish the Truth as it is in *Jesus*: Nor can any Explications force Knowledge upon those that are not willing to understand. The Love of Truth, Purity of Mind, and patient Application, are necessary on your Part; and I am persuaded will render the principal Things plain, and give you the Pleasure of seeing the Truth clearly in several Points, hitherto reckoned very dark and abstruse.

YOU will not, indeed, be able to form a compleat Judgment upon some of the Criticisms. Yet you should not therefore forbear to read them; because you will meet with several useful Observations, which lie within the Reach of such as are not acquainted with the learned Languages.

IT should never be forgot, that to spend one's Time even in commenting and speculating upon the Sacred Writings, if we do not imbibe the Principles they teach, lay them to Heart, and reduce them to Practice, amounts to no more, than diverting one's self with any common Amusement. St. *Paul* was ravished with the Charms of the Gospel; he felt its Power and Efficacy upon his own Heart; it raised him, in the brightest Views of Glory, Honour and Immortality, far above all earthly Things. And we then under-  
stand

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stand the Gospel to Purpose, when in the same Manner it works upon every Spring of Action within us.

IT is your Honour and Happiness, that you have always been a peaceable People. You scorn to practise the unchristian Methods of some, who, to support a favourite Sentiment, foment Heats, Animosities, and Divisions, and discourage Men of Probity and Learning. You allow your Ministers to read the Bible, and to speak what they find there. You profess universal Charity and Good-will to all your Brethren in *Christ*, and to all Mankind. These are noble Principles; and I hope you will never relinquish them. Give your Catholicism its proper Worth, by improving in sound Knowledge; and guard it with Resolution. Reject all slavish, narrow Principles with Disdain. Neither lift yourselves, nor be prest into the Service of any Sect or Party whatsoever. Be only *Christians*; and follow only God and Truth.

YOU know, your Congregation stands upon no other Ground, but that Catholic One, which the Apostle, in his Epistle to the *Romans*, asserts, and demonstrates, to be the only, and the sufficient Foundation of a Right to a Place in the Church and Kingdom of God, FAITH IN *JESUS CHRIST*. You may rest fully satisfied that you are a true Church, built upon the Foundation of the Apostles and Prophets, whereof *Christ Jesus* is the chief Corner-stone. And you have, therefore, the best Reason in the World for adhering steadily to the Cause you have espoused, the Cause of Christian Liberty, which at once settles your Profession upon an infallible Bottom, rejects all human Impositions, and at the same Time, comprehends, and cordially receives, all who are of the Faith of the Son of God.

I HOPE

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I HOPE I need not warn you against Popery, that monstrous, and most audacious Corruption of the purest and brightest Dispensation of Religion. *Romish* Agents are busy amongst us, deluding, *with all Deceivableness of Unrighteousness*, the Weak and Ignorant, who do not see the Falshood of their Assertions, presumptuously backed with the Terror of eternal Damnation. This astonishing Apostacy is plainly foretold, *2 Thes. ii. 1,--12. 1 Tim. iv. 1,--5.* also in the Prophet *Daniel*, and at large in the *Revelation*. And this Idolatrous Church, the Mother of Harlots, we know, shall be *consumed by the Spirit of the Mouth of the Lord, and destroyed by the Brightness of His Coming*. And his Voice to us, in the mean time, is, *Come out of her, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues*, Rev. xviii. 4.

BUT you are not without Danger from another Quarter. Some, and not a few in our Land, with unnatural Eagerness and Pleasure, set themselves openly to disparage and disprove the *Christian* Revelation. But where shall we find eternal Life, but in that Revelation? Will it be said, that the Light of Nature discovers it? That Light doth discover, indeed, to those that attend to it, a future World: But doth it discover Immortality, or eternal Life? By no means. Doth it shew how we shall reach Immortality? It may be said, in the Practice of Virtue. But who can say, he hath performed a Virtue, that, in the Estimate of his own Reason, will entitle him to it? Who can pretend to have so behaved, as to deserve any one Blessing from God's Hands? Is it not evident, that the best Virtue, any Man performs, needs the Relief of Grace and Mercy? And where is that Grace and Mercy revealed, but in the Gospel? The Gospel alone discovers and ensures Immortality; or re-

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veals the Grace which expressly gives it, the Ground upon which this Grace stands, the End for which it is given, and the Means by which we may obtain it. And can the full Persuasion and View of immortal Honour and Glory be esteemed a Trifle? A little light Dust, to be blown away with every Blast of ignorant and profane Breath? The Gospel is good News from Heaven; Pardon and eternal Life promised to a sinful World. And can any be so infatuated as to wish its heavenly Light and Hopes at once extinguished, and the Darknefs of *Paganism* restored among the Nations? Doth not *Nature* itself teach us to be thankful for superior Blessings, and to turn our Eyes to the brightest Views and clearest Prospects of Happiness? If the Universal Father is pleased to bestow upon us singular Favours, is it not most unnatural and wicked to despise and reject them? Such is the Glory and Excellence, such the delightful Prospects of the Gospel, that, instead of caviling and opposing, methinks the proper and only Concern of every Mind should be to seek out Evidence, and all possible Means to establish its Truth.

VALUE the Word of God as your richest Treasure, and the only Fund of true and perfect religious Knowledge, Comfort, and Joy. Read it over diligently, and treasure it up in your Minds, as a Rule of Life; then you will experience its Power and Excellency. Forake not the Assembling of yourselves together; with Readiness of Mind embrace any Opportunity of joining a Society which worships God in Spirit and Truth, as Part of his Family, as the Heirs of the Grace of Life, in Hope of being joined in a little Time to the blessed Society of the Angels above. Live in Love and Goodness to all Men, and especially to one another. Be instant, and fervent in Prayer; make Conscience of Family and Closet Devotion. Keep your  
Hearts



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Hearts and Views above this World; daily look, and prepare for, the Coming of our Lord. And *that your Love may abound yet more and more, in Knowledge and in all Judgment; that ye may approve those Things which are excellent; that ye may be sincere and without Offence till the Day of Christ, being filled with the Fruits of Righteousness, which are by Jesus Christ, unto the Glory and Praise of God,* is the unfeigned Wish of your faithful Servant for the Sake of *Jesus*.

JOHN TAYLOR.





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A  
K E Y  
TO THE  
APOSTOLIC WRITINGS,  
OR AN

ESSAY to explain the GOSPEL SCHEME, and the  
Principal *Words* and *Phrases* the *Apostles* have used in  
describing it.

2

TABLE 2




# A K E Y, &c.

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## C H A P. I.

### *The Original and Nature of the Jewish Constitution of Religion.*

1.  O D, the *FATHER* of the Universe, who has exercised his boundless Wisdom, Power and Goodness in producing various Beings of different Capacities; who created the Earth, and appointed divers Climates, Soils and Situations in it, hath from the Beginning of the World introduced several Schemes and Dispensations, for promoting the Virtue and Happiness of his rational Creatures, for curing their Corruption, and preserving among them the Knowledge and Worship of himself, the true god, the Possessor of all Being, and the Fountain of all Good. \*

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I.

2. IN Pursuance of this grand and gracious Design, when, about four hundred Years after the Flood, (which seems in a good Measure to have removed the Violence and Rapine that had raged among the Antediluvians,) the Generality of Mankind were fallen into Idolatry, (a Vice which in those Times made its first Appearance in the World,) and served *other Gods*, thereby renouncing Allegiance to the One God, the Maker and Governor of Heaven and Earth, He, to counteract this new and prevailing Corruption, was pleased in his infinite Wisdom, to select one Family of the Earth, to be a Repository of true Knowledge, and the Pattern of Obedience and Reward among the Nations.

\* We do not know how God can exercise his Perfections towards his Creatures, when he has brought them into Being, otherwise, than in placing them in various Relations and Subordinations to each other, in devising and conducting proper Dispensations, according to different and changing Circumstances, in order to excite and increase the Virtue of moral Agents, and in providing suitable Happiness for the Worthy, and Punishments for the Wicked.

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I.

Nations. That as Mankind were propagated, and Idolatry took its Rise, and was dispersed from one Part of the World into various Countries, so also the Knowledge, Worship and Obedience of the true GOD might be propagated and spread from nearly the same Quarter; or however from those Parts, which then were most famous and distinguished. To this Family he particularly revealed himself, visited them with several public and remarkable Dispensations of Providence; and at last formed them into a Nation, under his special Protection, and governed them by Laws delivered from himself, placing them in the open View of the World, first in Egypt, and afterwards in the Land of Canaan.

3. THE Head, or Root of this Family, was *Abraham*, the Son of *Terah*; who lived in *Ur* of the *Chaldees*, beyond *Euphrates*. His Family was infected with the common Contagion of Idolatry; as appears from *Joshua* xxiv. 2, 3, *And Joshua said unto all the People, thus saith the Lord God of Israel, your Fathers dwell on the other Side of the Flood [or River Euphrates] in old Time, even Terah the Father of Abraham, and the Father of Nachor: And they served other Gods. And I took your Father Abraham from the other Side of the Flood, &c.* Here *Maimonides*, the learned Jew, \* owns it is implied, that *Abraham* the Son of an idolatrous Father was bred up in Idolatry. For having Occasion to mention these Words of *Joshua*, he makes this pathetic Reflection upon them. "How great is the Benefit we receive from these Precepts, which have freed us from such a grand Error, in which our Father was educated; and converted us to the true Belief of God; by teaching us that he created all Things; and that he is to be worshipped, and loved, and feared, and he only, &c." And the Apostle *Paul* intimates as much, *Rom. iv. 3, 4, 5, For what saith the Scripture? ABRAHAM believed God, and it was counted unto him for Righteousness. Now to him that worketh, is the Reward not reckoned of Grace, but of Debt. But to him that worketh not, but believeth on him that justifieth the UNGODLY, his Faith is counted for Righteousness.* *Abraham* is the Person he is discoursing about, and he plainly hints, tho' he did not care to speak out, that even *Abraham* was chargeable with not paying due Reverence and Worship to God; as the Word *ΑΞΕΒΗΣ*, which we render *Ungodly*, properly imports.

4. BUT, tho' *Abraham* had been an Idolater, God was pleased, in his infinite Wisdom and Goodness, to single him out to be the Head, or Root of that Family and Nation, which he intended to separate to himself from the rest of Mankind, for the forementioned Purposes. Accordingly he appeared to him in his Native Country, and ordered him to leave it, and his idolatrous Kindred, and to remove into a distant Land, to which he would direct and conduct him; declaring at the same time his Covenant, or Grant of Mercy, to him, in these Words, *Gen. xii. 1, 2, 3. I will make of thee a great Nation, and I will bless thee, and make thy Name great; and thou shalt be a Blessing. And I will bless them that bless thee, and curse him that curseth thee: And in thee shall all Families of the Earth be blessed.* So certainly did God make himself known to *Abraham*, that he was satisfied this was a Revelation from the one true God, and that it was his Duty to pay an implicit Obedience to it. Accordingly upon the Foot of this Faith, he went out, though he did not know whither he was to go. The same Covenant, or Promise of Blessings, God afterwards at sundry Times repeated: Particularly, *Gen. xv. 5, And the Lord brought him forth abroad, and said,*

\* *Patrick's Commentary upon Josh. xxiv. 3.*

said, Look now towards Heaven, and tell the Stars, if thou be able to number them: And he said unto him, So shall thy Seed be. Here again, he believed in the LORD; and he counted it to him for RIGHTEOUSNESS. Also Gen. xvii. 1,—8, he repeats and establisheth the same Covenant for an everlasting Covenant, to be a God unto him and his Seed after him; promising them the Land of Canaan for an everlasting Possession; and appointing Circumcision, as a perpetual Token of the Certainty and Perpetuity of this Covenant. Thus Abraham was taken into God's Covenant, and became intitled to the Blessings it conveyed; not because he was not chargeable before God with Impiety, Irreligion and Idolatry; but because God, on his Part, freely forgave his prior Transgressions, and because Abraham, on his Part, believed in the Power and Goodness of God: Without which Belief, or Persuasion, that God was both true, and able to perform what he had promised, he could have paid no Regard to the Divine Manifestations; and consequently, must have been rejected, as a Person altogether improper to be the Head of that Family, which God intended to set apart to himself.

5. AND as Abraham, so likewise his Seed, or Posterity, were at the same Time, and before they had a Being, taken into God's Covenant, and intitled to the Blessings of it. (Gen. xvii. 7, *I will establish my Covenant between me and thee, and thy Seed after thee, &c.*) Not all his Posterity, but only those whom God intended in the Promise; namely, first the Nation of the Jews, who hereby became particularly related to God, and invested in sundry invaluable Privileges; and after them the believing Gentiles, who were reckoned the Children of Abraham, as they should believe in God as Abraham did. But more of this hereafter.

6. FOR about 215 Years, from the Time God ordered Abraham to leave his native Country, he and his Son Isaac, and Grand-son Jacob, sojourned in the Land of Canaan, under the special Protection of Heaven, till infinite Wisdom thought fit to send the Family into Egypt, the then Head-Quarters of Idolatry, with a Design they should there increase into a Nation; and there, notwithstanding the cruel Oppression they long groaned under, they multiplied to a surprizing Number. At length God delivered them from the Servitude of Egypt, by the most dreadful Displays of his Almighty Power; whereby he demonstrated himself to be the One true God, in a signal and compleat Triumph over Idols, even in their Metropolis, and in a Country of Fame and Eminence among all the Nations round about. Thus freed from the vilest Bondage, God formed them into a Kingdom, of which he himself was King; gave them a Revelation of his Nature and Will; instituted sundry Ordinances of Worship; taught them the Way of Truth and Life; set before them various Motives to Duty, promising singular Blessings to their Obedience and Fidelity, and threatening Disobedience and Apostacy, or Revolt from his Government, with very heavy Judgments; especially that of being expelled from the Land of Canaan, and scattered among all People, from the one End of the Earth unto the other, in a wretched, persecuted State. Deut. xxviii. 63,—68. Lev. xxvi. 3, 4, &c. 33. Having settled their Constitution, he led them thro' the Wilderness, where he disciplined them for forty Years together; made all Opposition fall before them; and at last brought them to the promised Land.

7. HERE I may observe, that God did not choose the Israelites out of any partial Regard to that Nation; nor because they were better than other People, (Deut. ix. 4, 5.) and would always observe his Laws. It is plain he knew

CHAP. I. the contrary. (*Deut. xxxi. 29. xxxii. 5, 6, 15.*) It was indeed with great Propriety, that among other Advantages he gave them also that, of being descended from Progenitors illustrious for Piety and Virtue; and that he grounded the extraordinary Favours they enjoyed upon *Abraham's* Faith and Obedience, *Gen. xxii. 16, 17, 18.* But it was not out of Regard to the moral Character of the *Jewish* Nation that God chose them, [57]\* any other Nation would have served as well on that Account; but as he thought fit to select one Nation of the World, he selected them out of Respect to the Piety and Virtue of their Ancestors, *Exod. iii. 15. vi. 3, 4, 5. Deut. iv. 37.*

8. It should also be carefully observed; that God selected the *Israelitish* Nation and manifested himself to them by various Displays of his Power and Goodness, not principally for their own Sakes, to make them a happy and flourishing People; but to be subservient to his own high and great Designs with Regard to all Mankind. And we shall entertain a very wrong, low and narrow Idea of this select Nation, and of the Dispensations of God towards it, if we do not consider it as a Beacon, or a Light set upon a Hill; as raised up to be a public Voucher of the Being and Providence of God, and of the Truth of the Revelation delivered to them, in all Ages, and in all Parts of the World: And consequently, that the Divine Scheme, in relation to the *Jewish* Polity, had Reference to other People, and even to us at this Day, as well as to the *Jews* themselves. [75] And the Situation of this Nation, lying upon the Borders of *Asia, Europe* and *Africa*, was very convenient for such a general Purpose.

9. It is further observable; that this Scheme was wisely calculated to answer great Ends under all Events. If this Nation continued *obedient*, their visible Prosperity, under the Guardianship of an extraordinary Providence, would be a very proper and extensive Instruction to the Nations of the Earth. And, no doubt, so far as they were obedient, and favoured with the signal Interposals of the Divine Power, their Case was very useful to their Neighbours. On the other hand; if they were *disobedient*, then their Calamities, and especially their Dispersions, would nearly answer the same Purpose; by spreading the Knowledge of the true God, and of Revelation, in the Countries, where before they were not known. And so wisely was this Scheme laid at first, with Regard to the Laws of the Nation both Civil and Religious, and so carefully has it all along been conducted by the Divine Providence, that it still holds good, even at this Day, full 3600 Years from the Time, when it first took Place, and is still of public Use for confirming the Truth of Revelation. I mean, not only as the Christian Profession, spread over a great Part of the World, has grown out of this Scheme, but as the *Jews* themselves, in Virtue thereof, after a Dispersion of about 1700 Years, over all the Face of the Earth, every where in a State of Ignominy and Contempt, have, notwithstanding, subsisted in great Numbers DISTINCT and SEPARATE from all other Nations. This seems to me a standing Miracle: Nor can I assign it to any other Cause but the Will and extraordinary Interposals of Heaven, when I consider; that, of all the famous Nations of the World, who might have been distinguished from others with great Advantage, and the most illustrious Marks of Honour and Renown; as the *Assyrians, Persians, Macedonians, Romans*, who all in their Turns, held the  
Empire

\* Wherever any Number is included in Brackets, thus [57], it refers to the Paragraph marked with the same Number in this here KEY; and to no other Part of the Book.



Empire of the World, and were, with great Ambition, the Lords of Mankind, yet *these*, even in their own Countries, the Seat of their ancient Glory, are quite dissolved, and sunk into the Body of Mankind: Nor is there a Person upon Earth can boast he is descended from those renowned, and imperial Ancestors. Whereas a small Nation, generally despised, and which was, both by *Pagans* and pretended *Christians*, for many Ages, harrassed, persecuted, butchered and distressed, as the most detestable of all People upon the Face of the Earth; \*\* and which, therefore, one would imagine, every Soul that belonged to it, should have gladly disowned, and have been willing the odious Name should be entirely extinguished; yet, I say, this hated Nation has continued in a body quite *distinct* and *separate* from all other People; even in a State of Dispersion, and grievous Persecution, for about 1700 Years; agreeably to the Prediction, *Isai.* xlv. 28. *I will make a full End of all the Nations whither I have driven thee, but I will not make a full End of thee.* This demonstrates, that the Wisdom, which so formed them into a peculiar Body, and the Providence, which has so preserved them, that they have, almost ever since the *Deluge*, subsisted in a State divided from the rest of Mankind, and are still likely to do so, is not *Human*, but *Divine*. For no Human Wisdom or Power could form, or however could execute, such a vast, extensive Design. Thus the very Being of the *Jews*, in their present Circumstances, is a standing, public Proof of the Truth of Revelation; at least as far as the Call of *Abraham*: And also is a fair and manifest Pledge of the great Event foretold in the Prophetic Writings; when *Babylon* shall fall, *the Fulness of the Gentiles come*, and all *Israel* be saved, and, I suppose, return to their own Land again. For their being so wonderfully preserved, in a distinct Body, I make no Question, points to their Restoration predicted particularly by *St. Paul*, *Rom.* xi. 12, 15, 25. to 33.\* But to Return.

\*\* According to the Prophecy of *Moses*, *Deut.* xxviii. 63, &c. See *Dr. Patrick's* Commentary upon that Place.

\* Since I wrote this there has been published Three Discourses, under the Title of *The Circumstances of the Jewish People an Argument for the Truth of the Christian Religion*, by the Learned and Judicious *Dr. N. Lardner*, which I think well worth perusing.

## C H A P. II.

*The particular Honours and Privileges of the Jewish Nation, while they were the peculiar People of God, and the Terms signifying those Honours, &c. explained.*

## C H A P. II.

**T**HE Nature and Dignity of the foregoing Scheme, and the State and Privileges of the *Jewish Nation*, will be better understood, if we carefully observe the particular Phrases by which their Relation to God, and his Favours to them, are expressed in Scripture. And,

11. I. As God, in his infinite Wisdom and Goodness, was pleased to prefer them before any other Nation, and to single them out for the Purposes of Revelation, and preserving the Knowledge, Worship and Obedience of the true God, God is said to *CHOOSE* them, and they are represented as his *CHOSEN*, or *ELECT* People: Deut. iv. 37. vii. 6. x. 15, *The Lord had a Delight in thy Fathers,—and he chose their Seed after them, even you above all People.* 1 Kings iii. 8, *Thy Servant is in the Midst of thy People which thou hast CHOSEN, a great People that cannot be numbered.* 1 Chron. xvi. 13, *O ye Seed of Israel his Servant, ye Children of Jacob his CHOSEN Ones.* Psal. cv. 6. xxxiii. 12, *Blessed is the Nation, whose God is the Lord: And the People whom he hath CHOSEN for his own Inheritance.* cv. 43. cvi. 5, *That I may see the Good of thy CHOSEN, or ELECT, that I may rejoice in the Gladness of thy Nation.* cxxxv. 4. Isai. xli. 8, 9, xliii. 20. xlv. 1, 2. xlv. 4, *For Jacob my Servant's Sake, and Israel mine ELECT, I have even called thee by thy Name.* Ezek. xx. 5, *Thus saith the Lord, In the Day when I chose Israel, and lifted my Hand unto the Seed of the House of Jacob, and made myself known unto them in the Land of Egypt. — Hence re-instating them in their former Privileges is expressed by CHOOSING them again, Isai. xiv. 1, For the Lord will have Mercy on Jacob, and will yet CHOOSE Israel, and set them in their own Land.* Zech. i. 17. ii. 12.

12. II. THE first Step he took, in Execution of his Purpose of ELECTION, was, to rescue them from their wretched Situation in the Servitude and Idolatry of Egypt, and to carry them, through all Enemies and Dangers, to the Liberty and happy State, to which he intended to advance them. With Regard to which the Language of Scripture is, 1. that he *DELIVERED*, 2. *SAVED*, 3. *BOUGHT*, or *PURCHASED*, 4. *REDEEMED* them. Exod. iii. 8, *And I am come down to DELIVER them out of the Hand of the Egyptians, and to bring them unto a good Land.* So Exod. xviii. 8, 9, 10. Judg. vi. 8, 9.—Exod. vi. 6, *I am the Lord, and I will bring you from under the Burthens of the Egyptians, and I will rid [DELIVER] you out of their Bondage.* So Exod. v. 23. 1 Sam. x. 18.

13. EXOD. xiv. 30, *Thus the Lord SAVED Israel that Day, out of the Hand of the Egyptians.* Deut. xxxiii. 29, *Happy art thou, O Israel: Who is like unto thee, O People SAVED by the Lord?* 1 Sam. x. 19,—Thus God was their SAVIOUR and SALVATION.—Psal. cvi. 21, *They, [the Israelites,] forgot God their SAVIOUR, which had done great Things in Egypt.* Isai. xliii. 3, *I am the Lord thy God,*

God, the Holy One of Israel, thy SAVIOUR: I gave Egypt for thy Ransom, lxiii. 8. CHAP.  
Exod. xv. 2, The Lord is my Strength and Song, and he is become my SALVATION. II.  
Deut. xxxii. 15.

14. EXOD. xv. 16, Fear and Dread shall fall upon them—till thy People pass over, O Lord, till thy People pass over, which thou hast PURCHASED. Deut. xxxii. 6, Do ye thus requite the Lord, O foolish People and unwise?—Is he not thy Father, that has bought thee? Psalm. lxxiv. 2, Remember thy Congregation which thou hast purchased, or BOUGHT, of old.\*

15. EXOD. vi. 6. xv. 13, Thou in thy Mercy hast led forth thy People, which thou hast redeemed. Deut. vii. 8, Because the Lord loved you,—hath he brought you out with a mighty Hand, and REDEEMED you out of the House of Bondmen, &c. ix. 26. xxiv. 18 2 Sam. vii. 23, And what one Nation in the Earth is like thy People, even like Israel, whom God went to REDEEM for a People to himself, and to make him a Name, and to do for you great Things and terrible for thy Land, before thy People, which thou REDEEMEDST TO THEE from Egypt, from the Nations and their

\* In order to understand the Notion of buying and purchasing, as here applied, let it be observed; that BUYING is often used metaphorically in Scripture, where it is common to meet with buying without Money and without Price; or buying with a Price improperly so called. *Isai. lv. 1. He, every one that thirsteth, that is desirous of Life and Salvation, come ye to the Waters, and be that hath no Money, come ye; buy and eat, yea, come buy Wine and Milk without Money and without Price.* Which is explained, *Ver. 3. Incline your Ear and come unto me, hear, be attentive to my Instructions, and your Soul shall live.* In this Sense we buy, when we seriously apply our Minds to Study and receive the Precepts of Divine Wisdom, and the Promises of Divine Grace; and endeavour to have our Hearts and Lives conformed to them. Thus we buy the Truth, *Prov. xxiii. 23. iv. 5, 7. Get [buy] Wisdom, get [buy] Understanding, so Chap. xv. 32. xvi. 16. xvii. 16. xix. 8.* In all these Places the Word we render, *get*, might have been translated, *buy*, and so it is rendered, *Deut. xxviii. 68. 2 Sam. xxiv. 21. 2 Chron. xxxiv. 11. Jer. xxxii. 7. Amos viii. 6. Gen. xlvii. 19. Ruth iv. 4, 8.* and in several other Places. Thus we buy of Christ Gold tried in the Fire, and white Raiment, (*Rev. iii. 18.*) viz. the most valuable Endowments of Mind. Thus the wise Merchant Man (*Mat. xiii. 45, 46.*) having found the Pearl of great Price, the Virtue and Happiness of the Gospel, went and sold all that he had, and BOUGHT it. That is, straitway in his Heart he renounced all temporal Enjoyments, that he might dispose himself for eternal Light. And, in this Sense, we SELL, when, through Carelessness, we fall into a Course of Sin, or, through Obstinacy, continue in it. Thus we may SELL the Truth instead of BUYING it, *Prov. xxiii. 23.* Thus Ahab did SELL himself to work Wickedness, *1 Kings xxi. 25.* And thus the Jew, in the Flesh, was carnal and SOLD under Sin, *Rom. vii. 15.* Thus WE buy, when we diligently use proper Means to gain Knowledge, and good Habits; WE sell, when we neglect and abandon ourselves to Ignorance and Vice.

And the most High GOD is also in Scripture said to buy and sell, with respect to his Creatures. He BUYETH a People when he interposes in their Favour, and employs all proper Means to free them from Suffering, or any Circumstances of Wretchedness, and to raise them to a happy and prosperous State. So he purchased, or BOUGHT the Children of Israel, by bringing them out of the Slavery of Egypt, to the Liberty and Privileges of Canaan by his mighty Power, Wisdom and Goodness; which may be considered as the Price, improperly so called, for which he bought them. On the other hand; he SELLS a People, when he withdraws his Favour and Blessing, suffers their Enemies to prevail, or Calamity and Ruin to fall upon them. *Deut. xxxii. 30. How should One chase a Thousand,—had not their Rock sold them, and the Lord shut them up. Judg. ii. 14. The Anger of the Lord was hot against Israel, and he sold them into the Hands of their Enemies.* And this Notion of Buying, or Purchasing, is in the New Testament very properly applied to our Salvation by Jesus Christ; and therefore should be well considered and understood.

CHAP. *their Gods?* — Hence God is stiled their *REDEEMER*. Psal. lxxviii. 35,

II. *And they remembered that God was their Rock, and the high God their REDEEMER.*

And in many other Places.

16. III. As God fetched them out of *Egypt*, invited them to the Honours and Happiness of his People, and by many express Declarations, and Acts of Mercy, engaged them to adhere to him as their God, he is said to call them, and they were his CALLED. Isai. xli. 8, 9, *But thou Israel art my Servant, — thou whom I have taken from the Ends of the Earth, and called thee from the chief Men thereof.* See Ver. 2. Chap. li. 2. Hof. xi. 1. *When Israel was a Child, then I loved him, and called my Son out of Egypt.* Isai. xlviii. 12, *Hearken unto me, O Jacob, and Israel my CALLED.*

17. IV. AND as he brought them out of the most abject Slavery, and advanced them to a new and happy State of Being, attended with distinguishing Privileges, Enjoyments and Marks of Honour, he is said, 1. To *CREATE, MAKE* and *FORM* them, 2. To give them *LIFE*, 3. To have *BEGOTTEN* them. Isai. xliiii. 1, *But thus saith the Lord that CREATED thee, O Jacob, and he that FORMED thee, O Israel, fear not: Ver. 5, Fear not, for I am with thee: I will bring thy Seed from the East, and gather thee from the West.* Ver. 7, *Even every one that is called by my Name: For I have CREATED him for my Glory; I have FORMED him, yea, I have MADE him.* Ver. 15, *I am the Lord, your only One, the CREATOR of Israel, your King.* Deut. xxxii. 6, *Do ye thus requite the Lord, O foolish People? — Hath he not MADE thee and established thee?* Ver. 15. Psal. cxlix. 2. Isai. xxvii. 11, — *It is a People of no Understanding: Therefore he that MADE them will have no Mercy on them, and he that FORMED them will shew them no Favour.* xliiii. 21. xlv. 1, 2, *Yet hear now, O Jacob, my Servant, and Israel whom I have chosen, thus saith the Lord that MADE thee, and FORMED thee from the Womb.* Ver. 21, 24. *Thus saith the Lord thy Redeemer, and he that FORMED thee from the Womb, &c.*

18. EZEK. xvi. 3, *Thus saith the Lord unto Jerusalem, Thy Birth and thy Nativity is of the Land of Canaan.* Ver. 6. *And when I passed by thee, and saw thee polluted in thy own Blood, I said unto thee, LIVE; yea, I said unto thee, when thou wast in thy Blood, LIVE.* See Ezek. xxxvii. 1. to 15. Zech. x. 9.

19. DEUT. xxxii. 18, *Of the Rock that BEGAT thee thou art unmindful, and hast forgotten God that formed thee.* Num. xi. 12, *Have I [Moses] conceived all this People? Have I BEGOTTEN them?* Meaning, not I, but thou, O Lord, hast begotten them. Jer. ii. 26, 27, *As the Thief is ashamed when he is found: So is the House of Israel ashamed, — saying to a Stock, Thou art my Father; and to a Stone, Thou hast brought me forth, or BEGOTTEN me;* ascribing to Idols the National Advantages which they received from God.

20. Thus, as God created the whole Body of the Jews, and made them to live, they received a Being or Existence; Isai. 63. 19. *We ARE; thou hast never ruled over them, [the Heathen;] they are not called by thy Name.* Or rather thus; *We ARE of old; thou hast not ruled over them; thy name hath not been called upon them.* It is in the Hebrew, *היינו מעולם לא משלת בם*, and are therefore called by the Apostle *Things that ARE*, in Opposition to the Gentiles, who, as they formerly were not created in the same Manner, were the *Things which ARE NOT*, 1 Cor. i. 28, *God has chosen Things which ARE NOT, to bring to nought Things that ARE.* Further,

21. V. As He made them *live*, and *begat* them, (1.) He sustains the Character of a *FATHER*, and (2.) They are his *CHILDREN*, his *SONS* and *DAUGHTERS*, which were *BORN* to him. Deut. xxxii. 6, *Do ye thus requite the Lord, O foolish People?—Is he not thy FATHER, that hath bought thee?* Isai. lxiii. 16, *Doubtless thou art our FATHER, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our FATHER, our Redeemer, &c.* Jer. xxxi. 9, *For I am a FATHER to Israel, and Ephraim is my First-born.* Mal. ii. 10, *Have we not all one FATHER? hath not one God created us?* [17]

22. DEUT. xiv. 1, *Ye are the CHILDREN of the Lord your God.* Isai. i. 2, *Hear, O Heavens, and give Ear, O Earth; for the Lord hath spoken, I have nourished and brought up CHILDREN, and they have rebelled against me.*

23. EXOD. iv. 22, 23, *Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my SON, even my First-born. And I say unto thee, Let my son go, &c.* Hof. xi. 1. Deut. i. 31. viii. 5. xxxii. 19, *And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his DAUGHTERS.* Isai. xliii. 6.

24. EZEK. xvi. 3, 4, 5, 6, *Thus saith the Lord God unto Jerusalem, Thy Birth and thy Nativity is of the Land of Canaan,—as for thy Nativity, in the Day thou wast BORN, thy Navel was not cut, &c. none Eye pitied thee,—but thou wast cast out in the open Field,—in the Day that thou wast BORN.* Hof. ii. 2, 3, *Plead with your Mother, (the House of Israel, Chap. i. 6, 10, 11.) plead,—Lest I strip her naked, and set her as in the Day that she was BORN, and make her as a Wild-derness, &c.\** Hence their Original is represented under the Notion of a *WOMB*. Isai. xlv. 2, *The Lord—that formed thee from the WOMB.* Ver. 24. xlv. 3.

25. VI. AND, as the whole Body of the Jews were the Children of one Father, even of God, this naturally established among themselves the mutual and endearing Relation of *BRETHREN* (including that of *SISTERS*;) and they were obliged to consider, and to deal with each other accordingly. Lev. xxv. 46. Deut. i. 16. iii. 18. xv. 7, *If there be among you a poor Man of one of thy BRETHREN,—thou shalt not harden thy Heart, nor shut thy Hand against thy poor BROTHER,* xvii. 15. xviii. 15. xix. 19. xxii. 1. xxii. 1. xxiv. 14. Judg. xx. 13. 1 Kings xii. 24. [Acts xxiii. 1.] And in many other Places.

26. VII. AND the Relation of God, as a *Father*, to the *Jewish Nation*, as his *Children*, will lead our Thoughts to a clear Idea of their Being, as they are frequently called the *HOUSE*, or *Family* of God. Num. xii. 7, *My Servant Moses is not so, who is faithful in all my HOUSE.* 1 Chron. xvii. 14, *I will settle him in my HOUSE, and in my Kingdom for ever.* Jer. xii. 7, *I have forsaken my HOUSE, I have left my Heritage.* Hof. ix. 15, *For the Wickedness of their* [Ephraim's]

\* In these Texts the whole Body of *Israelites* are manifestly spoken of; and God's forming them into a Nation or Society of People, invested in peculiar Privileges, and taken into a special Relation to himself, is evidently denoted by his *begetting* them, being their *Father*, and they his *Children*, born, by his Goodness and Power, out of Servitude and Misery, to a new State of Honour and Enjoyment. For, observe well; The Scriptural Notion of a *FATHER*, in a figurative Sense, is one that confers a happy State, or an exalted State of Existence, in Opposition to one low or wretched; *BEGETTING* is conferring that State; being *BORN* is being raised to it; and a *SON*, *DAUGHTER*, *CHILDREN*, is the Person, or Persons, put into that State. These Terms have Relation to any Change of State for the better; but are commonly applied to the *Jewish Nation*, or *Christian World*, as taken into the Covenant and Kingdom of God.

CHAP. II. [Ephraim's] *Doings, I will drive them out of my house, I will love them no more: All their Princes are Revolters*, Zech. ix. 8. Psal. xciii. 5. And in other Places, and, perhaps, frequently in the *Psalms*, as the xxiii. 6. xxvii. 4, &c.

27. VIII. FURTHER; the Scripture directs us to consider the Land of Canaan as the Estate, or *INHERITANCE*, belonging to this *House*, or Family, Num. xxvi. 53, *Unto these* [namely, all the Children of Israel] *the Land shall be divided for an INHERITANCE*. Deut. xxi. 23, — *That thy Land be not defiled, which the Lord thy God giveth thee for an INHERITANCE*. And in many other Places.

28. HERE it may not be improper to take Notice; that the Land of Canaan, in reference to their Trials, Wandrings, and Fatigues in the Wilderness, is represented as their *REST*. Exod. xxxiii. 14, *My Presence shall go with thee, and I will give thee REST*. Deut. iii. 20. xii. 9, *For ye are not yet come to the REST, and to the Inheritance, which the Lord your God giveth you*, Ver. 10. xxv. 19. Psal. xcv. 11, *Unto whom I swear in my Wrath, that they should not enter into my REST*.

29. IX. THUS the Israelites were the *House*, or Family, of God. Or, we may conceive them formed into a *NATION*, having the LORD, *Yehovah*, the true God, at their Head; who, on this Account is stiled their *GOD*, Governor, Protector, or *KING*; and they his *PEOPLE*, *Subjects* or *SERVANTS*, Exod. xix. 6, *Ye shall be unto me a Kingdom of Priests, and an Holy nation*. Deut. iv. 34, *Hath God assayed to go and take him a NATION from the midst of another Nation?* Isai. li. 4, *Hearken unto me my People, and give Ear unto me, my NATION*.

30. EXOD. vi. 7. *And I will take you to me for a People, and I will be to you a GOD*. Lev. xxii. 33. *I am the Lord that brought you out of the Land of Egypt, to be your GOD*. Psal. xxxiii. 12, *Blessed is the Nation whose GOD is the Lord, And in many other Places*.

31. I SAM. xii. 12, *And ye* [Israelites] *said unto me, Nay, but a King shall reign over us; when the Lord your God was your KING*. Psal. lxxxix. 18. cxlix. 2, *Let Israel rejoice in him that made him, let the Children of Zion be joyful in their KING*. Isai. xxxiii. 22. lxi. 21. xliii. 15, *I am the Lord, your Holy One, the Creator of Israel, your KING*.

32. EXOD. v. 1, *Thus saith the Lord God of Israel, Let my PEOPLE go*. Deut. xxxii. 36, 43. 2 Sam. vii. 24, *For thou hast confirmed unto thyself thy People Israel, to be a PEOPLE unto thee for ever, and thou, Lord, art become their God, &c.*

33. LEV. xxv. 55, *For unto me the Children of Israel are SERVANTS, they are my SERVANTS, whom I brought forth out of the Land of Egypt: I am the Lord your God*. Psal. lxxix. 1, 2. cv. 25, *He turned their Heart to hate his People, to deal subtilly with his SERVANTS*. And in many other Places.

34. X. AND it is in reference to their being a Society peculiarly appropriated to God, and under his special Protection and Government, that they are sometimes called *THE CITY*, the *HOLY CITY*, the *CITY* of the Lord, of God. Psal. xlvii. 4, *There is a River, the Streams whereof shall make glad the CITY of our GOD: The holy Place of the Tabernacles of the most High*. ci. 8, *I will early destroy all the Wicked of the Land, that I may cut off all wicked Doers from the CITY of the Lord*. Isai. xlviii. 1, 2, *Hear ye this, O House of Jacob, which are called by the Name of Israel:—For they call themselves of the HOLY CITY, and slay themselves upon the God of Israel*.

35. HENCE the whole Community, or Church, is denoted by the City CHAP. II.  
*JERUSALEM*, and sometimes by *ZION, MOUNT ZION*, the City of *David*. *Isai. lxii. 1, 6, 7, I have set Watchmen upon thy Walls, O JERUSALEM, which shall never hold their Peace,—and give him no Rest, till he establish, and till he make JERUSALEM a Praise in the Earth. lxi. 18, 19, I will rejoice in JERUSALEM, and joy in my People. lxvii. 10. Ezek. xvi. 3, 13. Joel iii. 17. Zech. i. 14. viii. 3, &c. xiii. 1. Isai. xxviii. 16,—Thus saith the Lord God, Behold I lay in ZION for a Foundation, &c. lxi. 3. Joel ii. 32. Obad. 17, But upon MOUNT ZION shall be Deliverance, &c. Ver. 21.*

36. HENCE also they are said to be *WRITTEN*, or inrolled in the *BOOK* of God, as being Citizens invested in the Privileges and Immunities of his Kingdom. *Exod. xxxii. 32, Yet now, if thou wilt, forgive their Sin; and if not, blot me, I pray thee, out of the book thou hast written. Ver. 33, And the Lord said,—whosoever hath sinned against me, him will I blot out of my book. Ezek. xiii. 9.*

37. AND it deserves our Notice; that as the other Nations of the World did not belong to this City, *Commonwealth* or *Kingdom* of God, and so were not his *Subjects* and *People*, in the same peculiar Sense as the *Jews*, for these Reasons are they frequently represented as *STRANGERS, ALIENS*; and as being *NOT A PEOPLE*. And as they served other Gods, and were generally corrupt in their Morals, they have the Character of *ENEMIES*. *Exod. xx. 10. Lev. xxv. 47, And if a Sojourner, or a STRANGER wax rich by thee, and thy Brother sell himself to the STRANGER,—Deut. xiv. 21, Mayest sell it to an ALIEN. Isai. lxi. 5, And STRANGERS shall stand and feed your Flocks, and the Sons of the ALIEN shall be your Plowmen. And in many other Places. Deut. xxxii. 21, I will move them to Jealousy with those which are NOT A PEOPLE. Isai. vii. 8. Hof. i. 10. ii. 23,—I will say to them which were NOT MY PEOPLE, Thou art my People: And they shall say, Thou art MY GOD. Psal. lxxiv. 4, Thine ENEMIES roar in the midst of thy CONGREGATION. [52] lxxviii. 66. lxxxiii. 2. lxxxix. 10. Isai. xlii. 13. lix. 18. Rom. v. 10,—When we were ENEMIES, we were reconciled to God. Col. i. 21.*

38. XI. THE kind and particular Regards of God for the *Israelites*, and their special Relation to him, is also signified by that of a *HUSBAND* and *WIFE*; and his making a Covenant with them, to be their God, is called *ESPOUSALS*. *Jer. xxxi. 32, Not according to the Covenant that I made with their Fathers, in the Day that I took them by the Hand, to bring them out of the Land of Egypt (which my Covenant they broke, although I was an HUSBAND unto them, saith the Lord) ii. 20. Ezek. xvi. 31, 32. Hof. ii. 2, Plead [ye Children of Judah, and Children of Israel, Chap. i. 11.] with your Mother, plead: For she is not my WIFE, neither am I her HUSBAND; that is, for her Wickedness I have divorced her. [Isai. lxii. 4, 5.] Jer. ii. 2, Go and cry in the Ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the Kindness of thy Youth, the Love of thine ESPOUSALS, when thou wentest after me in the Wilderness, in the Land that was not sown. iii. 14, Turn, O Backsliding Children, saith the Lord, for I am married unto you. Isai. lxii. 4, 5.*

39. HENCE it is, that the *Jewish Church*, or Community, is represented as a *MOTHER*; and particular Members as her *CHILDREN*. *Isai. l. 1, Thus saith the Lord, Where is the Bill of your MOTHER'S Divorcement, &c? Hof. ii. 2, 5, For their MOTHER hath played the Harlot, &c. Isai. xlix. 17, Thy CHILDREN, (O Zion,) shall make haste, &c. Ver. 22, 25. Jer. v. 7. Ezek.*

CHAP. xvi. 35, 36. Hof. iv. 6, *My People are destroyed for Lack of Knowledge,—seeing thou hast forgotten the Law of God, I will also forget thy CHILDREN.*

II.

40. HENCE also, from the Notion of the Jewish Church, being a *Wife* to God, her *Husband*, her Idolatry, or worshipping of strange Gods, comes under the Name of *ADULTERY*, and *WHOREDOM*, and the takes the Character of an *HARLOT*. Jer. iii. 8, *And I saw, when for all the Causes whereby Backsliding Israel committed ADULTERY.* Ver. 9, *And it came to pass through the Lightness of her WHOREDOM, that she defiled the Lord and committed ADULTERY with Stones and with Stocks.* xiii. 27. Ezek. xvi. 15. xxiii. 43. Jer. iii. 6, *Backsliding Israel is gone up upon every high Mountain, and under every green Tree, and there has played the HARLOT.* And in many other Places.

41. XII. As God exercised a singular Providence over them, in supplying, guiding and protecting them, he was their *SHEPHERD*, and they his *FLOCK*, his *SHEEP*. Psal. lxxvii. 20. lxxviii. 52. lxxx. 1, *O SHEPHERD of Israel.* Isai. xl. 11, *He shall feed his FLOCK like a SHEPHERD.* Psal. lxxiv. 1, *O God, why hast thou cast us off for ever? Why dost thine Anger smoke against the SHEEP of thy Pasture?* lxxix. 13. xc. 7. Jer. xiii. 17, *Mine Eye shall weep sore—because the Lord's FLOCK is carried Captive.* Ezek. xxxiv. throughout. And in many other Places.

42. XIII. UPON nearly the same Account, as God established them, provided proper Means for their Happiness, and Improvement in Knowledge and Virtue, they are compared to a *VINE* and a *VINEYARD*, and God to the *HUSBANDMAN*, who *PLANTED* and dressed it; and particular Members of the Community are compared to *BRANCHES*. Psal. lxxx. 8, *Thou hast brought a VINE out of Egypt: Thou hast cast out the Heathen, and PLANTED it.* Ver. 14, *Return, we beseech thee, O Lord of Hosts: Look down from Heaven, behold and visit thy VINE; and the VINEYARD which thy Right Hand has PLANTED.* Isai. v. 1, *Now will I sing to my Well-beloved, a Song—touching his VINEYARD: My Well-beloved has a Vineyard in a very fruitful Hill.* Ver. 2, *And he fenced it, &c.* Ver. 7, *For the Vineyard of the Lord—is the House of Israel.* Exod. xv. 17. Jer. ii. 21. Psal. lxxx. 11, *She sent out her BOUGHS unto the Sea, and her BRANCHES unto the River.* Isai. xxvii. 9, 10, 11, *By this shall the Iniquity of Jacob be purged;—yet the defenced City shall be desolate,—there shall the Calf feed,—and consume the BRANCHES thereof. When the BOUGHS thereof are withered, they shall be broken off: The Women come, and set them on Fire: For it is a People of no Understanding; therefore be that made them will have no Mercy on them.* Jer. xi. 16, *The Lord's bath called thy Name, A green OLIVE-TREE, fair and of goodly Fruit, &c.* Ezek. xvii. 6. Hof. xiv. 5, 6. Nahum ii. 2, *And in other Places.* [Rom. xi. 17, *And if some of the BRANCHES were broken off, &c.* Ver. 18, 19, *Thou wilt say then, the BRANCHES were broken off, that I might be grafted in.*]

43. XIV. As they were, by the Will of God, set apart, and appropriated in a special Manner to his Honour and Obedience, and furnished with extraordinary Means and Motives to Holiness, so God is said to *SANCTIFY*, or *HALLOW* them. Exod. xxxi. 13, *Speak unto the Children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a Sign between me and you, throughout your Generations; that ye may know that I am the Lord that doth SANCTIFY you.* Ezek. xx. 12. Lev. xx. 8, *And ye shall keep my Statutes and do them: For I am the Lord which SANCTIFY you.* xxi. 8. xxii. 9, 16; 32. Ezek. xxxvii. 28.



44. IN the same Sense I conceive they are said to be *WASHED*, Ezek. xvi. 9, *Then*, [when thou wast BORN, 21] *WASHED I thee with Water: Tea, I thoroughly WASHED away thy Blood from thee, &c.*

45. AND, because other Nations did not enjoy the same extraordinary Means, and were generally involved in Vice and Idolatry, therefore they are represented as *UNCLEAN*. Ifai. xxxv. 8, *And an Highway shall be there, and a Way; and it shall be called the Way of Holiness; the UNCLEAN shall not pass over it, &c.* Compare Joel iii. 17. Ifai. lii. 1, — *Put on thy beautiful Garments, O Jerusalem, the Holy City: For henceforth there shall no more come into thee the Uncircumcised and the UNCLEAN.* Acts x. 28. *It is—unlawful for a—Jew—to come unto one of another Nation: But God has shewed me, that I shall call nothing common, or UNCLEAN.*

46. XV. HENCE it is, that they are stiled a *HOLY Nation*, or People, and *SAINTS*. Exod. xix. 6, *And ye shall be to me—an HOLY Nation.* Deut. vii. 6, *For thou art a HOLY People unto the Lord thy God.* xiv. 2. xxvi. 19. xxxlii. 3. 2 Chron. vi. 41, *Let thy Priests, O Lord God, be clothed with Salvation, and let thy SAINTS rejoice in Goodness.* Psal. xxxiv. 9, *O fear the Lord, ye his SAINTS.* 1. 5, *Gather my SAINTS together unto me.* Ver. 7, *Hear, O my People, &c.* lxxix. 2. cxlviii. 14, *He also exalteth the Horn of his People, the Praise of his SAINTS; even of the Children of Israel, &c.*

47. XVI. FURTHER; by his Presence among them, and their being consecrated to him, they were made his *HOUSE*, or Building, the *SANCTUARY*, which he *BUILT*. And this is implied by his *DWELLING*, and *WALKING* amongst them. Psal. cxiv. 2, *Judah was his SANCTUARY, and Israel his Dominion.* Ifai. lvi. 3, *Neither let the Son of the Stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his PEOPLE:* Ver. 4, *For thus saith the Lord, Ver. 5, Even unto them will I give in my HOUSE, and within my Walls, a Place and a Name.* Jer. xxxiii. 7, *And I will cause the Captivity of Judah, and—of Israel to return, and will BUILD them as at the first.* Amos ix. 11, *I will raise up the Tabernacle of David,—I will raise up his Ruins, and I will BUILD it as in the Days of Old.* Exod. xxv. 8, *And let them, the Children of Israel, make me a Sanctuary; that I may DWELL among them.* xxix. 45, 46, *And I will DWELL among the Children of Israel, and will be their God, &c.* Lev. xxvi. 11, 12, *And I will set my Tabernacle among you:—And I will WALK among you, and will be your God, and ye shall be my People.* Num. xxxv. 34. 2 Sam. vii. 7. Ezek. xliii. 7, 9, *And he said unto me,—the Place of my Throne, and the Place of the Soles of my Feet, where I DWELL in the Midst of the Children of Israel, &c.* Hence we may gather, that *DWELL*, in such Places, imports to *REIGN*; and may be applied figuratively to whatever governs in our Hearts, Rom. vii. 17, 20. viii. 9, 11.

48. XVII. AND not only did God, as their King, dwell among them as in his *House*, *Temple* or *Palace*; but he also conferred upon them the Honour of *KINGS*, as he redeemed them from Servitude, made them *Lords* of themselves, and raised them *ABOVE* other Nations to *REIGN* over them: And of *PRIESTS* too, as they were to attend upon God, from Time to Time continually, in the solemn Offices of Religion, which he had appointed. Exod. xix. 6, *And ye shall be unto me a KINGDOM of PRIESTS, or a KINGLY PRIESTHOOD.* Deut. xxvi. 19, *And to make thee high ABOVE all Nations—in Praise, and in Name, and in Honour, and that thou mayest be an Holy People unto the Lord thy*

CHAP. *thy God.* xxviii. 1. xv. 6, *For the Lord thy God bleſſeth thee,——and thou ſhalt REIGN over many Nations.* Iſai. lxi. 6, *But ye [the Seed of Jacob] ſhall be named the PRIESTS of the Lord; Men ſhall call you the MINISTERS of our God:——*

49. XVIII. THUS the whole Body of the *Jewiſh* Nation were SEPARATED unto God. And, as they were more nearly related to him than any other People, as they were joined to him in Covenant, had free Acceſs to him in the Ordinances of Worſhip, and in Virtue of his Promiſe, had a particular Title to his Regards and Bleſſing, he is ſaid to be NEAR unto them, and they unto him. *Exod.* xxxiii. 16. *Lev.* xx. 24, *I am the Lord your God who have SEPARATED you from other People.* *Ver.* 26. *1 Kings* viii. 52, 53. *Deut.* iv. 7, *For what Nation is there ſo great that hath God ſo NEAR unto them, as the Lord our God is in all things that we call upon him for?* *Pſal.* cxlviii. 14,——*The Children of Iſrael, a People NEAR unto him.*

50. AND here I may obſerve; that, as the *Gentiles* were not then taken into the ſame peculiar Covenant with the *Jews*, nor ſtood in the ſame ſpecial Relation to God, nor enjoyed their extraordinary religious Privileges; but lay out of the Commonwealth of *Iſrael*, they are on the other Hand, ſaid to be FAR OFF. *Iſai.* lvii. 19, *I create the Fruit of the Lips: Peace, Peace to him that is FAR OFF, and to him that is NEAR, ſaith the Lord, and I will heal him.* *Zech.* vi. 15, *And they that are FAR OFF ſhall come and build in the Temple.* *Eph.* ii. 17, *And came and preached to you [Gentiles] which were AFAR OFF, and to them that were NIGH, [the Jews.]*

51. XIX. AND, as God had, in all theſe Reſpects, diſtinguiſhed them from all other Nations, and ſequeſtered them unto himſelf, they are ſtilled his PECULIAR PEOPLE. *Deut.* vii. 6, *The Lord has choſen thee to be a ſpecial, [OF PECULIAR] PEOPLE unto himſelf.* *xiv.* 2, *The Lord has choſen thee to be a PECULIAR PEOPLE UNTO HIMSELF, above all the Nations that are upon the Earth.* *xxvi.* 18.

52. XX. As they were a Body of Men particularly related to God, inſtructed by him in the Rules of Wiſdom, devoted to his Service, and employed in his true Worſhip, they are called his CONGREGATION, or CHURCH. *Num.* xvi. 3. *xxvii.* 17. *Joſh.* xxii. 17. *1 Chron.* xxviii. 8, *Now therefore, in the Sight of all Iſrael, the Congregation, the CHURCH, of the Lord.* *Pſal.* lxxiv. 2.

53. XXI. FOR the ſame Reaſon, they are conſidered as God's Poſſeſſion, INHERITANCE or HERITAGE. *Deut.* ix. 26, *O Lord, deſtroy not thy People, and thine INHERITANCE.* *Ver.* 29. *Pſal.* xxxiii. 12. *cxvi.* 40. *Jer.* x. 16. *xii.* 7, *I have forſaken my Houſe, I have left my HERITAGE. I have given the dearly Beloved of my Soul into the Hands of her Enemies.* And in many other Places.

## C H A P. III.

*Reflections upon the foregoing Privileges, Honours and Relations. The Jewish Constitution a Scheme for promoting true Religion and Virtue.*

54. FROM all this it appears; that the Jews, or the Israelites, were happy and highly exalted in Civil, but especially in *Spiritual PRIVILEGES*, above all other People. And those of them, who best understood the Nature of their Constitution, were deeply sensible of this. Deut. iv. 7, 8, *For what Nation is there so great, who has God so nigh unto them, &c? And what Nation is there so great, that has Statutes and Judgments so righteous, &c? Ver. 32, For ask now of the Days that are past, which were before thee, since the Day that God created Man upon the Earth; and ask from the one Side of Heaven unto the other, whether there has been any such Thing as this great Thing is, or hath been heard like it? Did ever People bear the Voice of God speaking out of the Midst of the Fire, as thou hast heard, and live? Or has God assayed to take him a Nation from the Midst of another Nation, &c? xxxiii. 29, Happy art thou, O Israel: Who is like unto thee, O People saved by the Lord, the Shield of thy Help, and who is the Sword of thine Excellency! Psal. lxxxix. 15, 16, 17, Blessed is the People that know the joyful Sound: They shall walk, O Lord, in the Light of thy Countenance. In thy Name shall they REJOICE all the Day: And in thy Righteousness shall they be exalted. For thou art the Glory of their Strength, and in thy Favour our Horn shall be exalted. For the Lord is our Defence, and the Holy One of Israel is our King. cxliv. 15, Happy is that People whose God is the Lord. cxlvii. 19, 20, He sheweth his Word unto Jacob, his Statutes and his Judgments unto Israel. He hath not dealt so with any Nation, and as for his Judgments they have not known them.*

55. AND it was the Duty of the whole Body of this People to REJOICE in the Goodness of God, to THANK, and PRAISE, and BLESS him for all the Benefits bestowed upon them. Deut. xii. 7. xxvi. 11, *And thou shalt REJOICE in every good Thing, which the Lord thy God [29] hath given unto thee. Psal. cxlix. 2, Let Israel REJOICE in him that made [17] him: Let the Children of Zion be joyful in their King. [35, 29.] Psal. l. 14, Offer unto God THANKSGIVING.—xcv. 2, Let us come before his Presence with THANKSGIVING.—xcii. 1, It is a good Thing to give THANKS unto the Lord, and to sing PRAISES unto thy Name, O most High. cv. 1, O give THANKS unto the Lord, &c. Ver. 45, PRAISE ye the Lord, &c. lxvi. 8, O BLESS our God, ye People, &c. cxxxv. 19, BLESS the Lord, O House of Israel, &c.*

56. WHETHER I have ranged the foregoing Particulars in proper Order, or given an exact Account of each, let the Studious of Scripture Knowledge consider. What ought to be specially observed is this; that all the forementioned Privileges, Benefits, Relations and Honours did belong to ALL the Children of Israel without Exception. The Lord JEHOVAH, was the GOD, KING, SAVIOUR, FATHER, HUSBAND, SHEPHERD, &c. to them all. He SAVED, BOUGHT, REDEEMED; he CREATED, he BEGOT, he MADE,

CHAP. MADE, he PLANTED, &c. them all. And they were ALL his PEOPLE, NATION, HERITAGE, his CHILDREN, SPOUSE, FLOCK, VINEYARD, &c. They ALL had a Right to the Ordinances of Worship, to the Promises of God's Blessing, and especially to the Promise of the Land of Canaan. ALL enjoyed the Protection and special Favours of God in the Wilderness, till they had forfeited them: ALL eat of the Manna, and ALL drank of the Water out of the Rock, &c. That these Privileges and Benefits belonged to the whole Body of the Israelitish Nation, is evident from all the Texts I have already quoted; which he, who observes carefully, will find do all of them speak of the whole Nation, the whole Community, without Exception.

57. AND that all these Privileges, Honours and Advantages were common to the whole Nation, is confirmed by this further Consideration; that they were the Effect of God's free Grace, without Regard to any prior RIGHT EOUSNESS of theirs; and therefore they are assigned to God's LOVE, as the Spring from whence they flowed, and the Donation of those Benefits is expressed by God's LOVING them; they are also assigned to God's MERCY, and the bestowing of them is expressed by his SHEWING them MERCY. Deut. ix. 4, 5, 6, *Speak not thou in thy Heart, after that the Lord has cast them out before thee, saying, for my Righteousness the Lord hath brought me in to possess this Land,—Not for thy RIGHT EOUSNESS, or the Uprightness of thy Heart dost thou go to possess their Land, &c. Understand therefore, that the Lord thy God giveth thee not this good Land to possess it, for thy RIGHT EOUSNESS; for thou art a stiff-necked People.*

58. DEUT. vii. 7, *The Lord did not set his LOVE upon you, nor choose you, because ye were more in Number than any People.—Ver. 8, But because the Lord LOVED you, and because he would keep the Oath which he had sworn unto your Fathers, hath the Lord brought you out [of Egypt] xxxiii. 3, He LOVED the People. Isai. xliii. 3, 4. Jer. xxxi. 3. Hof. iii. i. ix. 15,—I will drive them out of my HOUSE [26] I will LOVE them no more.—xi. 1, When Israel was a Child, then I LOVED him. Mal. i. 2, I have LOVED you, saith the Lord (speaking to the whole Body of the Israelites) yet ye say, wherein hast thou loved us? Was not Esau Jacob's Brother? Saith the Lord; yet I LOVED Jacob.—Ezek. xvi. 3,—15, Thus saith the Lord God unto Jerusalem, thy Birth and thy Nativity is of the Land of Canaan, thy Father was an Amorite, and thy Mother a Hittite. And as for thy Nativity, in the Day thou wast born, [21] thy Navel was not cut, &c. None Eye pitied thee,—but thou wast cast out in the open Field, &c. And when I passed by thee, and saw thee polluted in thine own Blood, or trodden under Foot, I said unto thee, Live, [17] &c. And I have caused thee to multiply as the Bud of the Field, and thou hast increased and waxen great, &c. Now when I passed by thee, and looked upon thee, behold thy Time was the Time of LOVE; and I spread my Skirt over thee, and covered thy Nakedness, &c. Then I washed thee with Water: I clothed thee also with brodered Work,—I decked thee with Ornaments, &c. And thou didst prosper into a Kingdom. And thy Renown went forth among the Heathen for thy Beauty, for it was perfect through my Comeliness which I had put upon thee.*

59. IT is on Account of this general Love to the Israelites, that they are honoured with the Title of BELOVED. Psal. lx. 5, *That thy BELOVED may be delivered, save with thy Right Hand, and bear me. Psal. cviii. 6. Jer. xi. 15, What hath my BELOVED to do in my House, seeing she has wrought Lewdness with many?—xii. 7, I have forsaken my House, I have given the dearly BELOVED of my Soul into*  
the

the Hands of my Enemies. [And in their present Condition at this Day the Jews CHAP. still are in a Sense BELOVED, Rom. xi. 28.] III.

60. EXOD. xv. 13, *Thou in thy MERCY hast led forth the People, which thou hast redeemed, &c.* Psa. xcvi. 3. Isai. liv. 10. Mich. vii. 20, *Thou shalt perform the Truth to Jacob, and the MERCY to Abraham, which thou hast sworn unto our Fathers from the Days of Old.* Luke i. 54, 55, *He hath holpen his Servant Israel in Remembrance of his MERCY, as he spake to our Fathers, to Abraham and his Seed for ever.* Agreeable to this, he shewed them MERCY as he continued them to be his People, when he might have cut them off. Exod. xxxiii. 19, — *I will be gracious to whom I will be gracious, and I will shew MERCY on whom I will shew Mercy.* And when, after their present State of Rejection, they shall again be taken into the Church, this too is exprest by their OBTAINING MERCY, Rom. xi. 31.

61. In these Texts, and others of the same Kind, it is evident the LOVE and MERCY of God hath Respect not to particular Persons among the Jews, but to the whole Nation; and therefore is to be understood of that general LOVE and MERCY whereby he singled them out to be a peculiar Nation to himself, favoured with extraordinary Blessings.

62. AND it is with Regard to this Sentiment and Manner of Speech, that the Gentiles, who were not distinguished in the same Manner, are said NOT to have OBTAINED MERCY. Hos. ii. 23, *And I will sow her unto me in the Earth, and I will have MERCY upon her that had NOT OBTAINED MERCY, and I will say to them which were not my People, [29] Thou art my People; and they shall say, Thou art my God.*

63. FURTHER; it should be noted, as a very material and important Circumstance, that all this MERCY and LOVE was granted and confirmed to the Israelites under the Sanction of a COVENANT, the most solemn Declaration and Assurance, SWORN to, and ratified by the OATH of God. Gen. xvii. 7, 8, *And I will establish my COVENANT between me and thee, and thy Seed after thee, in their Generations, for an everlasting COVENANT; to be a God unto thee, and to thy Seed after thee. And I will give unto thee, and to thy Seed after thee, the Land wherein thou art a Stranger, all the Land of Canaan, for an everlasting Possession; and I will be their God.* Gen. xxii. 16, 17, 18, *By myself have I sworn, saith the Lord, for because thou hast done this Thing, — that in Blessing I will bless thee, and in multiplying I will multiply thy Seed, as the Stars of the Heaven, and as the Sand which is upon the Sea-shore; and thy Seed shall possess the Gate of his Enemies; and in thy Seed shall all the Nations of the Earth be blessed: Because thou hast obeyed my Voice.* This Covenant with Abraham was the Magna Charta, the Basis of the Jewish Constitution, which was renewed afterwards with the whole Nation; and is frequently referred to as the Ground and Security of all their Blessings. Exod. vi. 3, — 7, *I appeared unto Abraham, Isaac, &c. And I have also established my COVENANT with them, to give them the Land of Canaan. — I have also heard the Groaning of the Children of Israel, — and I have remembered my COVENANT, — and will take you to me for a People, and I will be to you a God.* Deut. vii. 8. Psa. cv. 8, 9, 10, *He hath remembered his COVENANT for ever, the Word which he commanded to a thousand Generations. Which Covenant he made with Abraham, and his OATH unto Isaac: And confirmed the same unto Jacob for a Law, and to Israel for an everlasting COVENANT.* Jer. xi. 5. Ezek. xvi. 8. xx. 5.

64. BUT

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64. BUT what most of all deserves our Attention is this; that the Jewish Constitution was a *SCHEME FOR PROMOTING VIRTUE*, true Religion, or a good and pious Life. In all the forementioned Instances they were very happy: But were they to rest in them? Because these Blessings were the Gift of *LOVE* and *MERCY*, without Respect to their *RIGHTEOUSNESS*, or Obedience, was it therefore needless for them to be obedient? Or where they, purely on Account of Benefits already received, secure of the Favour and Blessing of God for ever? By no Means. And, that I may explain this important Point more clearly, I shall distinguish their Blessings into *ANTECEDENT* and *CONSEQUENT*, and shew, from the Scriptures, how both stand in Relation to their *DUTY*.

65. *ANTECEDENT* Blessings are all the Benefits hitherto mentioned, which were given by the mere *GRACE* of God, *antecedently* to their Obedience, and without Respect to it: But yet so, that they were intended to be *MOTIVES* to Obedience. Which Effect if they produced, then their *Election*, *Redemption* and *Calling* were confirmed; and they were intitled to all the Blessings promised in the Covenant; which Blessings I therefore call *CONSEQUENT*, because they were given only in *Consequence* of their Obedience. But, on the other Hand, if the *Antecedent* Blessings did not produce Obedience to the Will of God; if his *Chosen People*, his *Children* did not obey his Voice, then they forfeited all their Privileges, all their Honours and Relations to God, all his Favours and Promises, and fell under the severest *THREATNINGS* of his Wrath and Displeasure. \*

66. AND that this was the very End and Design of the Dispensation of God's extraordinary Favours to the Jews; namely, to engage them to Duty and Obedience; or that it was a *Scheme for promoting Virtue*, is clear beyond all Dispute from every Part of the Old Testament. Note, I shall make *ANT.* stand for *Antecedent Love*, or *Motives*, *CONS.* for *Consequent Love*, or *Reward*; and *THR.* for *Threatning*.

[*ANT.*] Gen. xvii. 1, *I am God All-sufficient*, [*DUTY*] *Walk thou before me, and be thou perfect*, Ver. 4.—8, [*ANT.*]—*I will be a God unto thee, and thy Seed after thee. And I will give unto thee, and unto thy Seed—the Land—of Canaan,—and I will be their God.* Ver. 9, [*DUTY*] *Thou shalt keep my Covenant therefore, thou and thy Seed after thee.* Gen. xxii. 16, 18, [*DUTY*]—*Because thou hast done this Thing, and hast not withheld thy Son, thine only Son; because thou hast obeyed my Voice*, Ver. 16, 17, [*CONS.*] *By myself have I sworn, saith the Lord, that in Blessing I will bless thee, and in Multiplying, I will multiply thy Seed, as the Stars of Heaven; and thy Seed shall possess the Gate of his Enemies, and in thy Seed shall all the Nations of the Earth be blessed.*

67. [HERE let it be noted; that the same Blessings may be both *Consequent* and *Antecedent* with Regard to different Persons. With Regard to *Abram* the Blessings promised in this Place (Gen. xxii. 16, 17, 18.) are *Consequent*, as they were the Reward of his Obedience. *Because thou hast obeyed my Voice.* But with Regard to his Posterity these same Blessings were of the *Antecedent* Kind; because,

\* Thus Life itself may be distinguished into I. *ANTECEDENT*; which God gives freely to all his Creatures, of his mere Good-will and Liberality, before they can have done any thing to deserve it. II. *CONSEQUENT* Life; which is the Continuance of Life in happy Circumstances, and has Relation to the good Conduct of a rational Creature. As he improves Life *Antecedent*, so he shall, through the Favour of God, enjoy Life *Consequent*.

cause, though they had Respect to *Abraham's* Obedience, yet, with Regard to the *Jews*, they were given freely, or antecedently to any Obedience they had performed. So the Blessings of Redemption, with Regard to our LORD's Obedience, are Consequent; but, with Regard to us, they are of free Grace, and Antecedent; not owing to any Obedience of ours, though granted in Consequence of *Christ's* Obedience. *Phil. ii. 8, 9, &c. Eph. i. 7. Heb. v. 8, 9.* Nor doth the Donation of Blessings upon many, in Consequence of the Obedience of one, at all diminish the GRACE, but very much recommends the WISDOM, that bestows them.

68. *ISAI. xliii. 7, 21, [ANT.] This People have I MADE [17] for myself, [DUTY] they shall shew forth my Praise. Jer. xiii. 11. Lev. xx. 7, 8, [ANT.] I am the Lord your God. I am the Lord which sanctify [43] you. [DUTY] Sanctify yourselves therefore, and be ye Holy. And ye shall keep my Statutes and do them. Deut. iv. 7, 8, [ANT.] What Nation is there so great, who hath God so nigh them, as the Lord our God is?—And what Nation is there so great, that hath Statutes and Judgments so righteous, &c. Ver. 9, [DUTY] Only take heed to thyself, and keep thy Soul diligently, lest thou forget the Things which thine Eyes have seen. Ver. 20, [ANT.] The Lord hath taken you forth out of the Iron Furnace, even out of Egypt, to be unto him a People of Inheritance, [53] as ye are at this Day. Ver. 23, [DUTY] Take heed unto yourselves, lest ye forget the Covenant of the Lord your God.—Ver. 24, [THR.] For the Lord thy God is a consuming Fire. Ver. 25, When ye shall corrupt yourselves, —and shall do Evil in the Sight of the Lord thy God.—Ver. 26, I call Heaven and Earth to witness, that ye shall soon utterly perish from off the Land.—Ver. 34, [ANT.] Hath God essayed to go, and take him a Nation from the Midst of another Nation, by Signs and Wonders, &c. &c. Ver. 39, [DUTY] Know therefore this Day, and consider it in thy Heart, that the Lord be is God in Heaven above, &c. Thou shalt keep therefore his Statutes, and his Commandments,—[CONS.]—that it may go well with thee, and with thy Children after thee, &c. Deut. v. 6, [ANT.] I am the Lord thy God, [29] which brought thee out of the Land of Egypt, from the House of Bondage. Ver. 7, [DUTY] Thou shalt have no other Gods before me, &c. Ver. 29, Q that there were such an Heart in them, that they would fear me, and keep all my Commandments always,—[CONS.]—that it might be well with them, and with their Children for ever. Ver. 33, [DUTY] You shall walk in all the Ways which the Lord your God hath commanded you,—[CONS.]—that ye may live, and that it may be well with you, &c. Chap. vi. 21, [ANT.]—We were *Pbaraob's* Bondmen, and the Lord brought us out of Egypt, &c. Ver. 24, [DUTY] And the Lord commanded us to do all these Statutes, to fear the Lord our God,—[CONS.]—for our Good always, that he might preserve us alive, &c. Chap. vii. 6, 7, 8, [ANT.] Thou art a Holy [46] People unto the Lord thy God: The Lord thy God hath chosen thee to be a special People [51] unto himself,—the Lord loved you,—and redeemed you out of the House of Bondmen. Ver. 9, [DUTY] Know therefore that the Lord thy God, be is God, &c. Ver. 11, Thou shalt therefore keep the Commandments, and the Statutes, and the Judgments which I command thee this Day, to do them. Ver. 12, 13, &c. [CONS.] Wherefore it shall come to pass, if ye hearken to these Judgments, and keep, and do them; that the Lord thy God shall keep unto thee the Covenant and the Mercy which he swore unto thy Fathers. And he will love thee, and bless thee, and multiply thee, &c. Chap. viii. 2, [ANT.] Thou shalt remember all the Way which the Lord thy God led thee, &c. Ver. 5, Thou shalt also consider in thy Heart, that as a Man chasteneth his Son, so the Lord thy God chasteneth thee. Ver. 6, [DUTY] Therefore*

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*Therefore thou shalt keep the Commandments of the Lord thy God, to walk in his Ways, and to fear him.* Ver. 11, *Beware that thou forget not the Lord thy God, &c.* Ver. 19, [THR.] *And it shall be, if thou do at all forget the Lord thy God, and walk after other Gods,——I testify against you this Day, that ye shall surely perish.* Chap. x. 15, [ANT.] *The Lord had a Delight in thy Fathers to love them, [57] and he chose [11] their Seed after them, even you above all People.* Ver. 12, 16, [DUTY] *Circumcise therefore the Foreskin of your Heart, &c.* Ver. 22, [ANT.] *Thy Fathers went down into Egypt, with threescore and ten Persons; and now the Lord thy God hath made thee as the Stars of Heaven for Multitude.* Chap. xi. 1, [DUTY] *Therefore shalt thou love the Lord thy God, and keep his Charge, &c.* Ver. 13, *And it shall come to pass, if ye shall hearken diligently unto my Commandments, &c.* Ver. 14, [CONS.] *That I will give you the Rain of your Land, &c.* Ver. 26, *Behold, I set before you this Day a Blessing and a Curse. A Blessing if you obey the Commandments of the Lord, and a Curse if ye will not obey, &c.* Chap. xii. 28, [DUTY] *Observe and bear all these Words which I command thee,——[CONS.]——that it may go well with thee and thy Children after thee for ever, when thou hast done that which is Good and Right in the Sight of the Lord thy God.* Chap. xiii. 17, 18. xv. 4, 5. xxvii. 9, [ANT.]——*Take heed, and hearken, O Israel, this Day thou art become the People [29] of the Lord thy God.* Ver. 10, [DUTY] *Thou shalt therefore obey the Voice of the Lord thy God, and do his Commandments, &c.* Chap. xxviii. 1, *And it shall come to pass, if thou hearken diligently unto the Voice of the Lord thy God, to observe and to do his Commandments,——[CONS.] that the Lord will set thee on High above all Nations of the Earth. And all these Blessings shall come on thee, and overtake thee, if thou shalt hearken unto the Voice of the Lord thy God. Blessed shalt thou be in the City, &c.* Ver. 15, [THR.] *But it shall come to pass, if thou wilt not hearken unto the Voice of the Lord thy God, to observe and to do all his Commandments, and his Statutes,——that all these Curses shall come upon thee and overtake thee, &c.* Ver. 45, *Moreover, all these Curses shall come upon thee,——till thou be destroyed; because thou hast hearkened not unto the Voice of the Lord thy God.* Chap. xxix. 2. to 10. xxx. 15,——18, [DUTY] *See I have set before you this Day Life and Good, and Death and Evil: In that I command thee this Day to love the Lord thy God, to walk in his Ways, and to keep his Commandments and his Statutes, and his Judgments, [CONS.] that thou mayest live and multiply: And the Lord thy God shall bless thee in the Land whither thou goest to possess it.* [THR.] *But if thine Heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other Gods, and serve them; I denounce unto you this Day, that ye shall surely perish.*——

69. WHOEVER peruses the first sixteen, and the 28th, 29th, 30th, 31st, and 32d Chapters of *Deuteronomy* will most clearly see, that all the Privileges, Honours, Instructions, Protections, &c. which were given them as a select Body of Men, were intended as *Motives* to Obedience; which, if thus wisely improved, would bring upon them still further Blessings. Thus God drew them to Duty and Virtue by his *Loving-kindness*, Jer. xxxi. 3. *He drew them with Cords of a Man*, such Considerations as are apt to influence the rational Nature, and with the *Bands of Love*, Hos. xi. 4. But if they were disobedient, and did not make a right Use of God's Benefits and Favours, when they were subjected to a Curse, and should perish. And this is so evident from this single Book, that I shall not need to heap together the numerous Quotations, which might be collected from other Parts of Scripture, particularly the Prophetic Writings. Only I may further establish this Point by observing; that, in *Fact*, though, all the *Israelites*



*Israelites* in the Wilderness were the *People, Children, and Chosen* of God; all intitled to the Divine Blessing, and Partakers of the several Instances of his Goodness; yet, notwithstanding all their Advantages and Honours, when they were disobedient to his Will, distrustful of his Power and Providence, or revolted to the Worship of Idol-Gods, great Numbers of them fell under the Divine Vengeance, *Exod.* xxxii. 8, 27, 28. *Num.* xi. 4, 5, 6, 33. xvi. 2, 3, 32, 35, 41, 49. xxi. 5, 6. And, though they had all a Promise of entering into the Land of *Canaan*, yet the then Generation, from twenty Years old and upwards, for their Unbelief, were, by the righteous Judgment of God, excluded from the Benefit of that Promise; they forfeited their Inheritance, and died in the Wilderness, *Num.* xiv. 28, — 36. *Heb.* iii. 7, &c.

70. FROM all this it appears; that all the High Privileges of the *Jews*, before-mentioned, and all the singular Relations, in which they stood to God, as they were *SAVED, BOUGHT, REDEEMED* by him; as they were his *CALLED* and *ELECT*; as they were his *CHILDREN*, whom he *BEGOT, CREATED, MADE* and *FORMED*, his *SONS* and *DAUGHTERS BORN* to him; his *HERITAGE, CHURCH, HOUSE*, and *KINGDOM*; his *SAINTS*, whom he *SANCTIFIED*; his *VINE* or *VINEYARD*, which he *PLANTED*; his *SHEEP* and *FLOCK*: I say, these, and such like Honours, Advantages and Relations, as they are assigned to the whole Body do not import an absolute, final State of Happiness and Favour of *any* Kind; but are to be considered as Displays, Instances and Descriptions of God's Love and Goodness to them, which were to operate as a *Mean*, a moral Mean, upon their *Hearts*. They were in Truth *MOTIVES* to oblige and excite to Obedience; and only, when so improved, became final and permanent Blessings: but neglected, or misimproved they were enjoyed in *vain*, they vanished and came to nothing; and wicked *Israelites* were no more the Objects of God's Favour, than wicked *Heathens*. *Amos* ix. 7, speaking of corrupt *Jews*, *Are ye not as Children of the Ethiopians unto me, O Children of Israel? saith the Lord.*

71. AND, upon the whole, we may from the clearest Evidence conclude; that the selecting the *Jewish* Nation from the rest of the World, and taking them into a peculiar Relation to God, was a *SCHEME FOR PROMOTING TRUE RELIGION* and *VIRTUE* in all its Principles and Branches, upon Motives adapted to rational Nature: Which Principles and Branches of true Religion are particularly specified in their Law. And to this End, no doubt, every Part of their Constitution, even the *Ceremonial*, was wisely adapted, considering their Circumstances, and the then State of the World.

72. AND observe; the *MOTIVES* did not run thus; ye are still in *Egypt*, still in Bondage and Slavery, still in a wretched, miserable Condition, under the Wrath and Displeasure of God; therefore believe, and reform, and love God, that ye may be *redeemed* and *saved*; that the Lord may become your *God* and *Father*, and that you may be of the Number of his *Children*, his *Elect*, and taken into his Covenant. But plainly thus; you are actually *delivered, saved, redeemed*; God is already your *Father*, who has *elected, begotten* and *created* you; who has *loved* you, established his Covenant with you, and has given you Promises of further and continued Happiness; therefore be induced by his Goodness to love and obey him. The Love of God, as it was the Foundation and Original of this Scheme, so it was the prime *Motive* in it. God begun the

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Work of Salvation among them, antecedently to any thing which they might do, on their Part, to engage his Goodness. They did not *first* love God; but God *first* loved them: Their Obedience did not *first* advance towards God; but his Mercy *first* advanced towards them, and *saved, bought, redeemed* them, took them for his People, and gave them a Part in the Blessings of his Covenant. And as for his *Displeasure*, they were under that, only *consequently*; or after they had neglected his Goodness, and abused the Mercy and Means, the Privileges and Honours which they enjoyed. This, I think, must appear very evident to any one, who closely and maturely deliberates upon the true State of the Jewish Church.

Thus, and for those Ends, not excluding others before or afterwards mentioned, the Jewish Constitution was erected.

## CHAP. IV.

*The Jewish Peculiarity not prejudicial to the Rest of Mankind. God was still the God and Father of all; and the Israelites were obliged to exercise all Benevolence to Men of other Nations: Yea, the Constitution was, in Fact erected for the Good of all the World.*

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73. **B**UT though the FATHER of Mankind was pleased, in his Wisdom, to erect the foregoing Scheme, for promoting Virtue, and preserving true Religion in one Nation of the World, upon whom he conferred particular Blessings and Privileges, this was no Injury nor Prejudice to the Rest of Mankind. For, as to original Favours, or external Advantages, God, who may do what he pleases with his own, bestows them in any Kind or Degree, as he thinks fit. Thus he makes a Variety of Creatures; some Angels in a higher Sphere of Being, some Men in a lower. And among Men, he distributes different Faculties, Stations and Opportunities in Life. To one he gives ten Talents, to another five, to another two, to another one, severally as he pleases; without any Impeachment of his Justice, and to the glorious Display and Illustration of his Wisdom. And so he may bestow different Advantages, and Favours upon different Nations, with as much Justice and Wisdom, as he has placed them in different Climates, or vouchsafed them various Accommodations and Conveniences of Life. But, whatever Advantages some Nations may enjoy above others, still God is the GOD and FATHER of all; and his extraordinary Blessings to some are not intended to diminish his Regards to others. He erected a Scheme of Polity and Religion for promoting the Knowledge of God, and the Practice of Virtue in one Nation; but not with a Design to withdraw his Goodness or Providential Regards from the rest. God has made a Variety of Soils, and Situations; yet he cares for every Part of the Globe; and the Inhabitants of the *North Cape*, where they consist a good Part of the Year with Night and extreme Cold, are no more neglected by the universal Lord, than those who enjoy the perpetual Summer and Pleasures of the *Canary Isles*.

*Isles.* At the same time God chose the Children of Israel to be his peculiar People, in a special Covenant, he was the God of the Rest of Mankind, and regarded them as the Objects of his Care and Benevolence. Exod. xix. 5, *Now therefore, if ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me above all People: כי לי כל הארץ* although all the Earth is mine. So it should be rendered. Deut. x. 14, 15, *Behold the Heaven, and the Heaven of Heavens is the Lord's thy God, the EARTH with all that therein are. Only the Lord had a Delight in thy Fathers to love them, and he chose their Seed after them, even you above all People, as it is this Day.* Ver. 17, 18, *For the Lord your God is God of Gods, and Lord of Lords, a great God, a mighty, and a terrible, which REGARDETH NOT PERSONS, [or, is no Respector of Persons, (Acts x. 34.) through Partiality to one Person, or one Nation more than another] nor taketh Reward. He doth execute the Judgment of the Fatherless and Widow, and LOVETH THE STRANGER, in giving him Food and Raiment. [A Stranger was one, who was of any other Nation being the Jewish.]* [37] Psal. cxlvi. 9, *The Lord preserveth the Strangers.* viii. 1. xix. 1, 2, 3, 4. xxiv. 1. xxxiii. 5, *The Earth is full of the Goodness of the Lord.* Ver. 8, *Let ALL the Earth fear the Lord; let ALL the Inhabitants of the World stand in Awe of him,* Ver. 12, *Blessed is the Nation whose God is the Lord, [29] and the People whom he has chosen for his own Inheritance.* [53] Ver. 13, *The Lord looketh from Heaven: He beboldeth ALL the Sons of Men. From the Place of his Habitation he looketh upon ALL the Inhabitants of the Earth. He fashioneth their Hearts alike: He considereth all their Works.* xlvii. 2, 8, *The Lord most High is a great King over all the Earth. God reigneth over the Heavens:* lxvi. 7. cvii. 8, 15, 21. cxlv. 9, *The Lord is good to ALL, and his tender Mercies are over ALL his WORKS.*—Many more Passages might be brought out of the Scriptures of the Old Testament to shew, that all the Nations of the Earth were the Objects of the Divine Care and Goodness, at the same Time, that he vouchsafed a particular and extraordinary Providence towards the Jewish Nation.

74. AND agreeably to this, the Israelites were required to exercise all Benevolence and Good-will to the Gentiles, or Strangers, to abstain from all injurious Treatment, to permit them to dwell peaceably and comfortably among them, to partake of their Blessings, to incorporate into the same happy Body, if they thought fit, and to join in their religious Solemnities. Exod. xxii. 21, *Thou shalt neither vex a Stranger, nor oppress him.* xxiii. 9, 12. Lev. xix. 10, *Thou shalt not glean thy Vineyard, neither shalt thou gather every Grape of thy Vineyard; thou shalt leave them for the Poor and Stranger; I am the Lord your God.* xxiii. 22. xix. 33, 34, *And if a Stranger sojourn with thee in your Land, ye shall not vex him. But the Stranger, that dwelleth with you, shall be unto you as one born amongst you, and thou shalt love him as thyself.* xxv. 35, *And if thy Brother be waxen Poor, and fallen in Decay with thee; then thou shalt relieve him: Yea though he be a Stranger, or a Sojourner; that he may live with thee.* Num. xv. 14, 15, *And if a Stranger sojourn with you, or whosoever be among you in your Generations, and will offer an Offering made by Fire of a sweet Savour unto the Lord: As ye do, so he shall do. One Ordinance shall be both for you, of the Congregation, [52] and also for the Stranger that sojourneth with you, an Ordinance for ever in your Generations: As ye are, so shall the Stranger be before the Lord.* Deut. xxvi. 11, 12, *And thou shalt rejoice in every good Thing, which the Lord thy God has given unto thee, and unto thy House, thou and the Levite, and the Stranger that is among you,* Ezek. xxii. 7, 29.

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75. AND not only were they required to treat *Strangers*, or Men of other Nations, with Kindness and Humanity; but it appears from several Parts of Scripture, that the whole *Jewish* Dispensation had respect to the Nations of the World: Not indeed to bring them all into the *Jewish* Church, (that would have been impracticable, as to the greatest Part of the World) but to spread the Knowledge and Obedience of God in the Earth. Or, it was a Scheme which was intended to have its good Effects beyond the Pale of the *Jewish* Inclosure, and was established for the Benefit of all Mankind. Gen. xii. 3, *And in thee [Abraham] shall all Families of the Earth be blessed.* xxii. 18, *And in thy Seed shall all the Nations of the Earth be blessed.* Exod. vii. 5, *And the Egyptians shall know that I am the Lord, when I stretch forth my Hand upon Egypt, and bring out the Children of Israel.*— ix. 16, *And indeed for this very Cause have I raised thee, Pharaoh, up, for to shew in thee my Power; and that my Name may be declared throughout all the Earth.* xv. 14. Lev. xxvi. 45. Num. xiv. 13, 14, 15, *And Moses said unto the Lord, then the Egyptians shall bear it, (for thou broughtest up this People in thy Might from among them) and they will tell it to the Inhabitants of this Land: For they have heard that thou Lord art among this People, that thou Lord art seen Face to Face, and that thy Cloud standeth over them, and that thou goest before them, by Day-time in a Pillar of a Cloud, and in a Pillar of Fire by Night. Now if thou shalt kill all this People as one Man, then the Nations, which have heard the Fame of thee will speak, saying, &c.* Deut. iv. 6, *Keep [these Statutes and Judgments] therefore and do them, for this is your Wisdom, and your Understanding in the Sight of the Nations, which shall hear all those Statutes, and say, Surely this great Nation is a wise and understanding People.* 1 Sam. xvii. 46, *I will give the Carcases of the Philistines to the Fowls of the Air, —that all the Earth may know that there is a God in Israel.* 1 Kings viii. 41, 42, 43, *Moreover concerning a Stranger, that is not of thy People Israel, but comes out of a far Country for thy Name's Sake; (for they shall hear of thy great Name, and of thy strong Hand, and of thy stretched out Arm) when he shall come, and pray towards this House: Hear thou in Heaven thy Dwelling Place, and do according to all that the Stranger calleth to thee for: That all People of the Earth may know thy Name, to fear thee, as do thy People Israel, &c.* Psal. lxxvii. 1, 2, 3, &c. xcvi. 1, 2, 3. Jer. xxxiii. 9, *And it shall be to me a Name of Joy, a Praise, and an Honour before all the Nations of the Earth, which shall hear all the Good that I do unto them: And they shall fear and tremble for all the Goodness, and for all the Prosperity that I procure for it.* Hos. ii. 23, *I will sow her unto me in the Earth.* Zeph. iii. 20, — *I will make you a Name and Praise among all the People of the Earth, when I turn back your Captivity, &c.*

## C H A P. V.

*The Jewish Peculiarity was to receive its Perfection from the Gospel Dispensation, under the SON OF GOD. The Gospel is the Jewish Scheme enlarged and improved.*

76. **B**UT though the *Jewish* Peculiarity did not exclude the rest of the World from the Care and Beneficence of the Universal Father; and though the *Jews* were commanded to exercise Benevolence towards Persons of other Nations; yet, about the Time when the Gospel was promulged, the *Jews* were greatly elevated on Account of their distinguishing Privileges, and looked upon themselves as the only Favourites of Heaven, and regarded the rest of Mankind with a Sovereign Contempt, as Nothing, as abandoned of God, and without a Possibility of Salvation, unless they should incorporate, in some Degree or other; with their Nation. Their Constitution, they supposed, was established for ever, never to be altered, or in any Respect abolished. They were the true and only Church, out of which no Man could be accepted of God: And consequently, unless a Man submitted to the Law of *Moses*, how virtuous or good soever he were, it was their Belief, he could not be saved. He had no Right to a Place in the Church, nor could hereafter obtain Life.

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77. **B**UT the *Jewish* Dispensation, as peculiar to that People, though superior to the mere Light of Nature, which it supposed and included, was but of a temporary Duration, and of an inferior and imperfect Kind, in Comparison of that which was to follow; and which God from the Beginning, (when he entered into Covenant with *Abraham*, and made the Promise to him) intended to erect; and which he made several Declarations under the Old Testament, that he would erect, in the proper Time, as successive to the *Jewish* Dispensation, and, as a Superstructure, perfective of it. And as the *Jewish* Dispensation was erected by the Ministry of *Moses*, this was to be built by the Ministry of a much nobler Hand; even that of the SON OF GOD, the *Messiah*, fore-ordained before the World was made, promised to *Abraham*, foretold by the *Prophets*, and even expected by the *Jews* themselves, though under no just Conceptions of the End of his coming into the World. He was to assume, and live in a human Body, to declare the Truth and Grace of God more clearly and expressly to the *Jews*, to exhibit a Pattern of the most perfect Obedience, to be obedient even unto Death in Compliance with the Will of God, and in firm Adherence to the Truth he taught. And, in Consequence of this, he was also to be a Pattern of *Reward*, by being raised from the Dead, exalted to the Right Hand of God, invested with universal Power, and by having a Commission given him to raise all Mankind from the Dead, and to put all, in all Ages and Places of the World, into the Possession of eternal Life, who shall at the last Day be found virtuous and holy. When *Christ* came into the World, the *Jews* were ripe for Destruction; but he published a general Indemnity for the Transgressions of the former Covenant, upon their Repen-

tance;

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tance; and openly revealed a future State, as the true Land of Promise, even eternal Life in Heaven. Thus he confirmed the former Covenant with the *Jews*, as to the Favour and Blessing of God, and enlarged, or more clearly explained it, as to the Blessings therein bestowed; instead of an earthly *Canaan*, revealing the Resurrection from the Dead, and everlasting Happiness and Glory in the World to come.

78. His personal Ministry indeed was confined to the *Jewish* Nation, Mat. xv. 24, *I am not sent but to the lost Sheep of the House of Israel.* Rom. xv. 8, *Now, I say, that Jesus Christ was a Minister of the Circumcision, for the Truth of God, to confirm the Promises made unto the Fathers.* But not only did he improve upon the foregoing Dispensation, more clearly explaining the *Abrahamic* Covenant; but further, whereas for many Ages, we *Gentiles*, considered in a Body, were in a State of Revolt from God, Aliens and Enemies, [37] serving dumb Idols; while the *Jews* were his peculiar People, Church and Heritage, he threw the Kingdom of God into a new Form, by taking down the Partition Wall, the Wall of the *Jewish* Inclosure, and admitting into his Church and Kingdom, as his People and Subjects, all in every Nation, who should acknowledge the Truth of his Mission and Doctrine, and profess Subjection to him, as their King and Governour. In Pursuance of this new Scheme, his Apostles, but especially St. Paul, published a general Indemnity, and free Pardon to the *Gentile* World, which then was very corrupt, and obnoxious to the Wrath and just Condemnation of God; and declared, that all, who believed in him, were intitled to all the Privileges, Blessings and Promises of his Church and Kingdom, according to the most extensive Sense of the *Abrahamic* Covenant; and at the same time exempted from the Incumbrance of the Ceremonial Law. Thus the *Jewish* Peculiarity was happily overthrown; not, properly speaking, by being totally annulled, but by being enlarged to the Extent of the whole Globe, and by admitting all Mankind, who accepted the Gospel, not only to the same Spiritual Advantages, but even to much greater; even into their Covenant explained and enlarged.

79. THAT the Gospel is the *Jewish* Scheme, enlarged and improved, will evidently appear, if we consider; that we *Gentiles* believing in Christ are said to be incorporated into the same Body with the *Jews*; and that believing *Jews* and *Gentiles* are now become ONE, ONE FLOCK, ONE BODY in Christ. John x. 16, *And other Sheep I have which are not of this [the Jewish] Fold: Them also I must bring, and they shall hear my Voice; and there shall be one FLOCK, \* [41] and one Shepherd.* 1 Cor. xii. 13, *By one Spirit we are all baptized in ONE BODY, whether we be Jews or Gentiles.* Gal. iii. 28, *There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female; for ye are all ONE in Christ Jesus; that is, under the Gospel Dispensation.* Ephes. ii. 14, 15, 16, *For he is our Peace, who has made both [Jews and Gentiles] ONE, and has broken down the middle Wall of Partition between us, [Jews and Gentiles.] Having abolished by his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself, of twain, ONE MAN,*

\* So the Word *propter* signifies; and so our Translators have rendered it in all the other Places, where it is used in the New Testament. See Mat. xxvi. 31. Luke ii. 8. 1 Cor. ix. 7. And here also it should have been translated FLOCK, not FOLD.

MAN, so making Peace, and that he might reconcile both unto God in ONE BODY by the Cross, having slain the Enmity thereby. CHAP. V.

80. AND that this Union or Coalition, between believing *Jews* and *Gentiles*, is to be understood of the believing *Gentiles* being taken into that Church and Covenant, in which the *Jews* were before the Gospel Dispensation was erected, and out of which the unbelieving *Jews* were cast, is evident from the following Considerations.

81. *FIRST*. That *Abraham*, the Head, or Root of the *Jewish* Nation, is the *FATHER OF US ALL*. *Rom. iv. 16, 17, Therefore it is of Faith, that it might be by Grace; to the End that the Promise might be sure to all the Seed; not to that only which is of the Law, [the Jews] but to that also which is of the Faith of Abraham, [the believing Gentiles] who is the FATHER OF US ALL, (as it is written, I have made thee a Father of many Nations) before him whom he believed,—— that is to say, in the Account and Purpose of God, whom he believed, he is the FATHER OF US ALL. Abraham, when he stood before God and received the Promise, did not in the Account of God, appear as a private Person, but as the Father of us all; as the Head and Father of the whole future Church of God, from whom we were all, believing Jews and Gentiles, to descend, as we were to be accepted, and interested in the Divine Blessing and Covenant after the same Manner as he was; namely, by Faith, Gal. iii. 6, &c. Even as Abraham believed God, and it was accounted to him for Righteousness. Know ye therefore, that they which are of Faith, the same are the Children of Abraham. For the Scripture foreseeing that God would justify, would take into his Church and Covenant, the Heathen through Faith, preached before the Gospel unto Abraham, saying, In thee shall all Nations be blessed. So then they which be of Faith [of what Country soever they are, Heathens as well as Jews] are blessed [justified, taken into the Kingdom and Covenant of God] together with believing Abraham [and into that very Covenant which was made with him and his Seed.] In this Covenant were the Jews during the whole Period of their Dispensation, from Abraham to Moses, and from Moses to Christ. For the Covenant with Abraham was with him; and with his Seed after him, Gen. xvii. 7. To Abraham and his Seed were the Promises made, Gal. iii. 16. And the Apostle in the next Verse tells us, that [the Promises or] the Covenant, that was confirmed before of God in Christ, the Law, which was [given by Moses] four hundred and thirty Years after, could not disannul, that it should make the Promise (or Covenant with Abraham) of none Effect. Consequently, the Jew; during the whole Period of the Law, or *Mosaical* Dispensation, were under the Covenant with Abraham: And into that same Covenant the Apostle argues, *Rom. iv.* and *Gal. iii.* that the believing *Gentiles* are taken. For with Reason he affirms, that they are no more Strangers and Foreigners, but Fellow citizens with the Saints, that is, the Patriarchs, &c. And that the great Mystery, not understood in other Ages, was this; that the *Gentiles* should be Fellow-heirs, and of the same Body with his Church and Children the *Jews*, *Eph. ii. 19. iii. 5, 6.**

82. *SECONDLY*. Agreeably to this Sentiment, the believing *Gentiles* are said to partake of all the spiritual Privileges which the *Jews* enjoyed, and from which the unbelieving *Jews* fell; and to be taken into that Kingdom and Church of God out of which they were cast.

83. *MAT. xx. 1,——16.* In this Parable the *VINEYARD* is the Kingdom of Heaven, into which God, the Householder, hired the *Jews* early in the Morning;

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ing; and into the same *VINEYARD* he hired the *Gentiles* at the Eleventh Hour, or an Hour before Sun-set.

84. MAT. xxi. 33,—34. The *Husbandman*, to whom the *VINEYARD* was first let, were the *Jews*; to whom God first sent his *Servants*, the Prophets, Ver. 34,—36. And at last he sent his *SON*, whom they slew, Ver. 37,—39. And then the *VINEYARD* was let out to other *Husbandmen*. Which our Saviour clearly explains, Ver. 43, *Therefore I say unto you, [Jews] the Kingdom of God shall be taken from you, and given to a Nation [the believing Gentiles] bringing forth the Fruits thereof.*—Hence it appears, that the very same *Kingdom of God*, which the *Jews* once possessed, and in which the ancient Prophets exercised their Ministry, one after another, is now in our Possession: For it was taken from them, and given to us.

85. ROM. xi. 17,—24. The Church or *Kingdom of God*, is compared to an *Olive-tree*, and the Members of it to the *Branches*. [42] *And if some of the Branches, [the unbelieving Jews] be broken off, and thou, Gentile Christian, wert grafted in among them, and with them partake of the Root and Fatness of the Olive-tree; that is, the Jewish Church and Covenant.*—Ver. 24, *For if thou, Gentile Christian, wert cut out of the Olive-tree, which is wild by Nature, and wert grafted, contrary to Nature, into the good Olive-tree; &c.*

86. 1 PET. ii. 7, 8, 9, 10. *Unto you, Gentiles, who believe, be [Christ] is an Honour: But unto THEM which be disobedient, [the unbelieving Jews] the Stone which the Builders disallowed, the same is made the Head of the Corner, and also a Stone of Stumbling, and a Rock of Offence.* \* *THEY stumble at the Word being disobedient, whereunto also they were appointed: [They are fallen from their Privileges and Honour, as God appointed they should, in Case of their Unbelief:] But YE, [Gentiles, are raised to the high Degree from which they are fallen, and so] are a chosen Generation, [11] a Royal Priesthood, [48] an holy Nation, [46] a peculiar People [51]; that ye should shew forth the Praises of him who hath called you out of Heathenish Darkness into his marvellous Light.*

87. *THIRDLY*. The *Jews* vehemently opposed the Admission of the uncircumcised *Gentiles* into the Kingdom and Covenant of God, at the first Preaching of the Gospel. But if the *Gentiles* were not taken into the same Church and Covenant, in which the *Jewish* Nation had so long gloried, why should they so zealously oppose their being admitted into it? Or why so strenuously insist, that they ought to be circumcised in order to their being admitted? For what was it to them, if the *Gentiles* were called, and taken into another Kingdom and Covenant,

\* We render this Passage thus,—*a Stone of Stumbling and Rock of Offence, even to them which stumble at the Word, being disobedient, &c.* as if it were one continued Sentence. But thus Violence is done to the Text, and the Apostle's Sense is thrown into Obscurity and Disorder, which is restored by putting a Period after, *Offence*, and beginning a new Sentence, thus; *they stumble at the Word, &c.* For observe; the Apostle runs a double Antithesis between the unbelieving *Jews*, and believing *Gentiles*. Ver. 7, ΤΙΝΙς ἐν ἡμῶν τοῖς πιστεύουσιν ἀπειθεῖται δὲ, ἁδον οὐ, &c. Ver. 8, Οἱ προσκολλησάμενοι τῷ λογῷ, &c. Ver. 9, ΤΙΜΕΙΣ δὲ γινώσκοντες ἑαυτοὺς, &c. The Particles *δ* and *καὶ* are frequently put for *He* and *They*, and are so translated. Take a few Instances out of many too numerous to be quoted. *Mat.* xii. 3, 11, 39, &c. xiii. 20, 22. xiv. 17, 18. xvi. 7, 14. xviii. 30. xx. 5, 31. xxi. 25. xxii. 5, 19. xxv. 15, 70. xxvii. 21, 66. xxviii. 15, 17. *Mark* viii. 28. ix. 32. x. 26. xii. 16. xiv. 46. *Luke* xxiii. 21, 22. *Acts* v. 33. viii. 25. xii. 15. xv. 3, 30. xvii. 18. xxiii. 18. xxviii. 5, 6. *Heb.* xi. 14. xii. 10. And in the last Line of the *Iliad*, Ως οὐ γ' ἀμείνων τὰφον ἔκτορος ἐκπαύμεναι.



Covenant, distinct, and quite different from that which they would have confined wholly to themselves, or to such only as were circumcised? It is plain the *Gentiles* might have been admitted into *another* Kingdom and Covenant, without any Offence to the *Jews*, as they would still have been left in the sole Possession of their ancient Privileges. And the Apostles could not have failed of using this as an Argument to pacify their incensed Brethren, had they so understood it. But seeing they never give the least Intimation of this, it shews they understood the Affair as the unbelieving *Jews* did; namely, that the *Gentiles*, without being circumcised, were taken into that Kingdom of God, in which they, and their Forefathers, had so long stood. And,

88. *FOURTHLY*. It is upon this Foundation, (namely, that the believing *Gentiles* are taken into that Church and Kingdom in which the *Jews* once stood) that the Apostles draw Parallels, for Caution and Instruction, between the State of the ancient *Jews*, and that of the *Christians*. 1 Cor. x. 1, — 13, *Moreover, Brethren, I would not that ye should be ignorant, how that all our Fathers were under the Cloud, and all passed through the Sea, and were all baptized into Moses, — and did all eat of the same spiritual Meat, and did all drink of the same spiritual Drink. — But with many of them God was not well pleased: For they were overthrown in the Wilderness. Now those Things were OUR EXAMPLES, to the Intent we should not lust after evil Things as THEY also lusted. Neither be ye Idolaters, as were some of THEM; — neither let us provoke Christ as some of THEM provoked, &c.* Heb. iii. 7, to the End, *Wherefore as the Holy Ghost saith, To Day, \* when, or while, you hear his Voice, barden not your Hearts, as in — the Day of Temptation in the Wilderness; when your Fathers tempted me, — Wherefore I was grieved with that Generation, and — sware in my Wrath, they shall not enter into my Rest. Take heed, Brethren, lest there be in any of you an evil Heart of Unbelief. Chap. iv. 1, Let us therefore fear, lest a Promise being left us of entering into his Rest, any of you should seem to come short of it. Ver. 2, For unto us hath the Gospel been preached as well as to THEM, that is, we have the joyful Promise of a happy State, or of entering into Rest, as well as the *Jews* of old. Ver. 11, Let us labour therefore to enter into that Rest, lest any Man fall after the same Example of Unbelief.*

89. *FIFTHLY*. Hence also the Scriptures of the Old Testament are represented as being written for *OUR* Use and Instruction, and to explain our Dispensation as well as *theirs*. Mat. v. 17, *Think not that I am come to destroy the LAW and the PROPHETS: I am not come to destroy, but to fulfill.* And when our Saviour taught his Disciples the Things pertaining to his Kingdom, he opened to them the Scriptures, which were then no other than the Old Testament, Luke iv. 17, — 22. xviii. 31. xxiv. 27, *And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures the Things concerning HIMSELF.* Ver. 45, *Then opened he their Understanding, that they might understand the Scriptures.* Thus the Apostles were instructed in the Things pertaining to the Gospel Dispensation.

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\* Σπινρον ΕΑΝ ΤΗΣ ΘΑΥΗΣ ΑΛΗΝ ΑΝΑΨΗ. ΕΑΝ [*if*] should here have been rendered *WHEN*; as it is rendered 1 *John* iii. 2; and as it should have been rendered *John* xii. 32. xiv. 3. xvi. 7. 2 *Cor.* v. 1. In like manner the Particle ΟΑΝ *Psal.* xc. 7, (whence the Place is quoted) should have been translated *WHEN* or *WHILE*. For it is translated *WHEN*, 1 *Sam.* xv. 17. *Prov.* iii. 24. iv. 12. *Job* vii. 4. xvii. 16. *Psal.* l. 18; and might have been so translated in other Places.

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Dispensation. And always in their Sermons in the *Acts*, they confirm their Doctrine from the Scriptures of the Old Testament. And in their *Epistles* they not only do the same, but also expressly declare, that those Scriptures were written as well for the Benefit of the *Christian* as the *Jewish* Church. *Rom* xv. 4, After a Quotation out of the Old Testament the Apostle adds; *For whatsoever Things were written AFORETIME were written for OUR Learning; that we through Patience and Comfort of the Scriptures might have Hope.* 1 *Cor.* ix. 9, *It is written in the Law of Moses, thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn.* — *Ver.* 10, — *For our Sakes no doubt this is written.* 1 *Cor.* x. 11, *Now all these Things,* [namely, the before-mentioned Privileges, Sins and Punishments of the ancient *Jews*] *happened unto THEM for Ensamples; and they are written for OUR Admonition, upon whom the Ends of the Earth are come.* 2 *Tim.* iii. 16, 17, *All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: That the Man of God may be perfect, thoroughly furnished unto all good Works.*

90. *SIXTHLY.* Agreeably to this Notion, that the believing *Gentiles* are taken into that Church or Kingdom, out of which the unbelieving *Jews* are cast, the Christian Church, considered in a Body, is called by the same general Names, as the Church under the Old Testament, — *ISRAEL* was the general Name of the *Jewish* Church; so also of the *Christian*; *Gal.* vi. 16, *As many as walk according to this Rule Peace be on them, and Mercy, and upon the ISRAEL of God.* *Rev.* vii. 3, 4, Speaking of the Christian Church the Angel said, *Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the SERVANTS of our God in their Foreheads. And I heard the Number of them that were sealed: And there were sealed an hundred and forty four Thousand, of all the Tribes of the Children of ISRAEL.* *Rev.* xxi. 10, — 13, *He shewed me that great City, the Holy Jerusalem, [the Christian Church, 115] having the Glory of God; — and had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of ISRAEL, [as comprehending the whole Church.] Ver. 14, And the Wall of the City had twelve Foundations, and in them the Names of the twelve APOSTLES of the LAMB. — JEWIS, was another running Title of the Church in our Saviour's Time; and this also is applied to Christians.* *Rev.* ii. 8, 9, *And unto the Angel of the [Christian] Church in Smyrna, write, — I know thy Works and Tribulation, and Poverty; and I know the Blasphemy of them who say they are JEWS [Members of the Church of Christ] and are not, but are the Synagogue of Satan.* And again, *Chap.* iii. 9.

## C H A P. VI.

*The particular Honours and Privileges of Christians, or of those in any Nation, who profess Faith in the Son of God, and the Terms signifying those Honours explained.*

91. **SEVENTHLY.** In Conformity to this Sentiment, (namely, that the believing *Gentiles* are taken into that Church, Covenant and Kingdom, out of which the unbelieving *Jews* were cast) the State, Membership, Privileges, Honours and Relations of professed *Christians*, particularly of believing *Gentiles*, are expressed by the same Phrases with those of the ancient *Jewish* Church; and therefore, unless we admit a very strange Abuse of Words, must convey the same general Ideas of our present State, Membership, Privileges, Honours and Relations to God, as we are professed Christians. For Instance;

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92. I. As God *CHOSE* his ancient People the *Jews*, and they were his *CHOSEN* and *ELECT*; so now the whole Body of Christians, *Gentiles* as well as *Jews*, are admitted to the same Honour; as they are selected from the rest of the World, and taken into the Kingdom of God, for the Knowledge, Worship and Obedience of God, in Hopes of eternal Life. [11] Rom. viii. 33. *Who shall lay any Thing to the Charge of God's ELECT?* &c. Eph. i. 4, *According as he hath CHOSEN us* [*Gentiles*, Chap. ii. 11.] *in him before the Foundation of the World, that we should be Holy, and without Blame before him in Love.* Col. iii. 12, *Put on therefore (as the ELECT of God, holy and beloved) Bowels of Mercies, &c.* 2 Thes. ii. 13, *But we are bound to give Thanks to God always for you, Brethren, Beloved of the Lord, because God hath from the Beginning CHOSEN you to Salvation; through Sanctification of the Spirit, and Belief of the Truth.* Tit. i. 1, *Paul a Servant of God, and an Apostle of Jesus Christ, according to the Faith of God's ELECT, and the acknowledging of the Truth, which is after Godliness.* 2 Tim. ii. 10, *Therefore I endure all Things for the ELECT's Sake, that they also may obtain the Salvation which is in Christ Jesus, with eternal Glory.* 1 Pet. i. 1, 2, *Peter—to the Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, ELECT according to the Foreknowledge of God the Father, through Sanctification of the Spirit, unto Obedience.* ii. 9. *Ye* [*Gentiles*] *are a CHOSEN Generation, &c.* v. 13, *The Church that is at Babylon, ELECTED together with you, saluteth you.*

93. II. The first Step the Goodness of God took in Execution of his Purpose of Election, with regard to the *Gentile* World, was to rescue them from their wretched Situation in the Sin and Idolatry of their Heathen State, and to bring them into the Light and Privileges of the Gospel. With regard to which the Language of Scripture is, 1. that he *DELIVERED*, 2. *SAVED*, 3. *BOUGHT*, or *PURCHASED*, 4. *REDEEMED* them. [12] Gal. i. 4, *Who gave himself for our Sins, that he might DELIVER us from this present evil World, the Vices and Lusts in which the World is involved.* Col. i. 12, 13, *Giving*

CHAP. Giving Thanks to the Father, — *who has* \* DELIVERED us from the Power of [Heathenish] Darknes, [Acts xxvi. 18. 1 Pet. ii. 9. Eph. iv. 18. v. 8.] and translated us into the Kingdom of his dear Son. And thus, consequentially, we are DELIVERED from the Wrath to come, 1 Thes. i. 10.

94. 1 COR. i. 18, For the Preaching of the Cross is to them that perish, Foolishness, but unto us which are SAVED, it is the Power of God. vii. 16, *What knowest thou, O Wife, whether thou shalt save thy Husband? Or how knowest thou, O Man, whether thou shalt save thy Wife?* That is, convert her to the Christian Faith. x. 33, *Even as I please all Men in all Things, not seeking mine own Profit, but the Profit of many that they may be SAVED.* Eph. ii. 8, *For by Grace are ye SAVED through Faith.* 1 Thes. ii. 16, *The Jews forbid us to speak to the Gentiles that they might be SAVED.* 1 Tim. ii. 4, *Who will have all Men to be SAVED, and to come unto the Knowledge of the Truth.* 2 Tim. i. 9, *Who hath SAVED us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace.* In this general Sense SAVED is in other Places applied to both Jews and Gentiles; particularly to the Jews, Rom. ix. 27. x. 1. xi. 26. — Hence God is stiled our SAVIOUR, Tit. iii. 4, 5, *But after that the Kindness and Love of God our SAVIOUR toward Man appeared, not by Works of Righteousness we have done, but according to his Mercy he SAVED us.* 1 Tim. i. 1, *Paul an Apostle of Jesus Christ by the Commandment of God our SAVIOUR.* ii. 3. Tit. i. 3. Rom. xi. 11, *Through their [the Jews] Fall, SALVATION is come to the Gentiles.* And as this Salvation is by Jesus Christ, he also is frequently called our SAVIOUR.

## 95. ACTS

\* *Who hath delivered us*, saith the Apostle, ranking himself among the Gentile Christians. For as he was the Apostle of the Gentiles, he might, as he frequently doth, well consider himself as one of their Body. See Note on Rom. v. 1. *Who hath delivered us*, may we also properly say, as being the Posterity of Heathenish Ancestors, whose vain Conversation we also should have received by Tradition, had not the Grace of God appeared and redeemed us from it, 1 Pet. i. 18. Though but one Generation of the Jewish Nation were, in Fact, delivered from Egyptian Bondage; yet as that Deliverance was attended with great and happy Consequences to all succeeding Generations, so all succeeding Generations were instructed to say, (Deut. xxvi. 6, &c.) *The Egyptians evil intreated us, and afflicted us, — but the Lord brought us forth out of Egypt with a mighty Hand, — and he hath brought us into this Place, and hath given us this Land.* — In like manner, though but one Generation of our Ancestors were, in Fact, converted from Heathenism, by the Light of the Gospel, yet, as all the happy Effects of that great Event are handed down to us, we may with the strictest Propriety say, *he hath delivered us from Heathenish Darknes, and translated us into the Kingdom of the Son of his Love.* A Nation, in all Ages, is reckoned the same People.

And here it may be further observed; that the Church, in all Ages, is in Scripture considered but as one Body, Mat. xxii. 31, *Have ye not read what was spoken unto you by God; though spoken to their Ancestors about 1500 Years before they were born.* See also Mark x. 3. *John vi. 32. — vi. 19, 22.* So 1 Cor. xv. 51, 52, *Behold I shew you a Mystery; we shall not all sleep [die,] but we shall all be changed, in a Moment, — at the last Trump, &c.* 1 Thes. iv. 15, — 17, *We, or those of us, who are alive, and remain unto the Coming of the Lord, shall not prevent them which are asleep.* For — *the Dead in Christ shall rise first: Then we who are alive and remain, shall be caught up together with them in the Clouds, &c.* The Apostle doth not here intimate, (as some learned Men have fancied) that the Coming of our Lord would be in the then present Generation; but he considers all Christians, in all Generations to the End of the World, as one Body. And therefore, he might properly enough say, in relation to those Christians who should be alive at the Coming of our Lord, *WE*, or those of us, *who are then alive.*

95. ACTS xx. 28, *Feed the Church of God, which he has PURCHASED with his own Blood.* 1 Cor. vi. 20, *And ye are not your own; for ye are BOUGHT \* with a Price.* vii. 23, *Ye are BOUGHT with a Price.* 2 Pet. ii. 1, — *False Prophets* — *shall bring in damnable Heresies, even denying the Lord that BOUGHT them.* Rev. v. 9, *Thou wast slain and hast redeemed [BOUGHT] us to God by thy Blood out of every Kindred, and Tongue, and People and Nation.*

96. TIT. iii. 14, *Who gave himself for us, that he might REDEEM us from all Iniquity.* — 1 Pet. i. 18, *Ye were not REDEEMED with corruptible Things as Silver and Gold, from your vain [Heathenish] Conversation, received by Tradition from your Fathers; but with the precious Blood of Christ.* — And at the same Time he redeemed or bought us from Death, or the Curse of the Law, Gal. iii. 13. And the *Jews*, in particular, from the Law, and the Condemnation to which it subjected them, Gal. iv. 5. — Hence frequent Mention is made of the REDEMPTION which is in *Jesus Christ*, Rom. iii. 24. 1 Cor. i. 30. Eph. i. 7. Col. i. 14. Heb. ix. 12, 15. Hence also *Christ* is said to give himself a RANSOM for us, Mat. xx. 28. Mark x. 45. 1 Tim. ii. 6, *Who gave himself a RANSOM for all.*

97. III. As God sent the Gospel to bring *Gentile Christians* out of Heathenism, and invited, and made them welcome to the Honours and Privileges of his People, he is said to CALL them, and they are his CALLED. [16] Rom. i. 6, 7, *Among whom are ye also CALLED of Jesus Christ. To all that are at Rome CALLED Saints.* viii. 28. 1 Cor. i. 9, *God is faithful, by whom ye were CALLED into the Fellowship of his Son.* vii. 20. Gal. i. 6, *I marvel that ye are so soon removed from him that CALLED you.* v. 13. Eph. iv. 1, *I beseech you, that ye walk worthy of the Vocation wherewith ye are CALLED* iv. 4. 1 Thes. ii. 12. *That ye walk worthy of God who has called you unto his Kingdom and Glory.* iv. 7, *God has not CALLED us unto Uncleaness, but unto Holiness.* 2 Tim. i. 9, *Who hath saved us, and CALLED us with an holy Calling; not according to our Works, &c.* 1 Pet. i. 15, *But as he which hath CALLED you is holy, so be ye holy in all manner of Conversation.* ii. 9, *Ye [Gentile Christians] are a chosen Generation, — to shew forth the Praises of him who hath called you out of Darkness into his marvellous Light.*

98. NOTE; the *Jews* also were called, Rom. ix. 24, *Even us whom he has called, not of the Jews only, but also of the Gentiles.* 1 Cor. i. 24. vii. 18, *Is any Man called being circumcised.* Heb. ix. 15. But the Calling of the *Jews* must be different from that of the *Gentiles*. The *Gentiles* were called into the Kingdom of God as *Strangers* and *Foreigners*, who had never been in it before. But the *Jews* then were Subjects of God's Kingdom under the old Form; and therefore could be called only to submit to it, as it was new modelled under the *Messiah*. Or they were called to Repentance, to the Faith, Allegiance and Obedience of the Son of God, and to the Hope of eternal Life through him; whom rejecting, they were cast out of God's peculiar Kingdom.

99. IV. As

\* How Buying is to be understood in a moral figurative Sense, see the Note [14]. *Christ* bought us, as he did with much Labour and Suffering, what was in its own Nature proper to free us from Ignorance and Sin, and to purify us into a peculiar People fitted for eternal Happiness: And as what he did was, with Respect to God, the Lawgiver and Judge, a proper Ground and Reason for pardoning Sin, and conferring all other Blessings. See more [145; &c.]

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99. IV. As God formed believing *Jews* and *Gentiles* into one Body; and as he brought the *Gentiles* out of Darkneſs and Idolatry into a new and happy State of Exiſtence, he is ſaid, 1. to *CREATE*, and *MAKE* them, and they are his *WORK* and *WORKMANSHIP*, 2. to *QUICKEN* them, or to give them *LIFE*, 3. to have *BEGOTTEN*, or *REGENERATED* them. [17] Eph. ii. 10, *We are his WORKMANSHIP, CREATED in Chriſt Jeſus unto good Works.* Col. iii. 10, *And have put on the new Man, [the Chriſtian State] which is renewed in Knowledge after the Image of him that CREATED him.* Ver. 11, *Where [in which new Man] there is neither Greek nor Jew, &c.* Eph. ii. 15, *To MAKE [or CREATE] in himſelf of twain one new Man.* iv. 24, *And that he put on the new Man, which after God is CREATED in Righteouſneſs, and true Holineſs.* Jain. i. 18, *Of his own Will begat he us with the Word of Truth, that we [Chriſtian Jews] ſhould be a Kind of Firſt-fruits of CREATURES.* [The Jews were firſt converted by the Preaching of the Goſpel, that they might be, like the Firſt-fruits under the Law, the beſt of the Kind, and the moſt exemplary Chriſtians.] Rom. xiv. 20, *For Meat deſtroy not the WORK of God.* [The *Work* of God here is a Chriſtian; and deſtroying him is, in the Senſe of the Apoſtle, giving him Occaſion to renounce his Chriſtian Profeſſion.

100. Eph. ii. 5, *When we were dead in Sins God hath quickened us [Gr. made us to LIVE] together with Chriſt, (by Grace ye are ſaved.)* Col. ii. 13. Rom. vi. 13, *Yield yourſelves unto God, as thoſe that are ALIVE from the Dead, [the Hea-then World, who are repreſented as DEAD, Eph. v. 14. 1 Pet. iv. 6. Hence corrupt Chriſtians, who live like Heathens, are ſaid to be DEAD while they LIVE, or, by their Profeſſion have a Name to live, 1 Tim. v. 6. Rev. iii. 1.]*

101. JAM. i. 18, *Of his own will BEGAT he us with the Word of Truth, that we ſhould be a Kind of Firſt-fruits of his CREATURES.* 1 Pet. i. 3, *Bleſſed be the God, and Father of our Lord Jeſus Chriſt, who—hath BEGOTTEN us again [away from us REGENERATED us] to a lively Hope.* Ver. 23, *Being born, begotten, again [away from us REGENERATED, not of corruptible Seed, but of incorruptible, by the Word of God.* Tit. iii. 5, *Not by Works of Righteouſneſs we have done, but according to his Mercy he SAVED [93] us, by the WASHING [125] of REGENERATION, and Renewing of the Holy Ghoſt.* 1 John v. i, —*Every one that loveth him that BEGAT, loveth him alſo that is BEGOTTEN of him.* Ver. 18, —*He that is BEGOTTEN of God keepeth himſelf [is obliged, [274] is furniſhed with Means proper to enable him, to keep himſelf] and [keeping himſelf] that wicked One toucheth him not.*

102. THUS as God has created us *Chriſtians*, and made us *live*, we have received a new Being or Exiſtence, [20] 1 Cor. i. 30, *Of him ARE ye [Gentiles, who once were the Things which ARE NOT, Ver. 28.]* 2 Cor. v. 17, *If any Man be in Chriſt, he is a NEW CREATURE: Old Things are paſt away, behold, all Things are become new.* Further,

103. V. HENCE, as he made Chriſtians *live* and *begat* them, eſpecially the believing *Gentiles*, by bringing them into a new and happy State of Being, (1.) He ſuſtains the Character of a *FATHER*, and (2.) They are his *CHILDREN*, his *SONS* and *DAUGHTERS*, which were *BORN* to him. [21] Rom. i. 7, *To all [Chriſtians] that be at Rome,—Grace to you, and Peace from God our FATHER.* 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 4. Eph. i. 2. Phil. i. 2. iv. 20. Col. i. 2. 1 Theſ. i. 1, 3. iii. 11, 13. 2 Theſ. i. 2. ii. 16, *God, even our FATHER, which hath loved us, and given us everlaſting Conſolation, and good Hope*

*Hope through Grace.* 1 Tim. i. 2. Philem. 3. Rom. viii. 15, *Ye have received the Spirit of Adoption, whereby ye cry Abba, FATHER.* Gal. iv. 6. 2 Cor. vi. 17, — *Be ye separate [from the Gentile World] and I will receive you, and will be a FATHER unto you.*

104. ROM. viii. 16, 17, *The Spirit itself beareth Witness with our Spirit, that we are the CHILDREN of God. And if CHILDREN, then Heirs, &c.* John i. 12, *As many as received him, to them gave he Power to become the Sons [Gr. CHILDREN] of God, — which were born, not of Blood, &c. but of God.* 1 John iii. 1, *Behold what Manner of Love the FATHER hath bestowed upon us, that we should be called the Sons [Gr. CHILDREN] of God.* Rom. ix. 26, *And it shall come to pass, that in the Place where it was said unto them, ye [Gentiles] are not my People, there shall they be called the Children [Gr. Sons] of the living God.* 2 Cor. vi. 17, — *I will be a Father unto you, and ye [believing Gentiles] shall be my sons and DAUGHTERS, saith the Lord Almighty.* Gal. iii. 26, *For ye are all [Jews and Gentiles] the Children [Gr. sons] of God by Faith in Jesus Christ.* Eph. i. 5.

105. 1 PET. i. 22, 23, *Seeing ye have purified your Souls in obeying the Truth through the Spirit, unto unfeigned Love of the Brethren, see ye love one another with a pure Heart fervently. Being BORN [begotten] again [regenerated] not of corruptible Seed, but of incorruptible, by the Word of God which lives and abides for ever.* ii. 1, 2, *Whereof laying aside all Malice, and all Guile, and Hypocrisies, and Envy, and Evil-speaking; as new-born Babies desire the sincere Milk of the Word, that ye may grow thereby.* 1 John v. 4, *For whatsoever is BORN of God overcometh the World: And this is the Victory that overcometh the World, even our Faith.* [Psal. xxii. 31, *They shall come and shall declare his Righteousness unto a People that shall be born, that he has done this.*]

106. VI. AND, as the whole Body of Christians are the Children of one Father, even of God, this naturally establisheth among themselves the mutual and indearing Relation of BRETHREN and SISTERS, and they are obliged to regard and love each other accordingly. [25] Acts. ix. 30. xv. 36, *Let us go and visit our BRETHREN in every City.* 1 Cor. v. 11. vi. 5, 8. vii. 12, 15. Col. i. 2, *To the faithful BRETHREN in Christ.* 2 Thes. iii. 6. Philem. 16. Rom. xii. 10. 1 Pet. i. 22. iii. 8, *Love as BRETHREN.* Rom. xvi. 1, *I commend — Pheebe our SISTER.* Jam. ii. 15, *If a BROTHER or SISTER be naked, &c.*

AND, as we stand in the Relation of Children to the God and Father of our Lord Jesus Christ, hence it is that we are his BRETHREN, and he is considered as the FIRST-BORN among us. Mat. xxviii. 10. John xx. 17, *Jesus saith, — Go to my BRETHREN, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.* Heb. ii. 11, 17. Rom. viii. 29, — *That he might be the FIRST-BORN among many BRETHREN.*

107. VII. AND the Relation of God, as a Father, to us Christians, who are his Children, will lead our Thoughts to a clear Idea of our being, as we are called, the HOUSE or FAMILY, of God, or of Christ. [26] 1 Tim. iii. 15, *But if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the Church of the living God.* Heb. iii. 6, *But Christ as a Son over his own house; whose house are we, [Christians,] if we hold fast the Confidence and Re-joicing of the Hope firm unto the End.* Heb. x. 21, and having a great High-priest over the house of God, &c. 1 Pet. ix. 17, *For the Time is come that Judgment must begin at the house of God; [that is, when the Christian Church shall undergo sharp Trials and Sufferings;] and if it first begin at us [Christians, who*

CHAP. VI. are the *House* or *Family* of God,] *what shall the End be of them that obey not the Gospel?* [that is, of the infidel World, who lie out of the Church. See Rom. i. 5. xv. 18. 1 Pet. i. 22.] Eph. ii. 19, — *We are of the HOUSEHOLD* [Domesticks] *of God.* — iii. 14, 15, — *I bow my Knees unto the Father of our Lord Jesus Christ, of whom the whole FAMILY in Heaven and Earth is named,* &c.

108. VIII. FURTHER; as the Land of Canaan was the Estate, or *Inheritance*, belonging to the *Jewish Family* or *House*, so the *Heavenly Country* is given to the *Christian House*, or *Family* for their *INHERITANCE*. [27] Acts xx. 32, *And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an INHERITANCE among all them which are sanctified.* Col. ii. 24, *Knowing that of the Lord ye shall receive the Reward of the INHERITANCE.* Heb. ix. 15, — *He is the Mediator of the New Testament, — that they which are called might receive the Promise of eternal INHERITANCE.* 1 Pet. i. 4, *God has begotten us again, — to an INHERITANCE incorruptible, undefiled, and that passeth not away, reserved in Heaven for us.\** Hence we have the Title of *HEIRS*. Tit. iii. 7, *That being justified by his Grace, we should be made HEIRS according to the Hope of eternal Life.* Jam. ii. 5, — *Hath not God chosen the Poor of this World, rich in Faith, and HEIRS of the Kingdom, which he has promised to them that love him.* Rom. viii. 17. 1 Pet. iii. 7.

109. AND as Canaan was considered as the *Rest* of the *Jews*, so, in Reference to our Trials and Afflictions in this World, Heaven is considered as the *REST* of *Christians*. [28] 2 The. i. 7, *And to you who are troubled, REST with us, when the Lord Jesus shall be revealed from Heaven.* Heb. iv. 1, *Let us therefore fear, lest a Promise being left us of entering into his REST, any of you should seem to come short of it. For unto us hath the Gospel been preached as well as to them; that is, we have the joyful Promise of entering into REST, as well as the Jews of Old.* Ver. 9, *There remains therefore a REST for the People of God; that is, for Christians now in this World, as well as for the Jews formerly in the Wilderness.* Which is the Point the Apostle is proving from Ver. 3, to 10.

110. IX. THUS *Christians*, as well as the ancient *Jews*, are the *House* or *Family* of God: Or, we may conceive the whole Body of *Christians* formed into a *NATION*, having God at their Head; who on this Account is stiled our

GOD,

\* As the Share, which any particular *Jew* had in the Land of *Canaan*, is frequently considered as their *Lot* and *Inheritance* [κληρος & κληρονομία] among God's People, so some judicious Persons suppose, that the Apostles consider that Share and Interest, which any Part of the Christian Church have in the present Privileges of the Kingdom of God, as their *INHERITANCE*, or the *PART* of their *LOT*. Acts xxvii. 18, — *To turn the Gentiles from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and an INHERITANCE* [or *LOT*, κληρος] *among them which are sanctified by Faith that is in me.* So we may understand Eph. i. 11, 14, 18. [See Locke on these Verses] Col. i. 12, *Giving Thanks to the Father who has made us meet to be Partakers* [or rather, to be taken into a PART] *of the INHERITANCE* [or *LOT*] *of the Saints in Light*; that is, who has vouchsafed you a Share in the Light of the Gospel, which he now affords to his *SAINTS*, [127] having freed you from your former *Gentile Darkness*, and translated you into the Kingdom of the Son of his Love; as it follows in the next Verse, Ver. 13. It is thus, perhaps, that the *Gentiles* are said to be *Fellow-HEIRS* with the *Jews*; Eph. iii. 6. *That the Gentiles should be Fellow-HEIRS, and of the same Body, and Partakers of his Promise in Christ, by the Gospel.*

But observe; *Inheritance*, thus understood, must include the *Heavenly* and *Eternal Inheritance*, the Promise of which is a principal Part of our present Privileges.



GOD, Gouvernour, Protector, or King; and we his PEOPLE, Subjects or SERVANTS. [29] 1 Pet. ii. 9, *Ye are—an holy NATION.* Rom. v. 11, *And not only so, but we [Gentile Christians] joy [Gr. glory] in GOD, as well as the Jews, who gloried in God as their God,* Chap. ii. 17. Heb. xii. 23, *Ye are come [by your Christian Profession and Privileges] to GOD, the Judge of all.* Ver. 29, *OUR GOD is a consuming Fire.* 1 Cor. vi. 11. 2 Cor. vi. 16, —*As God hath said,—I will be their GOD, and they shall be my PEOPLE.* Heb. viii. 10, *For this is the Covenant that I will make with the House of Israel after those Days, saith the Lord; I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a GOD, and they shall be my PEOPLE.* Rom. vi. 22, —*Being made free from Sin, and become the SERVANTS of God.* 1 Pet. ii. 16, *As free, and not using your Liberty as a Cloke of Maliciousness, but as the SERVANTS of God.*

111. HENCE Conversion from Heathenism to Christianity is *turning from Satan, Vanities, Idols unto God, to SERVE the living and true God,* Acts xiv. 15. xxvii. 18, 20. 1 Thef. i. 9.

112. HENCE also the End of our Redemption by Christ is described by *bringing us to God, by redeeming us to God,* 1 Pet. iii. 18. Rev. v. 9. —*And Apostasy from the Christian Profession is expressed by departing from the living God,* Heb. iii. 12.

113. AND, as God has constituted Jesus Christ, the Head, King, and Governour of the Church, so he is frequently stiled *OUR LORD*, and we his *SERVANTS.* Rom. i. 3, *Concerning his Son Jesus Christ OUR LORD, —&c.* Eph. vi. 6, *As the SERVANTS of Christ.* Col. iii. 24. Rev. i. 1, —*To shew unto his SERVANTS Things which must shortly come to pass; and he sent and signified it unto his SERVANT John.* ii. 20, —*Calls herself a Prophetess—to seduce MY SERVANTS.*

114. X. AND it is in Reference to our being a Society peculiarly appropriated to God, and under his special Protection and Government, that we are called the *CITY* of God, the *HOLY CITY.* [34] Heb. xii. 22, —*Ye are come unto—the CITY of the living God.* Rev. xi. 2, —*And the HOLY CITY shall they tread under Foot forty and two Moneths.* This City is described in some future happy State, Rev. 21st, and 22d Chapters.

115. HENCE the whole Christian Community, or Church, is denoted by the City *JERUSALEM*, and sometimes by *MOUNT ZION.* [35] Gal. iv. 26. *But JERUSALEM, which is above, is free, which is the Mother of us all.* —In her reformed, or future happy State, she is the *NEW JERUSALEM,* Rev. iii. 12. xxi. 2. Heb. xii. 22, *Ye are come unto MOUNT ZION, &c.* Rev. xiv. 1.

116. HENCE also we are said to be *WRITTEN*, or enrolled, in the *BOOK* of God, or, which comes to the same Thing, of the Lamb, the Son of God. [36] Rev. iii. 5, *He that overcometh, the same shall be clothed in white Raiment; and I will not blot out his Name out of the book of Life.* xxii. 19, *And if any Man take away from the Words of the Book of this Prophecy, God shall take away his Part out of the book of Life, and out of the HOLY CITY, &c.* which shews the Names of such are in the *Book of Life* as may be blotted out; consequently, that it is the Privilege of all professed Christians.

117. AND, whereas the believing Gentiles were once *Strangers, Aliens, not a People, ENEMIES*; now (Eph. ii. 19.) *they are no more STRANGERS and*

FOREIGNERS,

CHAP. FOREIGNERS, but FELLOW-CITIZENS with the Saints. [37] 1 Pet. ii. 10, VI. Which in Time past were NOT A PEOPLE, but are now the PEOPLE OF GOD. Now we are at PEACE with God, Rom. v. 1. Now we are RECONCILED, and become the Servants of God, the Subjects of his Kingdom, Rom. v. 10. 1 Thes. i. 9. 2 Cor. v. 18, 19.

118. ON the other hand; the Body of the Jewish Nation, (having through Unbelief rejected the Messiah, and the Gospel, and being, therefore, cast out of the City and Kingdom of God) are, in the their Turn, at present, represented under the Name and Notion of ENEMIES; Rom. xi. 28, *As concerning the Gospel, they are ENEMIES for your sake.*

119. XI. THE kind and particular Regards of God to the converted Gentiles, and their Relation to Jesus Christ, is also signified by that of a HUSBAND and WIFE; and his taking them into his Covenant is represented by his ESPOUSING them. [38] 2 Cor. xi. 2, *For I am jealous over you with godly Jealousy: For I have ESPOUSED you to one HUSBAND, that I may present you as a chaste Virgin to Christ.* Eph. v. 22,—32, *Wives, submit yourselves unto your own Husbands, as unto the Lord. For the Husband is the Head of the Wife, even as Christ is the Head of the Church: And he is the Saviour of the Body. Therefore as the Church is subject unto Christ, so let the Wives be unto their own Husbands in every Thing. Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it that he might sanctify and cleanse it, &c. So ought Men to love their Wives as their own Bodies, —even as the Lord the Church: For we are Members of his Body, of his Flesh, and of his Bones. For this Cause shall a Man leave his Father and Mother, and shall be joined unto his Wife, and they two shall be one Flesh. This is a great Mystery: But I speak concerning Christ and his Church.*

120. HENCE the Christian Church, or Community, is represented as a MOTHER, and particular Members as her CHILDREN. [39] Gal. iv. 26, *But Jerusalem, which is above, is free, which is the MOTHER of us all.* Ver. 27, *For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: For the Desolate hath many more CHILDREN, than she which hath an Husband.* Ver. 28, *Now we, Brethren, as Isaac was, are the CHILDREN of Promise.*—Ver. 31, *So then, Brethren, we are not CHILDREN of the Bond woman, but of the Free.*

121. HENCE also, from the Notion of the Christian Church being the Spouse of God in Christ, her Corruption and Idolatry come under the Name of FORNICATION and ADULTERY; and she takes the Character of a WHORE. [40] Rev. ii. 20, —*Thou sittest that Woman Jezebel—to teach and to seduce my Servants to commit FORNICATION, and to eat Things sacrificed unto Idols. And I gave her Space to repent of her FORNICATION; and she repented not. Behold, I will cast her into a Bed, and them that commit ADULTERY with her into great Tribulation, except they repent.* Rev. xvii. 1, —*Come hither, I will shew thee the Judgment of the great WHORE, — with whom the Kings of the Earth have committed FORNICATION.* Ver. 15, 16. Chap. xix. 2.

122. XII. As God, by Christ, exercises a particular Providence over the Christian Church, in supplying them with all spiritual Blessings, guiding them through all Difficulties, and guarding them in all spiritual Dangers, he is their SHEPHERD, and they his FLOCK, his SHEEP. [41] John x. 11. *I am the good SHEPHERD.* Ver. 16, *And other SHEEP I have, which are not of this Fold; them*

them also I must bring, and they shall bear my Voice, and there shall be one FLOCK CHAP. and one SHEPHERD. Acts xx. 28, 29. Heb. xiii. 20. 1 Pet. ii. 25, For ye VI.  
were as SHEEP going astray; but are now returned to the SHEPHERD and Overseer  
of your Souls. v. 2, 3, 4, Feed the FLOCK of God, &c.

123. XIII. NEARLY on the same Account, as God, by Christ, has established the Christian Church, and provided all Means for our Happiness and Improvement in Knowledge and Virtue, we are compared to a VINE, and a VINEYARD, and God the HUSBANDMAN, who PLANTED and dresseth it; and particular Members of the Community are compared to BRANCHES. [42] John xv. 1, 2, I am the true VINE, and my Father is the HUSBANDMAN. Every BRANCH in me that beareth not Fruit, he taketh away; and every Branch that beareth Fruit, he purgeth it, &c. Ver. 5, I am the VINE, ye are the BRANCHES. Mat. xv. 13, Every Plant which my Heavenly Father hath not PLANTED, shall be rooted up. Rom. vi. 5. If we have been PLANTED together in the Likeness of his Death: we shall be also in the Likeness of his Resurrection. Mat. xx. 1. The VINEYARD into which Labourers were hired is the Christian as well as Jewish Church; and so Chap. xxi. 33. Mark xii. 1. Luke xx. 9. 1 Cor. iii. 9, Ye are God's HUSBANDRY. Rom. xi. 17, And if some of the Branches [Jews] be broken off, and thou being a wild Olive-tree, wert grafted in among them, and with them partakest of the Root and Fattness of the OLIVE-TREE; &c. See also Ver. 24.

124. XIV. As Christians are, by the Will of God, set apart, and appropriated in a special Manner to his Honour, Service and Obedience, and furnished with extraordinary Means and Motives to Holiness, so they are said to be SANCTIFIED. [43] 1 Cor. i. 2, Unto the Church of God, which is at Corinth, to them that are SANCTIFIED \* in Christ Jesus. vi. 11, And such were some of you: But ye are washed, but ye are SANCTIFIED, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. Heb. ii. 11, For both he that sanctifieth, and they who are SANCTIFIED, are all of one. x. 29, Of how much sorer Punishment, shall he be thought worthy, who has trodden under Foot the Son of God, who hath counted the Blood of the Covenant, wherewith he was SANCTIFIED, an unholy Thing, and has done Despite unto the Spirit of Grace. Jude 1, Jude the servant of Jesus Christ,—to them that are SANCTIFIED by God the Father, and preserved in Jesus Christ, and called.

125. In the same Sense, I apprehend, Christians are said to be WASHED. [44] 1 Cor. vi. 11,—Such were some of you: But ye are WASHED. Tit. iii. 5, Not by Works of Righteousness, which we have done, but according to his Mercy he SAVED [93] us, by the WASHING of Regeneration, and Renewing of the Holy Ghost [poured out in its miraculous Gifts.] 2 Pet. ii. 22,—The Sow that was WASHED, [the apostate Christian] is returned to her Wallowing in the Mire.

126. AND as the believing Gentiles, before they were thus washed, were accounted unclean, it is for this Reason, the Children of Christians are declared not to be UNCLEAN. [45] 1 Cor. vii. 14, For the unbelieving Husband is SANCTIFIED by the Wife, and the unbelieving Wife is SANCTIFIED by the Husband: Else were your Children UNCLEAN, [in the State of Heathens;] but now are they HOLY, [that is to say, in the State of all other Christians, as it is represented in the following Paragraph.]

127. XV.

\* ΗΓΙΑΣΜΕΝΟΙΣ; as Dent. xxxiii. 3, כל קרשיו בידך καθαίς αὐς ἡγιασμένους ὑμῶν ταῖς  
Septuag.

CHAP.  
VI.

127. XV. HENCE it is, that *Christians* are stiled *HOLY, HOLY Brethren*, a *HOLY Nation*, and *SAINTS*. [46] Col. iii. 12, *Put on therefore (as the Elect of God, HOLY and beloved Bowels of Mercies, &c.)* 1 Thes. v. 27, *I charge that this Epistle be read to all the HOLY Brethren.* Heb. iii. 1, *Wherefore, HOLY Brethren, Partakers of the Heavenly Calling, &c.* 1 Pet. ii. 9, *But ye are a chosen Generation, a royal Priesthood, a HOLY Nation.* Acts ix. 32, *As Peter passed through all Quarters, he came down also to the SAINTS which dwell at Lydda.* Ver. 41, *And when he had called the SAINTS and Widows.* Acts xxvi. 10. Rom. i. 7, *To all that be in Rome beloved of God, called SAINTS.* xii. 13. xv. 25, 26. xvi. 15. 1 Cor. i. 2. 2 Cor. i. 1, *Paul unto the Church of God at Corinth, with all the SAINTS which are in Achaia.* 2 Cor. xiii. 13. Phil. iv. 22, *All the SAINTS salute you.* Eph. i. 1. Phil. i. 1. Col. i. 2, *To the SAINTS at Ephesus, Philippi, Colosse.*

128. XVI. FURTHER; by the Presence of God in the Christian Church, and our being by Profession consecrated to him, we, as well as the ancient Jews, are made his *HOUSE*, or *TEMPLE*, which God has *BUILT*, and in which he *DWELLS*, or *WALKS*. [47] 1 Pet. ii. 5, *Ye also as lively Stones are built up a spiritual house, &c.* 1 Cor. iii. 9, — *Ye are God's BUILDING.* Ver. 16, 17, *Know ye not that ye, Christians, are the TEMPLE of God, and that the Spirit of God DWELLETH in you? If any Man defile the Temple of God, him shall God destroy: For the Temple of God is Holy, which Temple ye are.* 2 Cor. vi. 16, *And what Agreement hath the TEMPLE of God, the Christian Church, with Idols? For ye are the TEMPLE of the living God; as God hath said, I will DWELL in them, and WALK in them.* Eph. ii. 20, 21, 22, *And are built upon the Foundation of the Apostles, &c.* *Christ Jesus being the chief Corner Stone, in whom all the Building fitly framed together, groweth into an holy TEMPLE in the Lord: In whom you also are BUILT together, for an Habitation of God, through the Spirit.* 2 Thes. ii. 4, — *So that he as God sitteth in the Temple of God, shewing himself that he is God.*

129. NOTE; here God is the supreme Builder. Heb. iii. 4, *Every House is built by some one, but he that build all Things is God.* As if he had said; in erecting every Dispensation subordinate Builders are employed, but God is the supreme Builder, who directs and establishes every Constitution. \* And *Christ*, in the Gospel Church, is the Builder next to him. Heb. iii. 3, *For this Man was counted worthy of more Glory than Moses, in as much as he, [Christ Jesus,] who bath*

\* When he saith, *Every House is built by some Person, but he who build all Things is God*, he evidently distinguishes between a subordinate, and supreme Builder. But this Distinction he needed not have mentioned, had he not spoke of a subordinate Builder before. For, if in the Case under Consideration, there be no subordinate Builder at all, this Distinction is nothing to his Purpose. Then his Argument would have been; *Christ* must build the House; because no one could build it but he; seeing no House is built by any but God. Whereas, contrariwise, he asserts a subordinate Builder, and tells us such a one is consistent with God's being the supreme, original Builder. *Christ* therefore, whom alone he had mentioned before as a Builder, must be a subordinate Builder, distinct from God, the supreme Builder; and this Verse must not be a Part of his Argument, but an Explication of it; as 1 Cor. xi. 3, 12. xv. 27. He was aware it might be objected: *But do not you teach, that we Christians are God's Building?* 1 Cor. iii. 9. It is true, saith the Apostle; nor is my affirming, that *Christ* build the Christian Church, at all inconsistent with it: For it must always be remembered, that in such Cases *God* is the supreme and original Workman. Whatever subordinate Agents he may employ, he is notwithstanding the principal Author of every Constitution. This is one Instance of the Accuracy of the Apostolic Writings.

*batb* builded the HOUSE, [the more honourable House,] *batb* the greater Honour *of the House*; that is, resulting from the House. The more honourable the House, the more honourable the Builder of it. *Christ* administred and built a more honourable Constitution than *Moses*; and therefore is most justly intitled to an Honour superior to his. Mat. xvi. 18, *Upon this Rock will I build my Church*.—And, under *Christ*, the Apostles and Ministers are also Builders. Rom. xv. 20. 1 Cor. iii. 10, 11, 12.

130. XVII. AND, not only doth God, as our King, dwell in the *Christian Church*, as in his *House*, or *Temple*; but he has also conferred on *Christians* the Honours of *KINGS*, as he has redeemed us from the Severitude of Sin, made us Lords of ourselves, and raised us *ABOVE* others, to sit on *THRONES*, and to *JUDGE*, and *REIGN* over them. And he has made us *PRIESTS* too, as we are peculiarly consecrated to God, and obliged to attend upon him, from time to time continually, in the solemn Offices of Religion, which he has appointed. [48] 1 Pet. ii. 4, *Ye also as lively Stones are built up a spiritual House, and holy PRIESTHOOD*. Ver. 9, *But ye [Gentile Christians] are a chosen Generation, a royal [OR KINGLY] PRIESTHOOD*. Rev. i. 5, 6, *Unto him that loved us, and washed us from our Sins in his own Blood, and batb made us KINGS and PRIESTS unto God and his Father, &c.* v. 10, *And hast made us unto our God, KINGS and PRIESTS: And we shall REIGN on the Earth*. iii. 21, *To him that overcometh will I grant to sit with me in my THRONE, even as I also overcame, and am set down with my Father in his Throne*. ii. 26, 27, *and be that overcometh and keeps my Words unto the End, to him will I give Power over the Nations: (and he shall RULE them with a Rod of Iron—) even as I received of my Father*. 2 Tim. ii. 12, *If we suffer with him we shall also REIGN with him*. 1 Cor. vi. 2, 3, *Do ye not know that the Saints shall JUDGE the World? Know ye not that we shall JUDGE Angels?*

131. XVIII. THUS the whole Body of the *Christian Church* is *SEPARATED* unto God from the rest of the World. And, whereas before the *Gentile Believers* were *AFAR OFF*, lying out of the Commonwealth of *Israel*; now they are *NIGH*, as they are joined to God in Covenant, have free Access to him in the Ordinances of Worship, and, in Virtue of his Promise, a particular Title to his Regards and Blessing. 2 Cor. vi. 17, *Wherefore come out from among them, and be SEPARATE, saith the Lord, and touch not the unclean Thing, and I will receive you*. Eph. ii. 13, *But now in Christ Jesus ye, who sometimes were AFAR OFF, are made NIGH, by the Blood of Christ*. [49, 50]

132. XIX. AND, as God, in all these Respects, has distinguished the *Christian Church*, and sequestred them unto himself, they are stiled his *PECULIAR PEOPLE*. Tit. ii. 14, *Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a PECULIAR PEOPLE, zealous of good Works*. 1 Pet. ii. 9, *But ye are a chosen Generation, a royal Priesthood, an holy Nation, a PECULIAR PEOPLE, &c.* [51]

133. XX. As *Christians* are a Body of Men particularly related to God, instructed by him in the Rules of Wisdom, devoted to his Service, and employed in his true Worship, they are called his *CHURCH* or *Congregation*. [52] Acts xx. 28, *Feed the CHURCH of God*. 1 Cor. x. 32, *Giving none Offence to the CHURCH of God*. xv. 9. Gal. i. 13, and elsewhere. Eph. i. 22, *Head over all Things to the CHURCH: So frequently*.—And particular Societies are *CHURCHES*. Rom. xvi. 16, *The CHURCHES of Christ salute you*. And so in several other Places.

CHAP. VI. 134. XXI. FOR the same Reason, they are considered as God's Possession, or HERITAGE. 1 Pet. v. 3, *Neither as being Lords over God's HERITAGE, but being Enjoiners to the Flock.* [53] \*

## C H A P. VII.

*Reflections upon the foregoing Honours, Privileges and Relations of Christians.*

CHAP.  
VII.

FROM all this it appears, 135. (1.) THAT the believing *Gentiles* are taken into that Kingdom and Covenant, in which the *Jews* once stood, and out of which they were cast for their Unbelief, and Rejection of the Son of God; [91, 79] and that we *Christians* ought to have the same general Ideas of our present religious State, Membership, Privileges, Honours and Relations to God, as the *Jews* had, while they were in Possession of the Kingdom. Only in some Things the Kingdom of God, under the Gospel Dispensation, differs much from the Kingdom of God, under the Mosaic. As 1. In that it is now so constituted, that it admits, and is adapted to, Men of all Nations upon the Earth, who believe in *Christ*. 2. That the *Law*, as a *Ministration of Condemnation*, which was an Appendage to the *Jewish* Dispensation, is removed and annulled under the Gospel. 3. And so is the Polity, or civil State of the *Jews*, which was interwoven with their Religion, but has no Connection with the Christian Religion. 4. The Ceremonial Part of the *Jewish* Constitution is likewise abolished: For we are taught the Spirit and Duties of Religion, not by Figures and Symbols, as Sacrifices, Offerings, Washings, &c. but by express and clear Precepts. 5. The Kingdom of God is now put under the special Government of the Son of God, who is the Head and King of the Church, to whom we owe Faith and Allegiance.

136. (2.)

\* The Reader cannot well avoid observing, That the Words and Phrases, by which our *Christian* Privileges are express'd in the New Testament, are the very same with the Words and Phrases by which the Privileges of the *Jewish* Church are express'd in the Old Testament. Which makes good what St. Paul saith concerning the Language in which the Apostles declared *the things that are freely given to us of God*; 1 Cor. ii. 12, 13. *We, Apostles, have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God; namely, the fore recited Privileges and Blessings. Which things we speak, not in the Words which Man's Wisdom teacheth, not in philosophic Terms of human Invention, but which the holy Spirit teacheth in the Writings of the Old Testament, the only Scriptures from which they took their Ideas and Arguments, comparing spiritual things under that Dispensation with spiritual things under the Gospel.*

WHENCE we may conclude, 1. That the holy Scriptures are admirably calculated to be understood in those things, which we are most of all concerned to understand. Seeing the same Language runs through the whole, and is set in such a Variety of Lights, that one Part is well adapted to illustrate another. An Advantage I reckon peculiar to the sacred Writings above all others. 2. It follows, That to understand the Sense of the Spirit in the *New*, it is essentially necessary that we understand it's Sense in the *Old Testament*.

but after that the Kindness and LOVE of God our Saviour toward Man appeared; not by Works of Righteousness which we have done, but according to his MERCY he saved us,—that being justified by his GRACE, we should be made Heirs according to the Hope of Eternal Life.

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140. IT is on Account of this general Love that Christians are honoured with the Title of BELOVED. [59] Rom. i. 7, *To all that are in Rome BELOVED of God, called Saints.* ix. 25, *I will call her [the Gentile Church] BELOVED, which was not beloved.* Col. iii. 12, *Put on therefore as the Elect of God, holy and BELOVED, Bowels of Mercies, &c.*

141. ROM. iii. 23, 24, *For all have sinned, and come short of the Glory of God; being justified freely by his GRACE, through the Redemption which is in Christ Jesus.* v. 2. 1 Cor. i. 4, *I thank my God—for the GRACE of God which is given you by Jesus Christ.* Eph. i. 6, 7, *To the Praise of the Glory of his GRACE, whereby he has made us accepted in the Beloved: In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his GRACE.* Col. i. 6. 2 Thes. i. 12. 2 Tim. i. 9, *Who has saved us, and called us with an holy Calling, not according to our WORKS, but according to his own Purpose and GRACE, which was given us in Jesus Christ before the World began.* Tit. ii. 11. Heb. xii. 15. [Hence Grace, and the Grace of God, is sometimes put for the whole Gospel, and all its Blessings; as Acts xiii. 43, *Paul and Barnabas—persuaded them to continue in the GRACE of God.* 2 Cor. vi. 1. 1 Pet. v. 12, *Testifying that this is the true GRACE of God in which we stand.* 1 Cor. i. 4. Rom. v. 2. 2 Cor. vi. 1. Tit. ii. 11. Jude 4.] Rom. xii. 1, *I beseech you therefore, Brethren, by the MERCIES of God, that ye present your Bodies, &c.* xv. 9, *And that the Gentiles might glorify God for his MERCY.* 1 Pet. i. 3, *Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant MERCY hath begotten us again to a lively Hope, &c.*

142. IN these Texts, and others of the same Kind, it is evident the LOVE, GRACE and MERCY of God hath respect, not to particular Persons in the Christian Church, but to the whole Body, or whole Societies; and therefore, are to be understood of that general LOVE, GRACE and MERCY, whereby the whole Body of Christians is separated unto God, to be his peculiar People, favoured with extraordinary Blessings. [61]

143. AND it is with Regard to this Sentiment, and Mode of Speech, that the Gentiles, who before lay out of the Church, and had not obtained Mercy, are said, now to have OBTAINED MERCY. [62] Rom. xi. 30, *For as ye in Times past, that is, in your heathen State, have not believed God, yet now have OBTAINED MERCY, &c.* 1 Pet. ii. 10, *Which in Time past were not a People, but are now the People of God: which had NOT OBTAINED MERCY, but now have OBTAINED MERCY.*

144. HENCE also we may conclude; that all the Privileges and Blessings of the Gospel, even the whole of our Redemption and Salvation, are the Effect of God's pure, free, original Love and Grace; to which he was inclined of his own Motion, without any other Motive besides his own Goodness, (that is, without being persuaded, induced, or prevailed with to grant it by any other Being or Person) in mere Kindness and Goodwill to a sinful perishing World. These are the Things that are FREELY given to us of God, 1 Cor. ii. 12.

## C H A P. VIII.

*All the Grace of the Gospel dispensed to us in, by or through the Son of God. How this is to be understood, &c.*

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145. **N**EVERTHELESS, all the fore-mentioned Love, Grace and Mercy, is dispensed, or conveyed to us *in, by or through* the Son of God, **JESUS CHRIST**, our Lord. To quote all the Places to this Purpose would be to transcribe a great Part of the New Testament. But it may suffice, at present, to review the Texts under the Numbers. [139, 141] From which Text it is evident, that the Grace, or Favour, of God is given unto us by *Jesus Christ*: That he has shewn the exceeding Riches of his Grace in his Kindness to us, through *Jesus Christ*: That he has sent his Son into the World that we might live through him; —to be the Propitiation [or Mercy-seat] for our Sins: That he died for us: That we who were afar off are made nigh by his Blood: That God has made us accepted in the Beloved, [in his beloved Son] in whom we have Redemption through his Blood, the Forgiveness of Sins: That we are his Workmanship created in *Christ Jesus*: That before the World began the Purpose and Grace of God relating to our Calling and Salvation, was given us in *Christ Jesus*: Before the Foundation of the World God chose us in *Christ*, Eph. i. 4, We have Peace with God through our Lord *Jesus Christ*, by whom also we have Access into this Grace wherein we stand, Rom. v. 1, 2. God hath given to us eternal Life: and this Life is in his Son, 1 John v. 11. —Nothing is clearer from the whole Current of Scripture, than that all the Mercy and Love of God, and all the Blessings of the Gospel, from first to last, from the original Purpose and Grace of God, to our final Salvation in the Possession of eternal Life, is *in, by or through Christ*, and particularly, *BY HIS BLOOD*, by the Redemption which is in him, as he is the Propitiation, or Atonement, for the Sins of the whole World, 1 John ii. 2. This can bear no Dispute among *Christians*. The only Difference that can be, must relate to the Manner how these Blessings are conveyed to us *in, by or through CHRIST*. Doubtless they are conveyed through his Hands, as he is the Minister, or Agent, appointed of God to put us in Possession of them. But his Blood, Death, Cross could be no ministering Cause of Blessings assigned to his Blood, &c. before we were put in Possession of them. See Rom. v. 6, 8, 10, 19. Eph. ii. 13, 16. Col. i. 20, 21, 22. Nor truly can his Blood, be possibly considered as a ministering, or instrumental Cause in any Sense at all; for it is not an Agent, but an Object; and therefore, though it may be a moving Cause, or a Reason for bestowing Blessings, yet it can be no active, or instrumental Cause in conferring them. His Blood and Death is indeed to us an Assurance of Pardon: But it is evidently something more; for it is also considered as an Offering and Sacrifice to God, highly pleasing to him, to put away our Sin, and to obtain eternal Redemption, Heb. ix. 12, 14, 26. Eph. v. 2.

146. *HOW then is this to be understood?* Answ. The BLOOD of *Christ* is the perfect OBEDIENCE and GOODNESS of *Christ*. For his Blood is not to be considered only with Regard to the Matter of it. For so it is a mere corporeal Substance, of no more Value in the Sight of God, than any other Thing of the same Kind. Nor is the Blood of *Christ* to be considered only in Relation



Relation to our Lord's Death and Sufferings; as if mere Death or Suffering were in itself of such a Nature, as to be pleasing and acceptable to God. But his Blood implies a *CHARACTER*; and it is his Blood, as he is a *Lamb without Spot and Blemish*, (1 Pet. i. 19.) that is, as he is perfectly Holy, which is of so great Value in the Sight of God. His Blood is the same as his *offering himself without Spot to God*, Heb. ix. 14. The End of his Coming into the World was to do the Will of God, Heb. x. 7. (John v. 30. vi. 38.) not to offer figurative, ceremonial Sacrifices, but to perform solid and substantial Obedience, in all Acts of Usefulness and Beneficence to Mankind, by which he became a High-priest after the Order of *Melchizedeck*, the *King of Righteousness*, and the *King of Peace*, or Happiness, Heb. vii. 2. And he abode in his Father's Love, or continued to be the Object of his Complacency and Delight, *because he kept his Commandments*. And the Reason of his Eminence and high Distinction is assigned to the Perfection and Excellence of his moral Character, Heb. i. 9, *Thou hast loved Righteousness, and hated Iniquity; therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows*. Heb. v. 8, 9, *Though he were a Son, yet learned he, [yet he was disciplined in] Obedience by the Things which he suffered: And, being thus made perfect, he became the Author of eternal Salvation to all them that obey him*. Isai. liii. 5, *The Chastisement, or Discipline, of our Peace, which procured our Happiness, was upon him*. [כּוֹסֵף *Castigatio, Eruditio*.] And the Apostle, in another Place, (Phil. ii. 7, 8, 9.) shews us the true Ground of our Lord's being exalted and made Head over all Things, as our Redeemer; namely, *because he emptied himself and took upon him the Form of a SERVANT*, that he might serve Mankind in their most important Interests; and because in this Way, in serving us, he became Obedient to Death, even the Death of the Cross; which was the highest Instance of Obedience, Love and Goodness he could possibly exhibit. For, as he himself justly observes, (John xv. 13.) *Greater Love hath no Man than this, that a Man lay down his Life for [or to serve] his Friends*. And upon this Account it was, that the Father loved, and highly exalted him, and blessed us with all the Grace of the Gospel. Thus *Christ gave his Life a Ransom, or Atonement, for many*. Or, in other Words, (Eph. v. 2.) *Christ hath loved us, to such a Degree, that he hath given himself for us, an Offering and a Sacrifice to God, for a sweet smelling Savour*. And to put the Matter out of all Doubt, the Apostle (Rom. v.) expressly affirms, that the Grace of God, and his Gift to a sinful World, Ver. 15; even that *free Gift*, which relates to Justification, not only from the Consequence of *Adam's one Offence*, but to the many Offences which Men have committed, Ver. 16; that *Grace and Gift*, which has Reference to our reigning in eternal Life, Ver. 17; he affirms, I say, that this Gift and Grace is in, by or through the GRACE of one Man, *Jesus Christ*, [ἐν χάριτι τῆς τοῦ εὐαγγελιστοῦ Ἰησοῦ Χριστοῦ, Ver. 15.] that is to say, through his Goodness, Love and Benevolence to Mankind. And he directs us to conceive, that, as *Adam's OFFENCE and DISOBEDIENCE* was the Reason or Foundation of Death's passing upon all Mankind: So *Christ's RIGHTEOUSNESS and Obedience* is the Reason, or Foundation, not only of the general Restoration to Life, but of all other Gospel Blessings. He considers the Offence of the one, and the *Righteousness* of the other, as moral Causes of different and opposite Effects. For, saith he, Ver. 18, 19, *As by the Offence of one Judgment came upon all Men to Condemnation: Even so by the Righteousness of one, the free Gift came upon all Men unto Justification of Life. For as by one*

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*Man's Disobedience the many were made Sinners; so by the Obedience of one shall the many be made Righteous.* 2 Cor. viii. 9. *Ye know the Grace [the Goodness and Love] of our Lord Jesus Christ, that though he was Rich, yet for your sakes he became Poor, that ye through his Poverty might be Rich.*

147. FROM all this it appears; that the *Blood of Christ*, or that by which he has bought; or redeemed us, is his Love and Goodness to Men, and his Obedience to God; exercised indeed through the whole of his State of Humiliation in this World, but most eminently exhibited in his Death. His *Blood is precious*, (1 Pet. i. 19;) and it is precious not in the Sense in which *Silver and Gold*, or any other material Thing, is precious, but as it is the *Blood of a Lamb without Spot and Blemish*: That is to say, it is his compleat and spotless Righteousness, his Humility, Goodness and Obedience unto Death, which makes his *BLOOD* precious, in the best and highest Sense, and gives his *CROSS* all its Worth and Efficacy.

148. THIS being rightly understood, our Redemption by Christ, I conceive, will stand in a very clear and rational Light. For thus *OBEDIENCE*, or *doing the Will of God*, (Heb. x. 6, 7, 10, 11, 12.) was the *SACRIFICE* of sweet smelling Savour which he offered unto God for us. It was his *Righteousness*, or righteous, kind and benevolent Action, his *obedient Death*, or the *Sacrifice of his Love and Obedience*, which made *ATONEMENT* for the Sin of the World; so far, and in this Sense, that God on Account of his Goodness and perfect Obedience, so highly pleasing to him, thought fit to grant unto Mankind, whom he might in strict Justice have destroyed for their general Corruption and Wickedness, (John iii. 17,) the Forgiveness of Sin, not *imputing unto them their Trespases*, (2 Cor. v. 19.) or those *Sins which were past*, or which they had already committed, (Rom. iii. 25.) and for which they deserved to fall under the dreadful Effects of God's Wrath. And not only did he forgive former Trespases (to all the *Living*, and to all the penitent and obedient *Dead*;) but further, he erected a glorious and perfect Dispensation of Grace, exceeding any which had gone before it in Means, Promises and Prospects; at the Head of which he set his Son, our Lord, *Jesus Christ*, invested with universal Power in Heaven and in Earth, constituting him *King and Governour* over the new Body, which he designed to form, the *Captain of our Salvation*, the *High-priest* of our Profession, the *Mediator and Surety* of the new Covenant, to negotiate and manage all Affairs relating to our present Instruction and Sanctification, to raise all the Dead out of their Graves, and to put the obedient and faithful into Possession of eternal Life. In this new Constitution the Redeemer was commissioned to enlarge the Bounds of the Kingdom of God, before limited to the *Jews*, and to take into it the Idolatrous *Gentiles* also, upon their Profession of Faith in Christ, and of Subjection to his Government; accounting them his Children and chosen People, and conferring upon them all the Privileges and Blessings of the Gospel. Accordingly, he sent forth his Apostles and other subordinate Ministers, to *RECONCILE* or change the Heathen World unto God (2 Cor. v. 18, 19.) by the Preaching of the Gospel, having poured out his Spirit upon them, and furnished them with various Gifts and Powers, to qualify them for their Work, and to make them successful in it. Thus the whole of Gospel-grace is *IN, BY or THROUGH Christ*. Thus we are *redeemed*, or *bought* with his Blood. [95] † 146.

† See the Connection between Christ's *WORTHINESS*, and our Redemption further established and explained, *Script. Doc. of Orig. Sin. PART I. in the Appendix.*

149. *BUT how are the Blessings of the Gospel the Result of pure Grace and Mercy, if they have Respect to the Obedience and Woribines of Christ?* Answ. The Blessings of the Gospel are the Gift of God to the Obedience of *Christ*. And though the Gift is by the Obedience of *Christ*, yet it is a *FREE GIFT*, Rom. v. 16, 18. See [67]. Indeed, if we are redeemed by satisfying Law or Justice, then our Redemption could not be of Grace, because it would be of Law, or Justice; or rather, it would then be impracticable. For Law and Justice allow no Equivalent or Substitution, nor can be satisfied any other Way than by the legal Punishment of the Offender. But the Scripture saith nothing of *Christ's* satisfying Justice: Nor is it any ways necessary to suppose it. For it is the Prerogative of every Lawgiver to soften the Rigour of Law, and to extend Mercy, to the Penitent or Inipenitent, as he sees fit. \* And God was of himself inclined to Mercy and Kindness, out of his own pure Goodness. Therefore what *Christ* did, was neither to incline God to be gracious, nor to disengage him from any Counter-obligations arising from Law, or Justice, or what the Sinner's Case might deserve. But (1.) What *Christ* did and suffered was a proper and wise EXPEDIENT, a FIT GROUND and METHOD of granting Mercy to the World. Rom. iii. 24, We are justified FREELY by the GRACE of God; THROUGH the Redemption that is in *Jesus Christ*. We are justified freely by Grace. But Truth requires that Grace be dispensed in a Manner the most proper and probable to produce Reformation and Holiness. Otherwise, the chief Design of it will be defeated. Now this is what our Lord has done. He has bought us by his Blood, and procured the Remission of Sins, as what he did and suffered was a proper Reason for granting, and a fit Way of conveying, and rendering effectual the Grace of God; which, according to the Rules of Wisdom and Goodness, could not have been communicated, but in a Way proper to secure the End and Intention of it. The End and Intention of it was to redeem us from a vain, heathenish Conversation, 1 Pet. i. 18, 19; to deliver us from all Iniquity, and to purify us into a peculiar People, zealous of good Works, Tit. ii. 14. Now this could be done no otherwise than by Means of a moral Kind, or such as are apt to influence our Minds, and engage us to forsake what is evil, and to choose that which is good and holy and pleasing to God. And what Means of this Sort could be more effectual, than the heavenly and most illustrious Example of the Son of God, shewing us the most perfect Obedience to God, and the most generous Goodness and Love to Men, recommended to our Imitation by all possible endearing and engaging Considerations? God, of his essential Goodness, will do every Thing that is fit and right; but it appears from all his Constitutions, as well as this, that he will do it in a Way that is fit and right. Accordingly we read Heb. ii. 10, that it BECAME him [it was agreeable to his Wisdom and Goodness] for whom [for the Display of whose glorious Perfections] are all Things, and by whom are all Things [who is the End and Author of all Dispensations] in bringing many Sons to Glory, to make the Captain of their Salvation perfect through Sufferings. His Honour and Glory, or Righteousness, Goodness and Truth, required that his Grace should be planted upon such a Ground, and exhibited and conferred in such a Manner as this. Thus Grace and Redemption are not only perfectly reconciled; but thus the Grace of God is greatly magnified, as he has vouchsafed his Mercy in a Method the most conducive to promote our truest Happiness and Excellency. (2.) All that *Christ* did, or suffered, was by the Will and Appointment

\* See the Note on Rom. v. 20, at the Paragraph beginning with these Words, *Law never doth, nor can pardon.*

# 48 CHRIST'S OBEDIENCE *a proper* GROUND of GOD'S GRACE.

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VIII. *Christ* executed what God ordered and commanded. Therefore all that *Christ* did and suffered must be assigned to the *Grace* of God, as its original Cause. And thus *Grace* and Redemption are not only consistent ; but thus by Redemption *Grace* is multiplied ; as the *Grace* of our Lord concurred with the Love of God for our Salvation.

150. But why should God choose to communicate his *Grace* in this mediate Way, by the Interposition, Obedience and Agency of his Son ; who again employs subordinate Agents and Instruments under him ? I answer ; For the Display of the Glory of his Nature and Perfections. The Sovereign Disposer of all Things may communicate his Blessings by what Means, and in any Way, he thinks fit. But whatever he effects by the Interposition of Means, and a Train of intermediate Causes he could produce by his own immediate Power. He wants not Clouds to distill Rain, nor Rain, nor human Industry to make the Earth fruitful, nor the Fruitfulness of the Earth to supply Food, nor Food to sustain our Life. He could do this by his own immediate Power : But he chooses to manifest his Providence, Power, Wisdom and Goodness in a Variety of Instances and Dispositions, and yet his Power and Goodness are not only as much concerned and exercised in this Way, as if he produced the End without the Intervention of Means, but even much more. Because his Power, Wisdom and Goodness are as much exerted and illustrated in every single intermediate Step, as if he had done the Thing at once, without any intermediate Step at all. There is as much Power and Wisdom exercised in producing Rain, or in making the Earth fruitful, or in adapting Food to the Nourishment of our Bodies ; I say, there is as much Power and Wisdom exercised in any one of these Steps, as there would be in nourishing our Bodies by one immediate Act, without those intermediate Means. Therefore, in this Method of Procedure, the Displays of the Divine Providence and Perfections are multiplied, and beautifully diversified, to arrest our Attention, exercise our Contemplation, and excite our Admiration and Thankfulness : For thus we see God in a surprizing Variety of Instances. Nor, indeed, can we turn our Eyes to any Part of the visible Creation, but we see his Power, Wisdom and Goodness in perpetual Exercise, every where. In like Manner, in the *moral World*, he chooses to work by Means, the Mediation of his Son, the Influences of his Spirit, the Teachings of his Word, the Endeavours of Apostles and Ministers ; not to supply any Defects of his Power, Wisdom, or Goodness, but to multiply the Instances of them ; to shew himself to us in a various Display of his glorious Dispensations, to exercise the moral Powers and Virtues of all the subordinate Agents employed in carrying on his great Designs, and to set before our Thoughts the most engaging Subjects of Meditation, and the most powerful Motives of Action. And this Method in the *moral World* is still more necessary ; because, without the Attention of our Minds, the End proposed, our Sanctification, cannot be attained.

151. BUT if the Agency, or Ministry, of Christ, in executing the gracious Purposes of God's Goodness, be a right Appointment, how comes his Love and Obedience to be a just Foundation of Divine Grace ; \* or a proper Expedient to communicate it to us ?

\* When I say, *Christ's Love and Obedience is a just Foundation of the Divine Grace*, I know not how to explain myself better than by the following Instance. There have been Masters

us? *Answ.* The Love and Obedience of *Christ* will appear a very just Foundation of the Divine Grace, and the most proper Expedient to communicate it, and our Redemption by *Christ* will stand in a just, clear and beautiful Light, if we duly consider; that Truth, Virtue, Righteousness, being useful and doing good, or, which is the same Thing, Obedience to God, is the chief Perfection of the Intellectual Nature. Intelligent Beings are of all others the most excellent; and the right Use of the Power of Intelligence is the very highest Glory and Excellence of Intelligent Beings. Consequently, Righteousness, Goodness and Obedience must be of the highest Esteem and Value with the Father of the Universe, a most pure and perfect Spirit; the only Power, if I may so say, that can prevail with him, and the only acceptable *Price*, for purchasing [95] any Favours, or Blessings at his Hands. And it must be the most sublime and perfect Display of his Wisdom and Goodness, to devise Methods, and erect Schemes for promoting Righteousness, Virtue, Goodness and Obedience; because this is the most effectual Way of promoting the truest Excellency, Honour and Happiness of his rational Creatures. For which Reason, he cannot, possibly, in any other Way exercise his Perfections among the Works of his Hands more nobly and worthily.

152. GOD graciously intended the future State of the Church should be revealed, for the Benefit and Comfort of his People in succeeding Ages: But then, some superior Worth must be honoured with this Favour; and an Heavenly Herald is ordered to proclaim to the whole rational Creation, *Who is worthy?* Who can produce an Eminence of Character which God shall esteem proportionable to the Favour? *Rev. v. 2.* But none could answer the Challenge, but the Son of God. He had Merit sufficient; *he prevailed*, *Ver. 5*, or excelled so far in real Worth, as to deserve the Benefit. Which moral Eminence is represented by the Emblem of a *Lamb as it had been slain*, *Ver. 6*; denoting his perfect Innocence and Purity, his Goodness and Benevolence, Meekness and Humility, his Submission and Obedience to God, and his steadfast Adherence to Truth and Duty under all Trials, and even in the very Terrors of Death. This is the *Worthiness* by which he prevailed to open the Book. And the same *Worthiness*, in the same Manner, is declared to be the Foundation of our Redemption, *Ver. 9*; *Thou art worthy to take, and open the Book; for* [thy Worthiness is equal to a much greater Effect] *thou wast slain, and hast redeemed us to God by thy Blood.*

153. AND that the Removal of Evils, or the Donation of Benefits in Favour of some, should have respect to some signal Instance of Righteousness and Obedience performed by another, must be acknowledged a very just and proper Method of promoting the moral Good. For, that Happiness should be consequent to Righteousness, Goodness, and Obedience, is perfectly consonant to the Nature of Things. That all Beings, without Exception, should practise

I

Righteous-

Masters willing, now and then, to grant a Relaxation from Study, or even to remit deserved Punishment, in Case any one Boy, in Behalf of the whole School, or of the Offender, would compose and present a Distich or Copy of Latin Verses. This at once shewed the Masters's Love and Lenity, and was a very proper Expedient for promoting Learning and Benevolence in the Society of little Men training up for future Usefulness, and, under due Regulations, very becoming a good and wise Tutor. And one may say, that the kind Verse-maker purchased the Favour in both Cases; or that his Learning, Ingenuity, Industry, Goodness, and Compliance with the Governour's Will and Pleasure, was a just Ground, or Foundation of the Pardon and Refreshment, or a proper Reason of granting them.

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Righteousness is also true; because this is the chief Perfection of their Nature. And that the Righteousness of some should redound to the Good of others, is a fit and proper Constitution, so far as the Quantity of Virtue or Righteousness may thereby be probably increased. [For an unactive, unobedient Reliance upon the Merit of another is absurd: Or, it is not true or right, that I should be finally benefited by the Righteousness of another, while I live wickedly myself.] And the Quantity of Virtue may probably be increased several Ways. 1. As this Method will excite the Wife and Benevolent to Acts of Righteousness and Obedience, by the Prospect of being useful, and procuring Good to others. 2. Hereby illustrious Examples will be proposed for Imitation. 3. Which will be strongly enforced and recommended by the Benefits and Blessings, which are thereby due to us.

154. AGREEABLY to this Scheme, *Abraham* is proposed as a bright Example of Obedience and Reward; and his *Obedience* is given as the Reason of conferring Blessings upon his Posterity, and particularly of having the *Messiah*, the Redeemer and greatest Blessings of Mankind, descend from him; Gen. xxii. 16, 17, 18, *By myself have I sworn, saith the Lord, for because thou hast done this Thing, and hast not withheld thy Son, thine only Son: That in Blessing I will bless thee, and in Multiplying I will multiply thy Seed as the Stars of Heaven, and as the Sand which is upon the Sea-shore; and thy Seed shall possess the Gate of his Enemies; and in thy Seed shall all the Nations of the Earth be blessed: Because thou hast OBEYED my Voice.* Gen. xxvi. 2,—5, *The Lord said unto Isaac, —I will be with thee and bless thee: And in thy Seed shall all the Nations of the Earth be blessed: Because that Abraham obeyed my Voice, and kept my Charge, my Commandments, my Statutes and my Laws.* Gen. xviii. 26,—32, Had but ten righteous Persons been found in *Sodom*, God, upon *Abraham's* Intercession, would have spared the City, for the Sake of those Ten; probably as they might have proved the Seed and Means of Reformation. *Moses* also, by his Intercession (in which he performed an Act of Virtue; namely, Faith in the Goodness of God, and Kindness and Compassion for the *Israelites*) made *Atonement* for their Sin, in the Affair of the golden Calf, and prevented their Destruction, *Exod. xxxii. 30, 31, 32.* See also *Num. xiv. 20.* *Phinehas* likewise, by being zealous of his God, and executing an Act of Justice upon two notorious Criminals, turned away the Wrath of God from the Children of *Israel*; made *Atonement* for them, and gained the honourable Entail of the Priesthood upon his Posterity, *Num. xxv. 11, 12, 13. Deut. iv. 37. And because he loved thy Fathers, for their Piety and Virtue, therefore he chose thee after them, and brought thee out—with his mighty Power out of Egypt, &c.* 1 Sam. vii. 8, 9, 10. *Job. xlii. 7, 8, The Lord said to Eliphaz, My Wrath is kindled against thee and thy two Friends; —Therefore go to my Servant Job, and offer up for yourselves a Burnt-offering, and my Servant Job shall pray for you; for him will I accept: Lest I deal with you after your Folly, &c.* *Psal. cv. 41, 42, 43. He opened the Rock, and the Waters gushed out, they ran in dry Places like a River. For he remembered his holy Promise, and Abraham his Servant. And he brought forth his People with Joy, and his chosen with Gladness.* Jer. xv. 1, *Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be towards this People. Ezck. xiv. 13,—21, Son of Man, when the Land sinneth against me by trespassing grievously, —though these three Men, Noah, Daniel and Job were in it, they should deliver neither Sons nor Daughters, they should deliver only their own Souls by their RIGHTEOUSNESS.* That Virtue, Righteousness,

Righteousness, Goodness and Obedience should be the Price of Happiness, and procure Blessings to ourselves and others, is a very just and noble Constitution; and may not only be seen in such Examples, as I have just now mentioned; but, I make no doubt, takes Place throughout the whole rational Universe. *Christ*, indeed, is a Person of the highest Eminence; and the Effects of his Righteousness are proportionable to his personal Worth and Excellency; and amazingly extensive: But I reckon the Rule, Scheme, and Reason of his Work, and its Effects, is *general*, and reaches to all rational Beings. For it is consonant to all Reason, that a diligent, humble, and kind Subserviency to the well being of others, should be honoured with Favours from the Fountain of all Good. It is perfectly fit, that illustrious Virtue and Righteousness, should be crowned with an extensive Influence; and that the good Effects thereof should reach to many, and be the Occasion and Means of their Happiness. And in our World here we find, in Fact, that it is by Virtue, Self-denial, Integrity, Love and Kindness, studying and labouring to do Good, that we are any of us useful, and a Blessing to ourselves and others. We ourselves bless the Good and Benevolent; and by so doing, judge it is fit and right God should bless them, and make them Blessings. *Gen. xii. 2.*

155. Nor is this Comparison lessening of the Dignity of our Lord, or any Disparagement of his glorious Work. For it is no Disparagement to the *High-priest* of our Profession, that we also are a *royal Priesthood*; that we are *Priests to God*. It is no ways derogatory even to the most perfect Excellence of the Divine Nature, that Wisdom, Goodness, Justice and Holiness are in Men the same in *Kind*, though not in *Degree*, as they are in God. Or, should I account for our Lord's universal Dominion, and his being constituted Judge of the whole World at the last Day, by alledging; that, although all Authority and Judgment belong to God, yet it is the general Method of his Wisdom, to employ Delegates in the Exercise of his Authority. For we see in our World, he doth not immediately judge, and punish the Criminals, who make themselves obnoxious to the Censures of the Society, but has every where appointed Kings and Governours, Magistrates, superior and subordinate, to administer and execute Judgment among Mankind in Affairs relating to Society. What Wonder then, if he has appointed his well-beloved Son, a Being of so transcendent Excellence, to be the *Judge of all, King of Kings, and Lord of Lords*. This Way of arguing would not lessen our Lord's Authority, but would very justly account for it. Even so it is no Disparagement to the Dignity of our blessed Lord, or to the glorious Work of Redemption, that among Men are found Actions similar to his, both in Nature and Effect.

156. But that which puts the Matter out of Dispute, is our being required, not only to imitate our Lord in other Instances of his Love and Obedience, but in those very Acts whereby he has ransomed, or redeemed us. *Mat. xx. 26, 27, 28, Whosoever will be great among you, my Disciples, let him be your Minister. And whosoever will be chief among you, let him be your Servant*; let him deserve his Honour by Usefulness, by assisting and doing Good to all. *Even as the Son of Man came not to be ministered unto, but to minister, and to give his Life a Ransom for many.* Our Lord came to serve and assist, to be useful, and do Good to all, with all Humility, Meekness and Gentleness; and even humbled himself, and condescended so far, for promoting the Happiness of Mankind, as to lay down his Life to redeem them from Sin and Misery. And he is most honourable and

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eminent in *Christ's* Kingdom, who comes nearest to his Example. John xv. 12, 13, — *Love one another as I have loved you. Greater Love hath no Man than this, that he lay down his Life for his Friends.* 2 Cor. viii. 7, 9, *Abound in this Grace, this Act of Kindness to your distressed Brethren; for ye know the Grace, the great Love and Goodness, of our Lord Jesus Christ, that though he was Rich, yet for your sakes he became Poor, &c.* Eph. v. 2, *Walk in Love, as Christ also has loved us, and given himself for us an Offering, and Sacrifice to God.* All this is still more clearly and strongly expressed. 1 John iii. 16, *Hereby perceive we the Love of God, because He (that is, Jesus Christ) laid down his Life (υπερ ημων) for us: And we ought to lay down our Lives (υπερ των αδελφων) for the Brethren, to promote their Happiness.* It is, therefore, so far from diminishing the Dignity of our Lord, or the Glory of his Work, to produce similar Instances among us; that it is made our Duty, by an inspired Apostle, to copy after his Example, even in his *Dying for us.* Indeed there is no Comparison between the *Value* and *Importance* of *Christ's* Work, and any we can perform. Yet ours, in a much lower Degree, may produce similar Effects; and will not fail of being attended with a proportionable Measure of the Divine Blessing.

157. But here I must put in a Caveat; namely, that it cannot belong to us to set a Value upon the Obedience and Goodness of supposed *Saints*, and then determine how much it shall redound to the Benefit of ourselves, or others. By no Means. In so doing corrupt Christians have taken a very presumptuous, and unwarrantable Liberty. For this is manifestly to invade the Divine Prerogative, and to take out of his Hands a Work, which, in the Nature of Things, is peculiar to himself alone; and can belong to none, but to the Judge of all the Earth; who only knows the Hearts of all Men, and who alone can truly adjust Rewards and Punishments. He alone can settle the Value of any Virtue or Righteousness; and he alone must appoint and bestow the Benefits proper to honour it with: Nor has he given any Man either Capacity or Authority to rate, or estimate the Goodness of other Beings, whether Men or Angels, and then to assign the Benefits proper to be bestowed on others on Account thereof: Nor is our Faith and Dependence in Revelation directed to any other Worthiness (besides the Goodness of God) but that of our blessed Lord and Saviour *Jesus Christ.*

158. AND as the Justice and Truth of Redemption clearly appears in this Light; so the Propriety of it is no less evident. Had our Redemption been of a *Civil* Kind, it might have been effected only by *Power*, or such corruptible Things as *Silver* and *Gold*; But it is of the *Moral* Kind; and therefore is most properly effected by *Moral* Means, *Goodness and Obedience*; both with respect to God and ourselves. — With Respect to God; this is most suitable to his perfect Goodness, who delights in doing Good, and multiplying Goodness, and Beneficence among his Creatures; whose Wisdom turns even the Sinfulness of Men into an Occasion of Displaying the most perfect Holiness, and of furnishing the most powerful Motives to Piety and Obedience. — With respect to Us; Redemption, in this Way, is most properly adapted to our Case, and to the designed End, our eternal Salvation. For thus we are taught the absolute Necessity and infinite Importance of Obedience, and engaged to it, in the most effectual Manner; being redeemed by Goodness and Love, we have the most perfect Example of Goodness and Love, and the most powerful Inducement to exercise them towards others. And by Obedience, Goodness, and Love,



Love, we are most properly prepared for the Usefulness, Honours and Happiness of the heavenly State. Thus this noble Cause is, in every Respect, properly adapted to the best and noblest Effects. And upon the whole, it must surely be allowed, that it was perfectly congruous to the Nature of Things, to found the Pardon of Sin, and the Gift of eternal Life upon that in another, which in ourselves is the only due Improvement of Gods's Mercy, and our only Qualification for Happiness.

159. *BUT how is it agreeable to the infinite Distance there is between the most High God, and Creatures so low and imperfect, who are of no Consideration when compared to the Immensity of his Nature, that he should so greatly concern himself about our Redemption?* Ans<sup>r</sup>. He who is all-present, all-knowing, all-powerful, attends to all the minutest Affairs, in the whole Universe, without the least Confusion or Difficulty. And if it was not below his infinite Greatness to make Mankind, it cannot be so to take Care of them, when created. For *Kind*, he can produce no Beings more excellent than the Rational and Intelligent; consequently, those must be most worthy of his Regard. And when they are corrupted, as thereby the End of their Being is frustrated, it must be as agreeable to his Greatness to endeavour (when he sees fit) their Reformation, or to restore them to the true Ends for which they were created, as it was originally to create them.

160. *BUT still, why should a Being so transcendently glorious as the Son of God, the Heir of all Things, by whom he made the Worlds, the Brightness of his Glory, and the express Image of his Person, be employed in this Work? Why must the Task of a very difficult, and painful Obedience be imposed upon him, a Being transcendently glorious, in Favour of a Part of the Creation, so inconsiderable as our World? Might not an inferior Hand have been more proportionable to Creatures of a Rank so mean and inferior?* Ans<sup>r</sup>. Righteousness, Virtue, Obedience to God, and Beneficence to his Creation, can be below the Dignity of none, but must be the real Glory and Excellence of any; and, indeed, is the *ONLY* Thing which can give Excellence and Distinction to any Being whatsoever. Moral Perfection, exercised and diffused through universal Nature, in Acts of Love, Goodness, and Righteousness, is the Glory of the supreme Being Himself. And *the Father of all*, would have all Beings conformable to his own moral Excellency. For this Reason, it is, not only his Wisdom, but also his Goodness to exercise them *all*, without Exception, in Truth, Virtue, Goodness, and every moral Perfection; in order to raise their Worth, and advance their Honour and Felicity. For those Powers, which rest and terminate in themselves, are solitary and barren; those only are excellent, valuable, and deserving of Praise and Blessing, which are well employed, eminently useful, and productive of Good.

161. *AND as for Mankind's being a mean and inconsiderable Part of the Creation, it may not be so easy to demonstrate, as we may imagine.* The Sin that is, or hath been, in the World will not do it. For then the Beings, which we know stand in a much higher, and, perhaps, in a very high Rank of natural Perfection, will be proved to be as mean, and inconsiderable as ourselves; seeing they in great Numbers have sinned. Neither will our natural Weakness and Imperfection prove, that we are a mean and inconsiderable Part of God's Creation: For the Son of God, when clothed in our Flesh, and incompassed with all our Infirmities and Temptations, lost nothing of the real Excellency and Worth he possessed, when in a State of Glory with the Father, before the World

World was. Still he was the beloved Son of God, in whom he was well pleased. Besides, since God may bestow Honours and Privileges as he pleases, who will tell me, what Preheminence, in the Purpose of God, this World may possibly have above any other Part of the Universe? Or what Relation it bears to the rest of the Creation? We know that even Angels have been ministering Spirits to some Part, at least, of Mankind. Who will determine, how far the Scheme of Redemption may exceed any Schemes of Divine Wisdom in other Parts of the Universe? Or how far it may affect the Improvement and Happiness of other Beings, in the remotest Regions? Eph. iii. 10, *To the Intent that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold Wisdom of God, according to the eternal Purpose, which he purposed in Christ Jesus our Lord.* 1 Pet. i. 12, *Which Things, that are reported by them that have preached the Gospel, the Angels desire to look into.* It is, therefore, the Sense of Revelation, that the heavenly Principalities and Powers study the Wisdom and Grace of Redemption; and even increase their Stock of Wisdom, from the Displays of the Divine Love in the Gospel. Who can say, how much our Virtue is more, or less, severely proved, than in other Worlds? Or, how far our Virtue may excel that of other Beings, who are not subjected to our long and heavy Trials? May not a Virtue, firm and steady under our present Clogs, Inconveniences, Discouragements, Persecutions, Trials and Temptations, possibly surpass the Virtue of the highest Angel, whose State is not attended with such Imbarassments? Do we know how far such, as shall have honourably passed through the Trials of this Life, shall hereafter be dispersed through the Creation? How much their Capacities will be enlarged? How highly they shall be exalted? What Power and Trusts will be put into their Hands? How far their Influence shall extend, and how much they shall contribute to the good Order and Happiness of the Universe? Possibly, the faithful Soul, when disengaged from our present Incumbrances, may blaze out into a Degree of Excellency equal to the highest Honours, the most important and extensive Services. Our Lord has made us Kings and Priests unto his God and Father, and we shall sit together in heavenly Places, and reign with him. To him that overcomes the Trials of this present State, he will give to sit with him in his Throne. True, many from among Mankind shall perish, among the vile and worthless, for ever: And so shall many of the Angels. These Considerations may satisfy us, that, possibly, Mankind are not so despicable, as to be below the Interposition of the Son of God. Rather, the surprizing Condescensions and Sufferings of a Being so glorious should be an Argument, that the Scheme of Redemption is of the utmost Importance; and that, in the Estimate of God, who alone confers Dignity, we are Creatures of very great Consequence. Lastly, *God by Christ created the World*; and if it was not below his Dignity to create, it is much less below his Dignity to redeem the World, which, of the two, is the more worthy and honourable.

162. THUS I have endeavoured to explain and clear the Scheme of Redemption *by the Blood of Christ*, or his spotless Goodness and Obedience; the noblest and most acceptable Sacrifice any Being can offer to the supreme Father, the God of perfect Goodness, Truth and Righteousness. In which Method all the Means and Ends of our Redemption are secured, and our Salvation is, in every Respect, fully provided for. For thus, 1. Pardon and all the Blessings of the Gospel are freely given us. And yet, 2. Our Subjection, and Obedience to God

God are well secured. For, being founded upon the perfect Obedience of *Christ*, the Grace of Forgiveness cannot prompt us to have indifferent Thoughts of the Authority of the Law of God, or of our Obligations to obey him. 3. Thus the Lustre of Righteousness appears among us in the utmost Perfection; the Son of God having exercised all God-like Love to us, and all due Obedience to the supreme Father; and thus has set before us the most perfect and engaging Example for our Imitation. 4. In this Way, all proper Means are provided for our Instruction, Comfort, Direction, and for giving us the promised Inheritance. And, 5. The most powerful Motives, the Love of God, and of the Redeemer, the Promises of the Gospel, and the Prospects of Immortality, are proposed to animate our Obedience, Self-denial and Perseverance. And thus, 6. A Person is constituted to manage the great Affairs of our Salvation, and to complete our Redemption, who has demonstrated himself to be altogether worthy of the Office of Lord and Saviour; and who is made Head over all Things for the Church, having all Power given him in Heaven and Earth.\*

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\* And in most, if not in all, of these six Respects, *Christ* is said to take away the Sin of the World, John i. 29; to redeem us from all Iniquity, Tit. ii. 14; — from a vain Conversation, 1 Pet. i. 18; to purge our Sins by himself, Heb. i. 4; to put away Sin by the Sacrifice of himself, Heb. ix. 26; to bear our Sins in, or by, his own Body on the Tree, 1 Pet. ii. 24. This Place seems to be taken from *Isai. liii. 4, 11, 12.* Surely he has born our Griefs, and carried our Sorrows. — He shall bear their Iniquities. — He bare the Signs of many. That the Apostles did not understand these Expressions, as denoting the Imputation of our Sins to *Christ*, is plain from St. *Matthew's* applying the 4th Verse to our Saviour's healing Diseases, *Mat. viii. 17.* Observe,

1. That נָשָׂא, which we render *bath born*, Ver. 4, 12, signifies so to bear, as to carry or take away. And in this Sense it is, at least, six times used by the Prophet *Isaiah*, and so rendered in the *English Bible*. *Isai. viii. 4.* — The Spoil of Samaria shall be taken away, נָשָׂא יי. 7, — that which they have laid up shall they carry away, xxxix. 6, — shall be carried to Babylon. xl. 24, — the Whirlwind shall take them away. xli. 16, — the Wind shall carry them away. So Chap. lviii. 13. lxix. 6, — Our Iniquities like the Wind have taken us away. Gen. xlvii. 30. Lev. xi. 25, 40. Num. xvi. 15. 1 Sam. xvii. 34. Ezek. xii. 7. Dan. i. 16, &c. It is the Word which is used in the Case of the Scape-goat, Lev. xvi. 22, And the Goat shall bear, or carry away, upon him all their Iniquities into a Land not inhabited. Signifying thereby the total Removal of Guilt from the penitent Israelites. See also Exod. xxviii. 38, Bear away the Iniquity. Lev. x. 17. *Isai. xlv. 4.* Hence, as bearing Iniquity, in some Cases, is taking it away, the Word נָשָׂא to bear, frequently signifies to forgive; and is so translated, Gen. iv. 13. Margin. xviii. 26, [spare] l. 17. Exod. xxxii. 32. xxxiv. 7. Num. xiv. 18, 19. *Jesh. xxiv. 19. Psal. xxv. 18. xxxii. 1, 5. lxxxv. 2. Isai. i. 14. ii. 9.*

2. That the Word סָבַל, which in *Isai. liii. 4*, we translate *carried* [carried our Sorrows,] and Ver. 11, bear, [he shall bear their Iniquities,] though a Verb but seldom used, will also admit the Sense of carrying off, or away, as a Porter carries a Burthen. *Isai. xlv. 4.* Even I will carry you off, or away, and I will deliver you.

As the Iniquities and Transgressions of the Children of *Israel* were put upon the Head of the Scape-goat, and he carried off all their Iniquities, to signify that they were fully pardoned, Lev. xvi. 21, 22; so the Lord laid upon our Saviour the Iniquities of us all; and he bare, or carried them away, *Isai. liii. 6, 11.* Signifying that our Sins are fully pardoned, and in every Respect quite removed, by the Atonement of our Lord's Goodness and Obedience, as above explained. He was wounded for our Transgressions, — the Chastisement of our Peace [which was expedient to accomplish our Peace, Reconciliation, &c.] was upon him, and with his Stripes we are healed, all our Disorders, spiritual and natural, are removed.

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163. I HAVE been the longer upon this Article, because it is of Importance. I should indeed have shewn, that the Scripture Notion of *Atonement* exactly fits this Way of accounting for our Redemption *by the Blood* of Christ. But that would have swelled this Work too much; and what I have said is sufficient for my present Purpose. However, it is my Design to attempt to state and clear the Scripture-Account of Atonement, if Health and Life be continued.

## C H A P. IX.

*Further Reflections upon the Gospel. It is a Scheme for restoring and promoting true Religion and Virtue. Proved to be so, from our Saviour's Discourses and Parables.*

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164. **A**ND as the whole Grace of the Gospel is *in or by Christ*, for this Reason, *CHRIST*, or *THE LORD*, are frequently put for the whole *GOSPEL*. Rom. ix. 1, 3, *I speak the Truth in CHRIST. I could wish myself accursed from CHRIST.* xvi. 7, *In CHRIST before me.* Ver. 8, *Beloved in THE LORD:* So Ver. 9, 11, 12, 13. 2 Cor. iii. 16, *Nevertheless when it [the veiled Heart of the Jews] shall turn unto THE LORD, [that is, the Gospel, in Contradistinction to MOSES, in the foregoing Verse; who in like Manner, is put for the LAW, which was given by him.] Ver. 17, Now THE LORD is that Spirit, and where the Spirit of THE LORD is, there is Liberty.* Ver. 18, — *Beholding as in a Glass the Glory of THE LORD, &c.* Phil. iii. 1, *Rejoice in THE LORD.* iv. 4. iv. 1, *Stand fast in THE LORD, my dearly Beloved.* And in other Places.

165. IT is further to be observed; that the whole Scheme of the Gospel in *Christ*, and as it stands in Relation to his *Blood*, or *Obedience unto Death*, was formed in the Council of God, before the Calling of *Abraham*, and even before the Beginning of the World. Acts xv. 18, *Known unto God are all his Works [the Dispensations which he intended to advance] from the Beginning of the World.* Eph. i. 4, *According as he hath chosen us in him [Christ] before the Foundation of the World.* [περὶ καταβολῆς κόσμου.\*] 2 Tim. i. 9, *Who hath saved us and called us, — according to his own Purpose and Grace, which was given us in Christ Jesus before the World began.* †. 1 Pet. i. 20, *Who [Christ] verily was fore-ordained before*  
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Thus the Citation in *Mat. viii. 17, (himself took [away] our Infirmities, and bare [carried off] our Sicknesses,*) is very proper. For our Lord was then acting one Part of his saving Work, which the Prophet *Isaiah* speaks of, when he was removing the Grievs and Sorrows of the People. Thus also the Sense of 1 Pet. ii. 24, will be easy, and stand thus; *His own self bare away our Sins on his own Body on the Tree, that we being dead unto, or rather, separated from, Sin, being freed from the Guilt of Sin, should live unto Righteousness.*

Note; εἰσάγει, *Mat. viii. 17, and ἀνέσχετο, 1 Pet. ii. 24, will also admit the Sense of carrying, or taking away.* *Mat. v. 40. xv. 26. Rev. iii. 11. Mark xiv. 13. Luke vii. 14. John xii. 6. xx. 15. Acts xxi. 35. Mat. xvii. 1. Luke xxiv. 51.*

\* Though *Αἰών*, and *χρόνος αἰώνιος* may have Reference to the Jewish Dispensation, yet surely *καταβολὴ κόσμου* must refer to the Creation of the World. See *Mat. xxv. 34. Luke xi. 50, 51. John xvii. 24. Heb. iv. 3.—ix. 26.*

† See the last Note upon *Rom. xvi. 25.*

## Scheme of REDEMPTION purposed before the World began.

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the Foundation of the World [*πρὸ καταβολῆς κόσμου* \*] but was manifest in these last Times for you [Gentiles.] Hence it appears; that the whole Plan of the Divine Mercy in the Gospel, in Relation to the Method of communicating it, and the Person, through whose Obedience it was to be dispensed, and by whose Ministry it was to be executed, was formed, in the Mind and Purpose of God, before this Earth was created. God, by his perfect and unerring Knowledge, fore-knew the future States of Mankind; and so, before-appointed the Means, which he judged proper for their Recovery. Which Fore-knowledge is fully confirmed by the Promise to *Abraham*, and very copiously by the repeated Predictions of the Prophets, in Relation to our Lord's Work, and particularly to his Death, with the End and Design of it.

166. AGAIN; it is to be noted, that all the fore-mentioned *MERCY* and *LOVE*, Privileges and Blessings, are granted and confirmed to the *Christian* Church under the Sanction of a *COVENANT*; [63] which is a *Grant* or *Donation* of Blessings confirmed by a proper Authority. The Gospel Covenant is established by the *PROMISE* and *OATH* of God, and ratified by the Blood of *Christ*, as a Pledge and Assurance, that it is a Reality, and will certainly be made good. Mat. xxvi. 28, *This is my Blood in the New Testament, or COVENANT.* Luke xxii. 20, *This Cup is the New Testament, COVENANT, in my Blood.* 2 Cor. iii. 6, *Made us able Ministers of the New Testament, COVENANT.* Heb. vii. 22, — *Jesus made a Surety* || *of a better Testament.* Heb. viii. 6, *He is the Mediator* || *of a better COVENANT established upon better Promises.* viii. 8. ix. 15. xii. 24. xiii. 20. — Here Obs. 1. *Jesus* is the Surety [*ἑγγυς*] Sponsor, || and Mediator [*μεσσις*] of the New Covenant, as he is the great Agent appointed of God to negotiate, transact, secure, and execute all the Blessings, which are conferred by this Covenant. Obs. 2. That as the Covenant is a Donation or Grant of Blessings, hence it is, that *THE PROMISE*, or *PROMISES*, is sometimes put for the Covenant; as, Gal. iii. 17, — *The COVENANT that was confirmed before, to Abraham, of God in Christ the Law, which was 430 Years after, cannot disannul, that it should make THE PROMISE of none Effect.* For if the Inheritance be of the Law, it is no more of PROMISE: But God gave it to Abraham by PROMISE. And so Ver. 19. Again, Ver. 21, *Is the Law then against the PROMISE of God?* Ver. 22. Obs. 3. That the Gospel Covenant was included in that made with Abraham, Gen. xvii. 1, &c. xxii. 16, 17, 18. As appears from Gal. iii. 17, and from Heb. vi. 13, *When God made PROMISE to Abraham, because he could swear by no greater, he swore by himself, &c.* Ver. 17. *He confirmed* [*ἐπιστησεν*, he mediator'd] *it by an OATH: That by two immutable Things, the Promise and Oath of God, we* [Christians] *might have strong Consolation, who have fled for Refuge to lay hold on the Hope set before us.*

167. But what should carefully and specially be observed, is this; that the Gospel-Constitution is a Scheme, and the most perfect and effectual *SCHEME FOR RESTORING TRUE RELIGION*, and for *PROMOTING VIRTUE* and *HAPPINESS*, that the World hath ever yet seen. [64] Upon  
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professed

|| This is the only Place where our LORD is called a *Surety*, *ἑγγυς*, or *Sponsor*; not our Sponsor, or Surety; but the Sponsor of the Covenant. Now a Sponsor is one, who undertakes for the Performance of a Promise. A Mediator, likewise, secures the Accomplishment of promised Blessings. Thus (according to the Apostle, Heb. vi. 17.) God made his own Oath the Mediator of the Promise to Abraham. *Ἐπιστησεν ὁρκῷ*, he mediator'd it, that is, secured the Accomplishment of it, by an Oath.

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professed Faith in *Christ* Men of all Nations were admitted into the Church, Family, Kingdom and Covenant of God by *Baptism*; were all numbered among the *justified, regenerate or born again, sanctified, saved, chosen, called, Saints, and Beloved*; were all of the *Flock, Church, House, Vine and Vineyard* of God; and were intitled to the *Ordinances and Privileges* of the Church; had exceeding great and precious Promises given unto them, especially that of entering into the *Rest* of Heaven. And in all these Blessings and Honours we are certainly very happy, as they are *the Things which are FREELY given to us of God*, 1 Cor. ii. 12 But because these Things are *freely* given, without Respect to any *Obedience*, or *Righteousness* of ours prior to the Donation of them, is our *Obedience* and *personal Righteousness* therefore unnecessary? Or, are we, on Account of Benefits already received, secure of the Favour and Blessing of God in a future World, and for ever? By no Means.

168. To explain this important Point more clearly, I shall proceed as before, [65, &c.] and shew that these Privileges and Blessings, given in general to the Christian Church, are *ANTECEDENT* Blessings, given indeed *freely*, without any Respect to the prior Obedience of the *Gentile* World, before they were taken into the Church; but intended to be *MOTIVES* to the most upright Obedience for the future, after they were joined to the Family and Kingdom of God. Which Effect if they produce, then our *ELECTION*, and *Calling*, our *Redemption, Adoption*, &c. are made good: Then we work out our own Salvation; and become so entitled to all the Blessings promised in the Covenant, that they shall be, not only a *present* Advantage, but secured to us *finally*, and for ever. Upon which Account I shall call them *CONSEQUENT* Blessings; because they are secured to us, and made ours for ever, only in Consequence of our Obedience. But, on the other hand, if the *Antecedent* Blessings do not produce Obedience to the Will of God; if we, his *chosen* People and *Children*, do not obey the Laws and Rules of the Gospel; then, as well as any other wicked Persons, we may expect *Tribulation and Wrath*; then we forfeit all our Privileges: And all our Honours and Relations to God, all the Favour and Promises given freely to us, are of no Avail; we *receive the Grace of God in vain*, and everlasting Death will certainly be our wretched Portion.

169. THAT this is the great End of the Dispensation of God's Grace to the *Christian* Church; namely, to engage us to Duty and Obedience; or, that it is a *Scheme for promoting Virtue* and true Religion, is clear from every Part of the New Testament, and requires a large and particular Proof: Not because the Thing in itself is difficult or intricate; but because it is of great Importance to the right Understanding of the Gospel, and the Apostolic Writings; and serves to explain several Points, which stand in close Relation to it. As particularly; that all the fore-mentioned Privileges belong to all professed *Christians*, even to those that shall perish eternally. [138] For,

1. If the Apostles affirm them of all *Christians* to whom they write;
2. If they declare some of those *Christians*, who were favoured with those Privileges, to be wicked, or suppose they might be wicked;
3. If they declare those Privileges, are conferred by mere *Grace*, without REGARD to prior *Works of Righteousness*;
4. If they plainly intimate those Privileges are conferred in order to produce true Holiness.

5. If they exhort all to use them to that Purpose, as they will answer it to CHAP. IX.  
 God at the last Day;  
 6. If they declare they shall perish, if they do not improve them to the purifying their Hearts, and the right ordering of their Conversations; then it must be true, that these Privileges belong to all *Christians*, and are intended to induce them to an holy Life. And the Truth of all those Six Particulars will sufficiently appear, if we attend to the following Examination of the Gospels and Epistles.

MAT. V, VI, VII<sup>th</sup> Chapters, LUKE VI. 20, &c.

170. HERE our blessed Lord instructs his *Disciples* in that Temper of Mind, and in those Rules of Action, which alone would qualify them for *final Salvation*, and without due Regard to which, he assures them, they should perish eternally. Observe; he addresses them as his *DISCIPLES*, Mat. v. 1, 2. Luk. vi. 20. He considers them as the *SALT of the Earth*, Mat. v. 13; as the *LIGHT of the World*, Ver. 14. They owed him for their *LORD*, Luke vi. 46; they *CAME* to him, Ver. 47; they heard his Sayings, Mat. vii. 24, 26; and God was their *FATHER*, Mat. vi. 1, 4, 6, 9, &c. — These were their *PRESENT Privileges*, by which they were obliged to various *DUTIES*; which *Duties* he supposes they might neglect, and then, notwithstanding their Privileges, they would be cast off in the *FUTURE World*. Mat. v. 13, *Ye are the SALT of the Earth: But if the Salt have lost its Savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under Foot of Men.* Mat. v. 14, *Ye are the LIGHT of the World; Ver. 16, Let your Light shine before Men.* Luke vi. 46, *And why call ye me LORD, LORD, and do not the Things which I say? Ver. 47, &c. Whosoever cometh to me, and heareth my Sayings, and doth them, — is like a Man which built an House, — and laid the Foundation on a Rock, &c. But he that heareth and doth not, is like a Man, that without a Foundation built an House, — against which the Stream did beat vehemently, and immediately it fell, and the Ruin of that House was great.*

171. AND that this is our Lord's Sense, and a general Rule, he clearly declares in this same Discourse, Mat. vii. 21, 22, 23, *Not every one that saith unto me, [in this present World] LORD, LORD, [professing Relation to me] shall enter into the Kingdom of Heaven [at the last Day:] But he that doth the Will of my Father which is in Heaven. Many will say to me in THAT DAY, Lord, Lord, have we not professed in thy Name, and in thy Name have cast out Devils? And in thy Name have done many wonderful Works? (Luke xiii. 26, We have eaten and drunk in thy Presence, and thou hast taught in our Streets.) And then will I profess unto them, I never knew\* you: Depart from me, ye that work Iniquity.* Here our Lord evidently supposes, that the Enjoyment of very high Privileges, at present, is consistent with *working Iniquity*; and affirms, that if we are *Workers of Iniquity*, how great soever our present Privileges are, we shall be rejected in the Day of Judgment.

172. MAT. viii. 11, 12; — *Many shall come from the East and West, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven: But the Children of the Kingdom shall be cast out into outer Darkness: There shall be Weeping and*

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\* For the Sense of *KNEW*, see Note upon *Rom. viii. 27.*

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*and Gnawing of Teeth.* — This refers to the final Issue of Things: For *outer Darkness*, and *Weeping and Gnawing of Teeth*, are, in all other Places, spoken of the final Punishment of wicked Men in the Day of Judgment. See *Mat. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30.* — *Luke xiii. 28.* And in this last Place the Expressions and Sentiments are nearly the same, as in the Passage under Consideration. For thus it runs; *Ver. 27, He shall say, I tell you, I know you not whence you are; depart from me all ye Workers of Iniquity. There shall be Weeping and Gnawing of Teeth, when he [who now professes Relation to me, Ver. 26.] shall see Abraham, and Isaac and Jacob, and all the Prophets in the Kingdom of God, and you yourselves thrust out. And they shall come from the East and the West, and from the North and the South, and shall sit down in the Kingdom of God.* Therefore both these Places [*Mat. viii. 11, 12, and Luke xiii. 28,* however the latter, without Dispute] refer to the final Issue of Things; and plainly signify, that though we now are the CHILDREN of the Kingdom of God, or belong to the Body of his People in this present World, which is our great Privilege, and the Effect of God's mere GRACE; yet it is very possible we may, in the World to come, be cast out of God's Kingdom into *outer Darkness*; while many, who do not at present belong to his Kingdom, shall hereafter be admitted into it.

173. *MAT. xiii. 47, 48, 49; Again, the Kingdom of Heaven is like unto a Net that was cast into the Sea, and gathered of EVERY KIND. Which, when it was full, they drew to the Shore, and sat down, and gathered the GOOD into Vessels, but cast the BAD away. So shall it be at the END of THE WORLD: The Angels shall come forth, and sever the WICKED from among the JUST; and shall cast them into the Furnace of Fire, &c.* — Here it is supposed, that the present Kingdom of God consists of *BAD and GOOD, WICKED and JUST*. A wicked Person may be a Member, and enjoy the Privileges of the Kingdom of God in this World: But if he continues finally wicked, he shall, notwithstanding his present Privileges, in the End of the World, at the last Day, be cast into Perdition.

174. *MAT. xx. 1, — 17; For the Kingdom of Heaven is like unto a Man that is an Householder, which went out early in the Morning to hire LABOURERS into his Vineyard. So when EVEN was come, the Lord of the Vineyard said unto his Steward, call the LABOURERS, and give them their HIRE, &c.* — The Vineyard is the Church; Jews and Christians are the Labourers taken into it. This is their present great Privilege, granted by GRACE, without Respect to antecedent WORKS. But, now we are taken into the Vineyard, we shall not receive our HIRE at EVEN, (that is, in the Day of Judgment) unless we have done the WORK of the Vineyard.

175. *MAT. xxii. 2, — 15, The Kingdom of Heaven is like unto a certain King [God] who made a Marriage for his Son, [our Lord] and sent forth his Servants to call them [the Jews] who were [before] bidden to the Wedding, [and now were called a second Time;] and they would not come. — Then saith he to his Servants, the Wedding is ready, but they who were bidden were not worthy: Go ye therefore into the High-ways [among the Gentiles] and as many as ye shall find call to the Marriage. So those Servants went out into the High-ways, and gathered together all, as many as they found, both BAD and GOOD: And the Wedding was furnished with Guests. And when the King came in to see the Guests, he saw there a Man which had not on a Wedding-garment: And he saith unto him, Friend, how camest thou in hither, not having a Wedding-garment? and he was speechless. Ver. 13, Then said the King*



to the Servants, bind him Hand and Foot, and take him away, and cast him into outer Darknes: There shall be Weeping and Gnashing of Teeth.—Hence it is evident, both BAD and GOOD, those who had, and those who had not, the Wedding-Garment, were taken out of the common World, into the Christian Church, or Kingdom of Heaven; or were CALLED to the Feast and admitted to it, without Respect to their former State of Idolatry and Wickedness. But at the last Day, when the King shall come to inspect the Guests, (for the King's Coming in to see the Guests is at the Day of Judgment; as appears from the Punishment inflicted, Ver. 13.) if any be found without the Wedding garment, or, not having acquired the Habits of Virtue and Holiness, by improving the Privileges and Blessings of the Kingdom of Heaven, notwithstanding his present Advantages and Honours, in being admitted to the Feast, or taken into the Church, he shall be taken away, and cast into outer Darknes.

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176. MAT. XXV. 1, — 14; Then shall the Kingdom of Heaven be likened unto ten Virgins, which took their Lamps, and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were Foolish took their Lamps, and took no Oil with them: But the Wise took Oil in their Vessels. While the Bridegroom tarried they all slumbered and slept, [namely, in Death. This represents their State between Death and the Resurrection.] And at Midnight there was a Cry made, behold, the Bridegroom cometh, go ye out to meet him. Then all these Virgins arose [at the Resurrection] and trimmed their Lamps. And the Foolish said unto the Wise, give us of your Oil, for our Lamps are gone out. But the Wise answered; not so; — but go ye — and buy for yourselves. And while they went to buy the Bridegroom came, and they that were ready went in with him to the Marriage, and the Door was shut. Afterward came also the other Virgins, saying, Lord, Lord, open to us. But he answered and said, verily I say unto you, I know you not. Watch therefore, for ye know neither the Day nor the Hour wherein the Son of Man cometh. — It is evident, this Parable points at the final Issue of Things. The ten Virgins represent all the Members of the Church, or Kingdom of Heaven, in this World. Our being in that Kingdom, and having the Lamps put into our Hands, and enjoying the Opportunity of procuring Oil, represent our present Privileges, or the Means we enjoy of purifying our Nature. And these are freely given us by the Grace of God, without Respect to our prior WORKS. But having received them, it is our present Duty to improve them to our Sanctification. Which if we do, we shall be admitted to the Marriage; that is, to the Happiness of Heaven. But if we do not so improve them, we shall, notwithstanding our present Privileges, be shut out, or denied Access to Life, and Happiness.

177. MAT. XXV. 14, — 31; Here the same Dispensation is explained, by the Comparison of a Man travelling into a far Country; who called his own SERVANTS, and delivered unto them his Goods: And unto one he gave five Talents, and to another two, and to another one, — He that had received five Talents — traded — and made them other five. And likewise he that had two gained other two. But he that had received one, went and digged in the Earth, and hid his Lord's Money. After a long Time the Lord of those Servants cometh, and reckons with them. Ver. 21, His Lord said unto him, that had gained five Talents, and also to him, that had gained two, WELL DONE, good and faithful Servant, Thou hast been faithful in a few Things, I will make thee Lord over many Things; enter thou into the Joy of thy Lord. But unto him, that had hid his Talent in the Earth, his Lord said, thou wicked and

SLOTHFUL

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*SLOTHFUL Servant, &c. And cast ye the UNPROFITABLE Servant into outer Darkness; there shall be Weeping and Gnashing of Teeth.*—In this Parable, our Lord is the Man who travelled into the far Country, Heaven. His own Servants, are the whole Body of Christians. And it is our present great Privilege, that we are his Servants, and have received Talents; that is, various Capacities, Means, and Advantages. These Talents are the Gift of free GRACE, being our Lord's Money, and not merited by any works, or Obedience of ours. But, having received these Talents, we are obliged to employ and improve them. For at the last Day, when our Lord shall COME, he will enquire how we have used them; and then, the Servant, who has DONE WELL, shall be honoured and exalted. But the SLOTHFUL Servant, who hath DONE nothing, or very ill, shall be condemned. To the same Purpose also is the Parable of the Pounds, Luke xix. 12,—27.

178. [MAT. xxv. 32, to the End; *When the Son of Man shall come in his Glory,—before him shall be gathered ALL NATIONS; and he shall separate them one from another, as a Shepherd divides his Sheep from the Goats, &c.* Observe well; the two foregoing Parables, of the Virgins and Talents, refer plainly to the Church, or to such as are in the Kingdom of Heaven, or to those who are Christ's OWN SERVANTS, in a peculiar Sense; and shew, upon what Terms they are favoured with Church-Privileges. But this Parable of the Sheep and Goats, refers to all Mankind, to ALL NATIONS; and shews, how Christ will deal in Judgment with the whole World; those that are not, as well as those that are, in the Church. Now, though this Parable is not for our present Purpose, yet we may from thence learn, (1.) That all Mankind without Exception have a Rule of Duty. (2.) That all Men will be judged at the last Day, in Reference to their present Conduct. (3.) That then it will appear, there have been righteous Men among all Nations. (4.) That a righteous Man in any Nation, Christian or Pagan, is one of Christ's Brethren, Ver. 40. — (5.) That righteous Men, in all Nations, Christians or Pagans, are blessed of God, and shall be received into his Kingdom, Ver. 34. — (6.) That the finally Wicked and Impenitent in all Nations, Christians as well as Pagans, are cursed of God, and shall go into everlasting-Fire, Ver. 41.]

179. JOHN xv. 1,—6; *I am the true vine, and my Father is the Husbandman. I am the vine, ye are the BRANCHES [123] Every Branch in me that beareth not Fruit be taketh away: And every Branch that beareth Fruit, he purgeth it, that it may bring forth more Fruit. Now you are CLEAN [Ephes. v. 26. 125] through the Word which I have spoken unto you. Abide in me, and I in you. A the BRANCH cannot bear Fruit of itself, except it abide in the vine: No more can ye except ye abide in me. I am the vine, ye are the BRANCHES: He that abideth in me, and I in him, the same bringeth forth much Fruit: For severed from me ye can do nothing. If a Man abide not in me, he is cast forth as a Branch, and is withered; and Men gather them, and cast them into the Fire, and they are burned. Ver. 8, Herein is my Father glorified, that ye bear much Fruit, so shall ye be my Disciples. Ver. 9, As the Father hath loved me, so have I LOVED you: Continue ye in my Love. If ye keep my commandments, ye shall continue in my Love.*—Here Christ, (that is to say, the Church, or the Christian Community, which is planted upon, and professes the Faith and Doctrine of the Gospel, 1 Cor. xii. 12, 27.) is the VINE, and particular Members of the Church are the BRANCHES; who are CLEAN through the Doctrine which Christ has taught us. This is our present great Privilege,  
and

and the Effect of *Christ's LOVE*. But this will not secure our final Salvation. CHAP. IX.  
In order to that, we must *bring forth Fruit*, and *continue in Christ's Love*, by *keeping his Commandments*: Otherwise, we shall be taken away, and like *useless withered Branches*, *cast into the Fire*.

## C H A P. X.

*Gospel Privileges, &c. the Means of restoring true Religion,  
and Motives to a good and virtuous Life. Proved to be  
so from the Apostolic Writings.*

180. **F**ROM these Discourses, and Parables of our Blessed Lord, we may CHAP. X.  
gather the Truth of the Particulars laid down [169]. Which Particulars we shall now prove more largely from the Apostolic Writings. And, that it may be done, as clearly and briefly as the Thing will allow, I shall use the following Abbreviations; namely, [PRIOR STATE,] which signifies that the Texts, which follow, prove the State they were in, before their Conversion to Christianity. ANTECED.] Signifies, that the following Texts speak of *Antecedent Love*, or *Mercies*. REASON.] The Texts, which give the Reason, or Cause of those Mercies; namely, the Grace of God. DUTY.] The Texts, which shew the Duties, to which we are obliged by the *Antecedent Mercies*. CONSEQ.] The Texts, which speak of the Blessings, in this or the other World, which shall be given in *Consequence* of the right Improvement of those Mercies. SUPPOS.] Texts, which suppose, or affirm, that *Christians*, favoured with *Antecedent Mercies*, may be, or actually are, wicked Abusers of them. ACCOUNT.] Texts, which prove our Accountableness to God, for the Improvement or Non-Improvement of those Mercies. THREAT.] Texts, which threaten final Perdition to wicked *Christians*, who abuse *Antecedent Mercies*.

### R O M A N S, Chap. I. 6, 7:

181. *PAUL*, the Apostle, writes to *ALL* the *Christians* at *Rome*, without Distinction, as being CALLED [97] of *Jesus Christ*, BELOVED of God, [140] CALLED SAINTS; [127] as JUSTIFIED by Faith, and having Peace with God; as standing in the GRACE of the Gospel, Chap. v. 1, 2; as ALIVE [99] from the Dead, Chap. vi. 13, &c. [DUTY] Chap. vi. 4, 12, &c. Walk in Newness of Life. Let not Sin reign in your mortal Body. Yield yourselves unto God. Chap. xii. 1, &c. I beseech you therefore, BRETHREN, by the MERCIES [142] of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service. [ACCOUNT.] Chap. xiv. 10, 12, We shall all stand before the Judgment Seat of Christ.—Every one of us shall give Account of himself to God. [SUP.]

CHAP. [SUP.] xiii. 11, 12, 13, 14, — *It is high Time to awake out of Sleep ; — let us therefore cast off the Works of Darkneſs ; — let us not walk in Rioting and Drunkenneſs, in Chambering and Wantonneſs, in Strife and Envyng. — Make no Provision for the Fleſh to fulfil the Luſts thereof.* viii. 13, *For if ye live after the Fleſh, [THREAT.] ye ſhall die hereafter : † But if ye through the Spirit do mortify the Deeds of the Body, [CONS.] ye ſhall live.*

## I. II. CORINTHIANS.

182. BOTH theſe Epiſtles were wrote to the ſame Perſons.

PRIOR STATE.] The Body of Chriſtians at Corinth had been idolatrous Gentiles, Chap. xii. 2 ; *Ye know that ye were GENTILES carried away unto thoſe dumb idols, even as ye were led.*

183. ANTECED.] But after their Converſion to Chriſtianity (1 Cor. i. 2. 2 Cor. i. 1.) they were the CHURCH of God, [133] SANCTIFIED [124] in Chriſt Jeſus, CALLED [97] SAINTS. [127] Ver. 4, *The GRACE [142] of God was given them by Jeſus Chriſt ;* Ver. 5, 6, 7, *They were enriched with the miraculous Gifts of the Spirit ;* (xiv. 18, *I thank my God, I ſpeak with Tongues more than you all.*) Ver. 9, *They were called into the Fellowſhip of Jeſus Chriſt ;* Ver. 10, 11, &c. (x. 14,) *The Apoſtle frequently owns them for his BRETHREN, dearly beloved ;* Ver. 18, *They were among the SAVED [93], in Oppoſition to the infidel Gentiles, who were LOST ;* Ver. 30, *Of him ARE [102] ye in Chriſt Jeſus.* Chap. iii. 9, *Ye are God's HUSBANDRY, [123] ye are God's BUILDING [128].* Ver. 16, (2 Cor. vi. 16.) *Ye are the TEMPLE [128] of God.* Ver. 23, *Ye are Chriſt's.* Chap. v. 7, *Ye are unleavened, [that is, with Regard to the State into which they were put by the Goſpel, according to the Profeſſion, Principles, Means, Bleſſings, End and Deſign of which they were unleavened, or purged from all Wickedneſs]* Chap. vi. 11, *Ye are WASHED, [125] † ye are SANCTIFIED, [124] ye are JUSTIFIED, in the Name of the Lord Jeſus, and by the Spirit of our God.* Ver. 15, *Your Bodies are the Members of Chriſt.* Ver. 19, *Your Body is the Temple of the Holy Ghoſt which is in, or among, you, [in it's miraculous Gifts and Operations.]* Ver. 20, *Ye are BOUGHT [93] with a Price.* Chap. vii. 14, *Your Children are not UNCLEAN, [126] but HOLY. [127]* Ver. 23, *Ye are BOUGHT [93] with a Price.* Chap. x. 17, *They were all Partakers of that one Bread in the Lord's Supper.* xii. 13, *By one Spirit they were all baptized into one Body.* Ver. 27, *They were the Body of Chriſt, and Members in particular.* xv. 1, *They had received the Goſpel, and ſtood in it.* 2 Cor. vi. 17, 18. vii. 1, *They had the Promiſe of God's being their FATHER, [103] and they his SONS and DAUGHTERS ; that is, God was their Father, and they his Sons and Daughters ; for they had in Poſſeſſion the Grant, or Promiſe, of this honourable Relation.*

ALL theſe Bleſſings, and happy Relations, are affirmed of the whole Body of the Corinthian Chriſtians, without Exception, or Diſtinction.

184. REASON.]

† ΜΕΛΛΕΤΙ ΑΠΘΝΩΣΘΗΙ, *ye ſhall hereafter die ;* meaning, in the World that is to come.

† *Ye are waſhed*, is here of the ſame Import with *purged from his old Sins*, 2 Pet. i. 9. And ii. 22, *the Sew that was WASHED*, is an apoſtate Chriſtian. The *Jewiſh Church* is ſaid to be *WASHED*, when it was *BORN*, Ezek. xvi. 4. 9.

184. REASON.] 1 Cor. i. 4, *The GRACE [142] of God was given them by* CHAP. X.  
*Jesus Christ.*

185. DUTY.] The foregoing Blessings and Privileges will appear to be MOTIVES to Virtue and Obedience, if we consider the following Passages. 1 Cor. v. 7, 8, *Purge out therefore the old Leaven, † that he may be a new Lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the Feast [of a Christian Life] not with old Leaven, neither with the Leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity and Truth.* vi. 18, 19, 20, *Flee Fornication.—Your Body is the Temple of the Holy Ghost,—and—ye are bought with a Price: Therefore glorify God in your Body, and in your Spirit, which are God's.* ix. 24, — 27, — *They which run in a Race, run all, but one receives the Prize. So run [in the Christian Course] that ye may obtain. And every Man that strives for the Mastery is temperate in all Things: Now they do it to obtain a corruptible Crown, but we are incorruptible. I therefore so run, not as uncertainly: So fight I, not as one that beateth the Air: But I keep under my Body, and bring it into Subjection: Lest by any Means, when I have preached to others, I myself should be a Cast-away, or Reprobate.* ‡ iv. 16, *I beseech you be ye the Followers of me.* xv. 58, *My beloved Brethren, be ye steadfast, unmoveable, always abounding in the Work of the Lord,* || xvi. 13, 14, *Watch ye, stand fast in the Faith, quit you like Men, be strong. Let all your Things be done in Charity.* 2 Cor. v. 15, *Christ died for all, that they which live, should not HENCEFORTH [after they have embraced Christianity] live unto themselves, but unto him which died for them, and rose again.* vi. 1, *We beseech you also that ye receive not the Grace of God in vain.\** vii. 1, *Having therefore these Promises [that God is your FATHER, and you his Sons and Daughters] let us cleanse ourselves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God.*

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CONSEQ.]

† Though, according to the Profession, Principles, Means, Blessings, End and Design of the Gospel, they were unleavened, or washed, purged and sanctified, yet the Apostle here supposes there was among them the old, heathenish Leaven of Malice and Wickedness, which it was their Duty to purge out. This is clearly explained in Ezek. xxiv. 13. *Because I have purged thee, [by the Instructions, Means and Motives afforded for that Purpose,] and thou wast not purged [by a due improvement of them,] thou shalt not be purged from thy Filthiness any more, till I have caused my Fury to pass upon thee.*

‡ Paul was not cast away, or reprobate, but was, at that Time, of the Remnant according to the Election of Grace, Rom. xi. 1, 5. And yet, had he not kept under his Body, &c. notwithstanding his Gifts and Preaching, as an Apostle, he would have become a Cast-away, or Reprobate, in the Day of Judgment.

|| The Corinthians had received the Gospel and stood in it. (1 Cor. xv. 1.) which Gospel, as appears from the whole Chapter, was this; that Christ will raise us from the Dead, and give us eternal Life. And this Gospel is a MOTIVE to engage us to be steadfast and unmoveable, always abounding in the Work of the Lord; forasmuch as we know that our Labour shall not be in vain in the Lord.

\* It is worth our while to observe; that in 2 Cor. v. 20, 21. vi. 1, 2, 3. the Apostle gives us a Specimen of the Apostolic Manner of Address to two different Sorts of People. 1. To the unconverted Gentiles. 2. To those who had already embraced Christianity.

I. That he speaks to the unbelieving Gentiles in Chap. v. 20, 21, is evident; because he is speaking of God's reconciling the world to himself by Christ, Ver. 19, *To wit, that God was in Christ reconciling the World unto himself, not imputing their Trespases unto them; and hath committed unto us, Apostles, the Word of Reconciliation. The World, or this World, commonly, if not always, in the Apostolic Writings, when applied to the Men*  
that

CHAP.

186. CONSEQ.] Performing the foregoing Duties they were sure of further

X.

Blessings. 1 Cor. i. 8, *Jesus Christ will establish you unto the End; that ye may be blameless in the Day of our Lord Jesus Christ.*—xv. 58, — *For as much as ye know that your Labour is not in vain in the Lord.* 2 Cor. iv. 17, *For our light Affliction, — works for us a far more exceeding and eternal Weight of Glory.* xiii. 11, *Be perfect, be of good Comfort, be of one Mind, live in Peace; and the God of Peace will be with you.*

187.

that are in the World, signifies the *unconverted Heathens*. See, particularly, 1 Cor. v. 10, 11, xi. 32. And, RECONCILE, [καταλλάσσω] when spoken of *the World*, signifies changing Men from Heathenism, to the Faith of the Gospel. Rom. v. 10, *For if when We, Christians, were Enemies, idolatrous Gentiles, we were RECONCILED, or changed, to God by the Death of his Son: Much more being now actually RECONCILED, we shall be finally saved by his Life.* Consequently, he could not, as our Translators suppose, address the Christians at Corinth, when he saith, Ver. 20, *Now then we are Ambassadors for Christ, as though God did beseech [you] by us; we pray [you] in Christ's Stead be ye reconciled unto God.* Our Translators have inserted [you] twice in this Verse; as if the Apostle was speaking to the *Corinthians*: But [you] is not in the original Greek; and the *Corinthians*, to whom he writes, were already *reconciled to God*, or changed from Heathenism to the Faith of the Gospel; they had *received the Grace of God*, Chap. vi. 1. And therefore in this Verse he gives a Specimen of their Manner of Preaching to the unconverted, unreconciled Gentiles. *Now then we are Ambassadors on the Behalf of Christ, as though God did beseech, or intreat, by us, we pray, we beg, on the Behalf of Christ, BE YE RECONCILED, [or changed from your Enmity and Idolatry,] UNTO GOD.* In such Language the Apostles addressed, and intreated the *Gentile World*. He adds, Ver. 21, the grand Argument, which they urged to enforce this Intreaty: *For he, God, has made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him.* As if he had said, "God by a surprising Scheme of Wisdom and Mercy, appointed his only begotten Son, who was in a State of the highest Excellency, and Glory, to sink into a State of Suffering, and even to die, in order to lay a proper and just Foundation for the Pardon and Salvation of a sinful and apostate World." After this Manner the Apostles preached to the *unconverted Gentiles*.

II. The Apostle also gives us a Specimen of their Preaching to such as the *Corinthians*, who had already embraced Christianity; Chap. vi. 1, 2, 3, *And working together, (I and my Fellow-labourer Timothy, Chap. i. 1.) we moreover intreat [καί is emphatical] that you receive not the Grace of God in vain.* [142] The *Corinthians* had received the Grace of God; and therefore the Apostle, and the Ministers of the Gospel, did not exhort them to be *reconciled unto God*; but, not to *receive his Grace in vain*. And then, as before, he subjoins the grand Argument, to persuade *Christians* to make a right Improvement of the Grace and Privileges they had received. *For he saith, (explaining the blessed State of the Church, or People of God) I have heard thee in a Time accepted, and in the Day of Salvation have I succoured thee; Behold, take good Notice, O Christians, now is the accepted Time, behold, now is the Day of Salvation.* As if he had said; "Christians, you are in the happy State of Pardon, in which God has promised to hear your Prayers, to supply you with all needful Succour and Strength, and to carry you on to Perfection. Heaven shines and smiles upon you. Therefore, make a due Improvement of the glorious Opportunity." Thus the Apostles and Ministers of the Gospel preached to such, as had already embraced Christianity. And it is evident, they considered all professed *Christians*, without Exception, as in a *State of Grace*. It is the great Happiness of all professed Christians, that they have received the *Grace of God*. But this will not absolutely secure their final Salvation. For the Grace of God is a *Motive to Virtue*; and if they do not so improve it, they receive it in vain, and shall perish for ever. See other Instances of the like Apostolic Manner of preaching to Christians. 2 Cor. vi. 16, 17, 18. vii. 1. Heb. iii. 6, 7, &c. xii. 22, — 25; 28, 29. Jam. i. 18, 19. 1 Pet. i. 2, 3, 4, &c.

13

187. SUPPOS.] But they might, and some of them actually did, neglect their Duty in a very gross Manner. 1 Cor. i. 11, *There are Contentions, Fades, among you [which are the Works of the Flesh, Gal. v. 19, 20, 21.]* iii. 3, *Whereas there are among you Envyings and Strife, and Divisions, are ye not carnal and walk as Men?* v. 11, *If any Man is called a BROTHER, [106] be a Fornicator, Covetous, an Idolater, a Railer, a Drunkard, or an Extortioner.* vi. 8, *You do wrong, accuse and defraud, and that your BRETHREN.* x. 6, — 15, *Lust not after evil Things, as they [our Fathers, the Jews in the Wilderness \*] also lusted.* Neither be ye Idolaters as were some of them; — neither let us commit Fornication, — neither let us tempt, provoke, Christ, — neither murmur ye as some of them also murmured, and were destroyed of the Destroyer. Now all these Things happened unto them for Examples, and they are written for our Admonition. \* Wherefore let him that stands + [in the Christian Faith] take heed lest he fall [into those Sins, and under the Wrath of God.] — My dearly Beloved, flee from Idolatry. xi. 18, — 33, *They eat and drank unworthily in the Lord's Supper, and were guilty of the Body and Blood of the Lord.* xv. 34, *Awake to Righteousness, and sin not; for some of you have not the Knowledge of God: I speak this to your Shame.* 2 Cor. xi. 3, *I fear lest by any Means, as the Serpent beguiled Eve through his Subtily, so your Minds should be corrupted from the Simplicity that is in Christ.* xii. 20, 21, *I fear lest when I come I shall not find you such as I would: — Lest there be Debates, Envyings, Wraths, Strifes, Backbitings, Whisperings, Swellings and Tumults: And lest, when I come again, my God will humble me among you, and that I shall bewail MANY which have sinned already, and have not repented of the Uncleaness, and Fornication, and Lasciviousness which they have committed.*

188. ACCOUNT.] For their good or bad Behaviour they were accountable to God, and obnoxious to his Judgment. 1 Cor. x. 22, *Do ye provoke the Lord*

L 2

Lord

13, &c. 23, &c. ii. 1; 7, &c. 11, &c. 2 Pet. i. 3, 4, 5, 6, &c. 1 John ii. 12, — 17. And in other Places.

\* The Apostle's Argument in this 10th Chapter, Ver. 1, — 15, stands upon this Foundation; that our present Christian Privileges and State bear a Correspondence to the State and Privileges of the ancient Jews. Now, saith he, *ALL our Fathers, the Israelites, were under the Cloud; and ALL passed through the Sea, and were ALL baptized into Moses in the Cloud and in the Sea; and did ALL eat the same spiritual Meat; and did ALL drink the same spiritual Drink: (For they drank of that spiritual Rock that followed them: And that Rock was Christ: (But with many of them God was not well pleased: For they were overthrown in the Wilderness. Now those Things were our Examples: And therefore ALL of us, Christians, without Exception, do enjoy all the common Honours, Encouragements, Advantages and Blessings of a peculiar People, as well as ALL the Israelites did. And further; as many of the Israelites, notwithstanding their Privileges, were wicked, and for their Wickedness were destroyed, and fell short of the promised Land; even so, if we Christians do not take Care to improve our Privileges; if we commit Sin, as they did, we shall, after their Example, perish, and fall short of the heavenly Canaan. Therefore, the Apostle exhorts, Ver. 12, Let him that thinks he stands, in the present Privileges and Blessings of the Gospel, take heed lest he fall into eternal Perdition, by misimproving them. In the same Manner he argues from Jewish Privileges and Duties, to Christian Privileges and Duties, Heb. iii. 7 — 19. — iv. 1 — 12.*

+ The Sense of *doceo* [think, seem] in several Places, especially here, and Heb. iv. 1, is so nice, and difficult to settle, that I reckon the clearest Way of rendering the Words is to consider this Verb as a Kind of Expletive.

CHAP. Lord to Jealously? Are we stronger than he? xi. 30, 31, *For this Cause* [because you eat and drink unworthily in the Lord's Supper] *many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.* 2 Cor. v. 10, *For we must ALL appear before the Judgment-seat of Christ, that every one may receive the Things done in the Body, according to that he hath done, whether it be Good or Evil.*

189. THREAT.] And for their Wickedness, unrepented of, they should as certainly perish, as any other Sinners upon Earth. 1 Cor. vi. 9,—*The Unrighteous shall not inherit the Kingdom of God.* \* *Be not deceived with any Professions you make, or Privileges you enjoy: Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, shall inherit the Kingdom of God.* xi. 32, *When we are judged we are chastened of the Lord, that we should not be condemned with the World.* [This supposes, wicked Christians will, at last, be condemned with the Heathen World.]

190. FROM all this it appears; that the *Corinthian Christians* are affirmed by the Apostle, to be the *Church of God, washed, sanctified, justified, called Saints, saved, God's Husbandry, Building, Temple, bought with a Price*, to have God for their Father, and to be his Children, in a Sense which must take in the whole Body of Professors, good or bad; and even in a Sense consistent with their final Perdition. Consequently, that the *Grace*, they had received, was not to be rested in for final Salvation, any further, than it was made the Principle of a pious and virtuous Life.

## GALATIANS.

191. THE Galatian Christians had been idolatrous Gentiles, Chap. iii. 8, 14, iv. 8, *When ye knew not God, ye did Service unto them which by Nature are no Gods.*

192.

\* *Inheriting the Kingdom of God*, plainly refers to final Salvation; or being actually possessed of the Glory of Heaven. Now the Apostle affirms, that the *Corinthian Christians* were washed, sanctified and justified, Ver. 11, *And such were some of you: But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* And yet, in Ver. 8, he charges them with the aggravated Crime of Injustice, or Unrighteousness: *Nay, you do wrong, [adikia, ye deal unrighteously] and defraud, and that your Brethren, to whom you profess the highest Love and Friendship. But he assures them, Ver. 9, that the Unrighteous, admoi, such as they were, should not inherit the Kingdom of God.* Hence it appears; that, according to the Apostolic Way of speaking and judging, Persons who are washed, sanctified, and justified may, nevertheless, be wicked, and excluded from Heaven. Which makes it very evident; that when the Apostle affirms, that the *Corinthians* were the *Church of God, called Saints, sanctified in Christ Jesus, washed, justified, &c.* he means they were so in a Sense common to all Christians, without Exception; namely, as they had a general Pardon of all past Sins, as they were taken into the present temporary and preparatory Family and Church of God, and enjoyed all proper Means, and powerful Motives to purify themselves, and to live holily. Which they were strongly obliged to do, as ever they hoped to obtain eternal Life. For, if they continued still to live in Fraud and Injustice, they would certainly perish with other Workers of Iniquity. And therefore Mr. Pyle has very clearly expressed the Sense of Ver. 11, thus; “To such Vices as these, many of you *Corinthians* were addicted in your

“Heathen



192. BUT after they were converted to Christianity, the Apostle affirms, (i. 2.) that their several Societies were Churches; Ver. 4, That Christ gave himself for their Sins; Ver. 6, They were CALLED into the Grace of Christ; Ver. 11, Were BRETHREN; [106] iii. 2, 3, 5, Had received the Spirit, begun in the Spirit; Ver. 26, They were ALL the CHILDREN [103] of God by FAITH in Christ Jesus: Ver. 27, They had put on Christ; Ver. 29, They were Christ's, Abraham's Seed, and HEIRS [108] according to Promise; iv. 5, 6, They had received the Adoption of sons, and God had sent forth the Spirit of his Son into their Hearts; Ver. 7, They were HEIRS of God by Christ; Ver. 9, They knew God, or rather, were known of God.

193. DUTY.] v. 6, In Jesus Christ, neither Circumcision availeth any Thing, nor Uncircumcision, but Faith which works by Love. Ver. 13, By Love serve one another. Ver. 16, Walk in the Spirit. Ver. 24, 25, They that are Christ's have crucified the Flesh, with the Affections and Lusts. If we live in the Spirit, let us also walk in the Spirit. vi. 9, Let us not be weary in Well-doing. \*

194. CONS.] vi. 8, He that soweth to the Spirit, shall of the Spirit reap Life everlasting. Ver. 9, For in due Season we shall reap, if we faint not. Ver. 16, And as many as walk according to this Rule, Peace be on them, and Mercy.

195. SUPPOS.] The Apostle, through the whole Epistle, supposes these Galatians in great Danger of finishing in the Flesh, iii. 3; Of falling from Grace, and of having Christ become of no Effect unto them, v. 4; That they did, or might, bite and devour one another, Ver. 15; That they were in Danger of fulfilling the Lust of the Flesh, Ver. 16; That they might be desirous of Vain-Glory, provoking one another, envying one another, Ver. 26.

196. THREAT.] Chap. v. 19, 21, They which do the Works of the Flesh, shall not inherit the Kingdom of God. vi. 5, Every Man shall bear his own Burden. Ver. 7, 8, Be not deceived, O Galatians, God is not mocked: For whatsoever a Man soweth, that shall be also reap. For he that soweth to the Flesh, shall of the Flesh reap Corruption.

## E P H E S I A N S.

197. PRIOR STATE.] ii. 1, 2, 3, You were dead in Trespasses and Sins, wherein IN TIME PAST † ye walked according to the Course of this World, [according to the Custom of the Heathen World,] according to the Prince of the Power of the Air; the Spirit that now worketh in the Children of Disobedience, ‡ [the Heathen.] Among whom we all had our Conversation IN TIMES PAST, † in the Lusts of our Flesh, fulfilling the Desires of the Flesh, and of the Mind; and were

"Heathen State. But by becoming Christians, being baptized into the Faith of the Gospel, and by the Endowments of the Holy Ghost conferred on you, you were cleansed from the Guilt, and received Pardon of them all; and so are indispensably obliged for the future, to renounce and forsake the Practice of them."

\* Let us not be weary in WELL-DOING, for in due Time we shall reap, if we faint not. Hence it appears, we are to go through a Course of WELL-DOING, in order to our reaping eternal Life; which we shall not obtain, if we faint, or are weary in WELL-DOING.

† Time past.] This Phrase points to their Gentile State. See 1 Pet. ii. 10. iv. 3, and the Note upon Rom. v. 6.

‡ Children of Disobedience, are unbelieving Heathen, in Contradistinction to Christians; who are obedient Children, or, as it is in the Greek, Children of Obedience, 1 Pet. i. 14.

CHAP. were Children by Nature of Wrath, even as other Heathens. Ver. 11, 12, Wherefore remember that ye being in TIMES PAST † GENTILES in the Flesh, who are called *Uncircumcision* by that which is called the Circumcision in the Flesh made by Hands; that at that Time ye were without Christ, being ALIENS [37] from the Commonwealth of Israel, and STRANGERS from the Covenants of Promise, having no Hope, and without God in the World. Ver. 17, Ye were AFAR OFF. Ver. 19, STRANGERS [37] and FOREIGNERS. v. 8, Ye were sometime Darkneſs. \*

198. ANTECED.] i. 1, 3, 4, 5, — To the SAINTS [127] at Ephesus, and to the Faithful in Christ Jesus. The God and Father of our Lord Jesus Christ has blessed us with all spiritual Blessings in heavenly Places in Christ: According as he has CHOSEN [92] us in him before the Foundation of the World; having predestinated us to the Adoption of Children by Jesus Christ to himself. Ver. 7, In Christ we have Redemption through his Blood, the Forgiveness of Sins. Ver. 11, In whom also we have obtained an Inheritance, being predestinated according to the Purpose of him, who worketh all Things after the Counsel of his own Will. Ver. 13, — In whom also, after that he believed, ye were sealed with that holy Spirit of Promise. ii. 5, 6, God, even when we were dead in Sins, hath quickened us together with Christ (by GRACE [139] ye are SAVED. [93]). And hath raised us up together, and made us sit together in heavenly Places in Christ Jesus. Ver. 10, We are his Workmanship, CREATED [99] in Christ Jesus. Ver. 13, Now ye who sometimes were afar off, are made NIGH [131] by the Blood of Christ. Ver. 16, Who has reconciled us unto God in one Body with the Jews. (iii. 6.) Ver. 18, For through him we both have an Access by one Spirit unto the Father. Ver. 19, Now therefore ye are no more Strangers and Foreigners, but Fellow-CITIZENS [117] with the SAINTS, and of the HOUSEHOLD. [107] of God; Ver. 20, And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Cornerstone. Ver. 22, In whom you also are builded together for an HABITATION [128] of God, through the Spirit. v. 8, Ye were sometimes Darkneſs, but now are ye Light in the Lord.

199. REASON.] i. 5, Having predestinated us—according to the Pleasure of his Will. Ver. 6, To the Praise of the Glory of his GRACE, [142] whereby he has made us accepted in the Beloved. Ver. 7, —According to the Riches of his GRACE, Ver. 9, According to his good Pleasure, which he has purposed in himself. Ver. 11, Being predestinated according to the Purpose of him, who works all Things after the Counsel of his own Will. ii. 2, God, who is rich in MERCY, [142] for his great LOVE [142] wherewith he has loved us, even when we were dead in Sins, has quickened us together with Christ; by GRACE ye are SAVED. [93] Ver. 7, That in the Ages to come he might shew the exceeding Riches of his GRACE, in his Kindness towards us in Jesus Christ. For by GRACE ye are SAVED through FAITH, and that not of yourselves, it is the Gift of God: Not of WORKS, [139] so that no Man can boast. iii. 11, According to the eternal Purpose which he purposed in Christ Jesus our Lord. [165]

200. The Ephesians were happy in these Privileges, conferred upon them by the pure Mercy, Grace and Love of God, without Respect to any Works of Righteousness they had done, in their Gentile State. Thus they were saved, through Faith only, without Works. But would they be finally saved without Works of Obedience

\* Darkneſs, is another Character of the Heathen State; Col. i. 13, Who has delivered us from the Power of Darkneſs. 1 Theſ. v. 4, 5. Acts xxvii. 18. Rom. xiii. 12. 2 Cor. vi. 14. Ephes. v. 11. vi. 12. 1 Pet. ii. 9.

Obedience and Righteousness? By no Means. So far from that, that these Privileges were *Means* and *Motives* to engage them to *good Works*; which *good Works* are the very End, for which they were, by the Grace of God, brought into the forefaid blessed Condition. And therefore the Apostle earnestly exhorts them to all Manner of Holiness; which would have been needless, had their final Salvation been secured by their being *chosen, predestinated, saved by Grace, &c.*

CHAP.  
X.

201. DUTY.] i. 4, *He has chosen us, — that we should be holy.* Ver. 12, *Being predestinated — that we should be to the Praise of his Glory.* ii. 10, *For we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained,* [when he laid the Plan of our Redemption] *that we should walk in them.* iv. 1, 2, 3, *I therefore, the Prisoner of the Lord, beseech you that ye walk worthy of the CALLING wherewith ye are CALLED, with all Lowliness and Meekness, with Long-suffering, forbearing one another in Love.* Ver. 17. *This I say therefore, and testify in the Lord, that ye HENCEFORTH [in your Christian State] walk not as other GENTILES walk, in the Vanity of their Mind, having their Understanding darkened, being alienated from the Life of God, &c.* Ver. 22, 23, 24, *That ye put off, concerning the former Conversation, the old Man, which is corrupt, — and that ye put on the new Man, which after God is created in Righteousness, and true Holiness.* Ver. 25, *Wherefore, putting away Lying, speak the Truth.* — Ver. 26, *Be ye angry, and sin not.* Neither give Place to the Devil. Ver. 28, *Let him that stole, steal no more. Let no corrupt Communication proceed out of your Mouth, &c.* v. 1, 2, *Be followers of God as dear Children; and walk in Love.* Ver. 3, *Fornication and all Uncleanness, or Covetousness, let it not be once named among you, as becomes SAINTS.* Ver. 8, *Ye were sometimes [in Heathenism] Darkness; but now [in your Christian State] are ye Light in the Lord: Walk as Children of Light.* Ver. 11, *And have no Fellowship with the unfruitful Works of Darkness.*

202. SUPPOS.] From these earnest Admonitions it is evident, the *Ephesians*, though they were *chosen, predestinated, &c.* might still live in Heathenish Wickedness; as also from his exhorting them to take unto them the whole Armour of God, that they might be able to stand in the evil Day, and having done all to stand, &c. Chap. vi. 11, &c. Which supposes they had Enemies to engage with, by whom they might possibly be overcome, and ruined for ever: As he tells them.

203. THREAT.] v. 5, 6, *For this ye know, that no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God. Let no Man deceive you, into the Commission of those Sins, with vain Words: For because of these Things the Wrath of God cometh upon the Children of Disobedience; \** and will come upon you also, if you practise such Wickedness.

PHILIPPIANS. CHAP. I.

204. ANTECED.] Ver. 1, — *To all the SAINTS in Christ Jesus at Philippi.* Ver. 3, 5, *I thank God for your FELLOWSHIP in the Gospel.* ii. 12. iii. 1. iv. 1, *My Beloved; my BRETHREN, dearly Beloved, —* ii. 13, *God works in [among]* you.

\* Children of Disobed.] An Epithet of the Heathen World, *Eph.* ii. 2, 3.

CHAP. you both to will and to do; [that is, God hath supplied them with all proper  
 X. Means and Motives, to engage them to a faithful Discharge of their Duty,  
 and was ready to supply them with Strength to enable them to do it]

205. REASON.] ii. 13, — *Of his Good-will.* [That is, upon the Foot of Good-will, *ὡς τὸ εὐδοκίας*, or free Grace, God was working among them to will and to do. Which Grace is not considered, as what would in itself absolutely secure their final Salvation; but as a MOTIVE TO OBEDIENCE, without which, they could not be saved: As appears from *Ver* 12, &c.]

206. DUTY.] ii. 12, — *Wherefore, my Beloved, as ye have always OBEYED, not as in my Presence only, but now much more in my Absence; WORK out your own Salvation* [for one another's Welfare] *with Fear and Trembling; that is, with Care and Attention.* [For it is God which works in, or among you, both to will and to do of his Good-will.] *Do all Things without Murmurings and Disputings: That ye may be blameless and harmless, the Sons of God without Rebuke, in the Midst of a crooked and perverse Nation, among whom ye shine\* as Lights in the World, holding forth the Word of Life.* i. 9, 10, 11, — *I pray that your Love may abound more and more, in Knowledge and in all Judgment; that ye may approve Things that are excellent; that ye may be SINCERE, and without Offence till the Day of Christ; being filled with the Fruits of RIGHTEOUSNESS, which are by Jesus Christ unto the Glory and Promise of God.* iv. 4, *Rejoice in the LORD* [164]. *Ver* 6, *Be careful for nothing: But in every Thing by Prayer and Thanksgiving let your Requests be made known unto God.* *Ver* 8, *Finally, Brethren, whatsoever Things are true, — honest, — just, — pure, — lovely, — of good Report; if there be any Virtue, and if there be any Praise, think of these Things.*

207. CONSEQ.] i. 6, *Being confident of this very Thing, that he who has begun a good Work in you, will perform it until the Day of Jesus Christ.* iv. 7, 9, *And the Peace of God which passes all Understanding, shall keep your Hearts and Minds through Christ Jesus. Those Things which ye have both learned and received, and heard and seen in me; DO: And the God of Peace shall be with you.*

208. SUPPOS.] ii. 16, *Holding forth the Word of Life; and that I may rejoice in the DAY of CHRIST, that I have not run in vain, neither laboured in vain.* [His running and labouring plainly refer to his Preaching the Gospel among them. Therefore, he evidently supposes, that the *Philippians* might not be obedient to the Gospel; (though they were then *SAINTS* in Christ Jesus) and that, if they were not obedient, in the *DAY OF CHRIST* it would be found, that the Apostle's Labours among them were lost and ineffectual: Because the *Philippians* would fail of eternal Salvation.] And of himself he saith, iii. 13, 14, *Brethren, I count not myself to have apprehended: But this one Thing I do, forgetting those Things which are behind, and reaching forth unto those Things which are before, I press towards the Mark for the Prize of the high Calling of God in Christ Jesus.* Here the Apostle tells us, his attaining to the Resurrection of the Dead, in the best Sense, must be the Effect of his diligent Perseverance in the Christian Life; and that this should be a Rule to all Christians. In this all should agree; and, agreeing in this, should not differ about other Things, which they may not understand, *Ver* 15, 16.

COLOS-

\* *Ye shine*, that is, ought to shine. Duty is frequently express'd in the present Tense, See *Col.* iii. 8. *Heb.* xiii. 14. [274]

COLOSSIANS.

209. PRIOR STATE.] i. 27, The Apostle supposes they had been GEN- CHAP.  
TILES; Ver. 21, SOMETIME alienated and ENEMIES [37] in their Mind by X.  
wicked Works; iii. 7, Walking in Fornication, Uncleanneſs, &c. while they lived among the Children of Diſobedience.

210. ANTECED.] i. 2, They were SAINTS, and faithful BRETHREN [106] in Chriſt; Ver. 5, The Hope of the Goſpel was laid up for them in Heaven; Ver. 12, They were made meet, or counted worthy, to be Partakers of the INHERITANCE [108 in the Note] of the Saints [127] in Light: Being delivered from the Power of Heatheniſh Darkneſs, and tranſlated into the Kingdom of God's dear Son: Ver. 14, In whom they had Redemption through his Blood, even the Forgiveneſs of Sins; Ver. 21, They were ſometime, [in their Heathen State] alienated and Enemies,—but now Chriſt had RECONCILED [117] them in the Body of his Fleſh, through Death; Ver. 27, Chriſt was in, or among, them, the Hope of Glory; ii. 6, They had received Chriſt Jeſus the Lord; Ver. 11,—14, They were circumciſed with the Circumciſion made without Hands, in putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt: Buried with him in Baptiſm, wherein alſo they were riſen with him, through the Faith of the Operation of God, who has raiſed him from the Dead. And them being dead in their Sins, and the Uncircumciſion of their Fleſh, had God quickened together with Chriſt, having forgiven them all Treaſpaſſes, blotting out the Hand-writing of Jewiſh Ordinances that was againſt them, and hindered their Admittance into the Church upon Goſpel Terms; iii. 3, By the Profeſſion and Principles of the Goſpel, they were dead to this World, and their Life was hid with Chriſt in God, in Hope that when Chriſt, who is our Life ſhall appear, then they alſo ſhould appear with him in Glory; Ver. 9, They had put off the old Man with his Deeds; and had put on the new Man, which is renewed in Knowledge, after the Image of him that CREATED [99] him; Ver. 12, They were ELECT [92] of God, HOLY [127] and BELOVED; [140] Ver. 15, They were CALLED in one Body.

211. DUTY.] i. 9, — 12, — We ceaſe not to pray for you, and deſire that ye might be filled with the Knowledge of his Will, in all Wiſdom and ſpiritual Underſtanding: That ye might walk worthy of the Lord [164] unto all pleaſing, being fruitful in every GOOD WORK, and increaſing in the Knowledge of God; ſtrengthened with all Might, according to his glorious Power, unto all Patience and Long-ſuffering with Joyfulneſs; giving Thanks unto the Father. Ver. 22, You hath be RECONCILED [changing you from Heatheniſm to Chriſtianity, and forgiving your Sins, for this End] to preſent you holy and unblameable, and unproveable in his Sight, [at the LAST DAY.] ii. 6, As ye have therefore received Chriſt Jeſus the Lord, ſo walk in him. iii. 1, 2, If ye, or ſince ye, then are riſen with Chriſt, ſeek theſe Things which are above, where Chriſt ſitteth on the Right Hand of God. Set your Affection on Things above, and not on Things on the Earth, For ye are dead, &c. Ver. 5, Mortify therefore your Members, which are upon the Earth; Fornication, Uncleanneſs, inordinate Affection, &c. In the which ye alſo walked ſometime, that is, when you were Heathens. Ver. 8, But NOW, you have embraced the Goſpel, you alſo put off, that is, it is your Duty to put off all theſe, Anger, Wrath, Malice, &c. Ver. 9, Lie not one to another, ſeeing that ye have put off the old Man with his Deeds. Ver. 12, Put on therefore (as the ELECT of God, HOLY and BELOVED) [140]

CHAP. *Bowels of Mercies, Kindness, Humbleness of Mind, &c. to the 7th Verse of the 4th Chapter.*

X.

212. CONSEQ.] iii. 24, *Knowing that of the Lord ye shall receive the Reward of the INHERITANCE.* [108]

213. SUPPOS.] i. 23, *If ye continue in the Faith, grounded and settled, and be not moved away from the Hope of the Gospel.* Ver. 28, *Whom [Christ] we preach, warning every Man, and teaching every Man in all Wisdom; that we may present every Man perfect in Christ Jesus.* ii. 4, *This I say, lest any Man should beguile you with enticing Words.* Ver. 8, *Beware lest any Man spoil you.* Ver. 18, *Lest no Man beguile you of your [final] Reward.* All this supposes, they might possibly be spoiled, and beguiled of eternal Happiness; and therefore the Apostle earnestly cautions and warns them, that he might, in the last Day, present them perfect in Christ Jesus. In which Day, he tells them,

214. THREAT.] iii. 25, *That he that doth Wrong, shall receive for the Wrong which he has done: And there will then be no Respect of Persons.* For, Ver. 6, on Account of Fornication, Uncleaness, &c. against which he cautions them, the Wrath of God comes upon the Children of Disobedience, whoever they be, and therefore, would come upon them too, if they were guilty of such Wickedness.

ALL this makes it clear, 1. That their being *Saints, reconciled, quickened together with Christ, Elect, Holy and Beloved*, would not, of itself, secure their final Happiness. 2. That these Honours and Privileges were in order to their discharging their several Duties as *Christians*. 3. That they might, tho' *Elect, Holy and Beloved*, neglect those Duties, and fall into Sin. 4. And that if they did, they should perish. Consequently their being *reconciled, quickened together with Christ, Elect, Holy, Beloved, &c.* must refer to their External State, as they were taken into the Family and Kingdom of God, and vested with the Privileges thereof.

## I. II. THESSALONIANS.

BOTH these Epistles were wrote to the same Persons.

215. PRIOR STATE.] They had been idolatrous *Gentiles.* 1 *Thef.* i. 9, — *When we entered in unto you, and preached the Gospel, ye turned unto God from IDOLS.* ii. 14, *Ye have suffered like Things of your own Countrymen, the Gentiles of Thessaly, even as the Churches of God in Judea have of the Jews.*

216. ANTECED.] 1 *Thef.* i. 1, They were become, by embracing the *Christian Faith, the Church, or CONGREGATION, [133] of the Thessalonians in God the Father, and the Lord Jesus Christ.* 2 *Thef.* i. 1. — 1 *Thef.* i. 2, 4, *I give Thanks to God always for you, — knowing, BRETHREN beloved, your ELECTION of God; or knowing, Brethren, BELOVED of God, your Election.* Ver. 6, *And ye became Followers of us, and of the Lord, having received the Word.* — Ver. 9, *Ye turned to God from Idols.* ii. 12, *God has CALLED you to his Kingdom and Glory.* v. 4, 5, *Ye, Brethren, are not in DARKNESS, — ye are all Children of the LIGHT, and the Children of the DAY: We are not of the Night, nor of Darkness.* Ver. 9, *God has not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ.* Ver. 27, *I charge you by the Lord, that this Epistle be read unto all the HOLY BRETHREN.* [127, 106] 2 *Thef.* ii. 13, 14, *We are bound to give Thanks alway to God for you Brethren, BELOVED of the Lord, [140] because God bath from the Beginning [perhaps from the original Settlement*

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ment of the Covenant with Abraham] CHOSEN you to Salvation, thro' Sanctification of the Spirit, and Belief of the Truth; whereunto be CALLED you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ.—These were their great Honours and Privileges, intended to engage them to a holy and virtuous Life; as follows,

217. DUTY.] 1 Thes. ii. 12, Walk worthy of God, who has called you to his Kingdom and Glory. iii. 12, 13, And the Lord made you to increase and abound in Love one towards another, and towards all Men, even as we do towards you: To the end be may establish your Hearts unblameable in Holiness before God, even our Father, at, or unto, the COMING OF OUR LORD Jesus Christ, with all his Saints. \* iv. 1, —6, —We beseech you, Brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what Commandments we gave you by the Lord Jesus. For this is the Will of God [in ELECTING and CALLING you,] even your Sanctification, that ye should abstain from Fornication, &c. Ver. 9, —12, As touching brotherly Love, ye need not that I write unto you, —for indeed you do it, —but I beseech you, Brethren, that ye abound more and more; and that ye study to be quiet, and do your own Business, &c. v. 6, Let us not sleep as do others, [the Heathen, Ephes. ii. 3. v. 14] but let us watch and be sober. Ver. 8, Let us, who are of the DAY, be sober, putting on the Breast-plate of Faith and Love, and for an Helmet the Hope of Salvation. Ver. 23, And the very God of Peace sanctify you wholly: and I pray God your whole Spirit and Soul and Body be preserved blameless unto the COMING OF OUR LORD Jesus Christ. \* 2 Thes. i. 11, 12, We pray always for you, that our God would count, or make, you worthy of this CALLING, and fulfil all the good Pleasure of his Goodness, and the Work of Faith with Power. That the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the Grace of our God, and the Lord Jesus Christ, bestowed upon you. ii. 14, &c. Ye are CALLED to the obtaining of the Glory of our Lord Jesus Christ. Therefore, Brethren, stand fast, and hold the Traditions, which ye have been taught. Now our Lord Jesus Christ, and God even our Father, which has LOVED [139] us, and given us everlasting Consolation, and good Hope through Grace, comfort your Hearts, and establish you in every good Word and Work.

218. CONSEQ.] 1 Thes. iv. 17, —We shall for ever be with the Lord. v. 23, 24, The God of Peace sanctify you wholly, —Faithful is he who CALLETH you, who also will do it. 2 Thes. i. 4, 5, 7, 10, Your Persecutions and Tribulations, are a manifest Token of the righteous Judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye suffer. Seeing it is a righteous Thing with God, —to recompence—to you who are troubled, REST [109] with us, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels, —when he shall come to be glorified in his Saints, and admired in all them that believe in THAT DAY. iii. 3, The Lord is faithful who shall establish you, and keep you from Evil.

219. SUPPOS.] 1 Thes. ii. 11, 12, —We exhorted and charged every one of you, —that ye would walk worthy of God, iii. 5, 8, —I sent to know your Faith, lest by some Means the Tempter have tempted you, and our Labour be IN VAIN. For now we live, if ye stand fast in the Lord. iv. 7, 8, God bath not called us unto Uncleaness,

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\* Hence it appears; That the happy State of a Christian is not determined, or fixed, till the Coming of our Lord. In the mean while, he has a State of Trial to go through, in order to his being sanctified, and found blameless at our Lord's Coming. Which the Apostle prays might be the Case of the Thessalonian Christians.

CHAP. X. *cleanneſs, but unto Holineſs. He therefore [among you] that deſpiſes [the Rules of our holy Calling,] deſpiſes not Man but God, who has alſo given unto us his holy Spirit.* v. 6, *Therefore let us not ſleep as do others [the Heathen;] but let us watch and be ſober.* Ver. 14, *We exhort you, Brethren, warn them that are unruly among you.* 2 Theſ. iii. 4, *We have Confidence touching you, that ye both do, and will do the Things which we command you.* Ver. 6, *Now we command you, Brethren, in the Name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every BROTHER that walks diſorderly.* Ver. 11, *For we hear that there are ſome which walk among you diſorderly,——*Ver. 13, 14, 15, *But, ye Brethren, be not weary in Well-doing. And if any Man obey not our Word by this Epiſtle, note that Man, and have no Company with him, that he may be aſhamed; yet count him not as an Enemy, but admoniſh him as a BROTHER.* [106]

220. ACCOUNT.] 1 Theſ. iv. 8, *He [among you] that deſpiſes, deſpiſes not Man, but God, to whom he is accountable for his wicked Conduſt; as appears from*

221. THREAT.] Ver. 6, *Let none among you go beyond and defraud his Brother in any Matter becauſe that the Lord is the Avenger of all ſuch, as we alſo have forewarned you, and teſtified.*

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## CHAP. XI.

*A Continuation of the Proof from the Apoſtolic Writings, that Goſpel Privileges, &c. are Motives to a good and virtuous Life.*

### I. TIMOTHY.

CHAP. XI. 222. CHAP. I. 5, *The End, or Deſign, of the Commandment, \** [the Goſpel] *is to produce Charity, out of a pure Heart, and of a good Conſcience, and of Faith unfeigned.* Ver. 9, 10, 11, *The LAW is made——for the Lawleſs and Diſobedient, for the Ungodly and Sinners, for Unboly and Profane, &c.——and if there be any other Thing that is contrary to SOUND DOCTRINE, according to the glorious GOſpel of the bleſſed God, which is committed to my Charge. Obſ. The Goſpel, Paul preached, forbids and condemns all Wickedneſs, as certainly as the Law itſelf.* iv. 8, *'Tis GODLINESS, which in the Goſpel, has the PROMISE of the Life that now is, [of preſent Bleſſings,] and of that which is to COME.* vi. 3, *The Words of our Lord Jeſus Chriſt are wholeſome Words, and his Doctrine is according to GODLINESS.*

223. TIMOTHY was a MAN OF GOD, Chap. vi. 11; *A Miniſter of Jeſus Chriſt,* iv. 6; And therefore one of a higher Rank in the Church: But he ſhould finally ſave himſelf, and them that heard him, by exerciſing himſelf unto Godlineſs, being an Example of the Believers in Word, in Converſation, in Charity, in Spirit,

\* Παράγγελμα. The Goſpel is alſo ſignified by *εντολη*, Commandment, 2 Pet. ii. 21.



*Spirit, in Purity.*—By taking heed unto himself, and his Doctrine, Ver. 7, to the End. — He was CALLED to eternal Life; but he would lay hold of it, so as to secure it finally, by following after Righteousness, Godliness, Faith, Love, Patience, Meekness: And by fighting the good Fight of Faith, vi. 11, 12.— Ver. 17,—19, Charge them that are rich in this World. He speaks of professed Christians, who were (Ver. 2.) Brethren, faithful, and beloved, [140] Partakers of the Benefit, that is, of the Favour and Blessing of God in Christ. And yet he must charge those not to be high-minded, nor trust in uncertain Riches, but in the living God; to do good, that they might be rich in GOOD WORKS, ready to distribute, willing to communicate; laying up in Store for themselves a good Foundation against the Time to come, the future World, that they may lay hold on eternal Life. Plainly intimating, that if they were not rich in good Works, notwithstanding their present Honours and Privileges, they would want a good Foundation, as to the World to come, and would not lay hold on eternal Life, so as finally to obtain it.

## II. TIMOTHY.

224. CHAP. I. 9, Timothy, with the Apostle, and other Christians, was SAVED, [93] and CALLED [97] with an holy Calling, not according to his or their WORKS, but according to God's own Purpose and GRACE, [139] which was given us in Christ Jesus before the World began. [165] And Timothy was CHOSEN to be a Soldier, ii. 4. But tho' he was saved, called and chosen, without Respect to Works, antecedent to his being saved, called and chosen, it is manifest he was under the strongest Obligations to all GOOD WORKS, after he was saved, called and chosen; otherwise, he would fall short of final and eternal Salvation. This is manifest from the Apostle's Exhortations. ii. 15, Study to shew thyself approved unto God. Ver. 22, Flee youthful Lusts: But follow Righteousness, &c. iii. 14, Continue thou in the Things which thou hast learned. iv. 1, 2, I charge thee before God, and the Lord Jesus Christ, who shall judge the Quick and the Dead, at his Appearing and his Kingdom, [and who will judge thee, Timothy, according to thy Behaviour,] preach the Word, be instant in Season, out of Season, reprove, rebuke, exhort with all Long-Suffering and Doctrine. Ver. 5, Watch thou in all Things, endure Afflictions, do the Work of an Evangelist, make full Proof of thy Ministry. ii. 3,—Endure Hardness as a good Soldier of Jesus Christ. No Man that warreth intangleth himself with the Affairs of this Life; that he may please him who has chosen him to be a Soldier. And if a Man strives for Masteries [in the Olympic Games,] yet is he not CROWNED, except he strive lawfully. The Husbandman that LABOURETH, must be first Partaker of the Fruits. Or, as it is in the Margin, The Husbandman LABOURING first, must be Partaker of the Fruits. According to which Rule the Apostle himself (Ver. 10.) endured all Things for the ELECT's [92] sake, that they might obtain the Salvation which is in Christ Jesus, with eternal Life. [This shews, it is one Thing to be elect, or chosen unto Salvation; and another Thing to obtain that Salvation, which is connected with eternal Life.] Ver. 11, It is a faithful Saying, For if we, who are SAVED and CALLED (i. 9.) be dead with him, we shall also live eternally with him: If we suffer, we shall also REIGN with him: But if we deny him, he will deny us, in the Day of Judgment. Ver. 19.—Let every one that names the Name of Christ [profess Christianity] depart from Iniquity.

CHAP. XI. *quity. Ver. 20, 21, But in a great House, [such a large Society as the Church,] there are not only Vessels of Gold and Silver, but also of Wood and Earth; and some to Honour, and some to Dishonour. If a Man therefore purge himself from these, he shall be a Vessel unto Honour, sanctified and meet for the Master's Use, and prepared unto every GOOD WORK.*

225. CHAP. IV. 6, 7, 8, — *The Time of my Departure is at hand; I have fought the good Fight, I have finished my Course, I have kept the Faith. Henceforth there is laid up for me a CROWN of Righteousness, which the Lord the righteous Judge will give me at that Day, and not to me only, but unto all them also, that love his appearing. Hence it is evident, the CROWN of final Happiness is to be expected, as the Issue of a Course of faithful Service and Obedience.*

## T I T U S.

226. CHAP. I. 1, *The Truth [the Gospel] is after Godliness.* ii. 1, *Speak thou the Things which become SOUND DOCTRINE.* What is *sound Gospel Doctrine*? Answ. Ver. 2, — 11, *That aged Men be sober, grave, temperate, &c. The aged Women likewise, that they be in Behaviour as becomes HOLINESS, or holy Women, &c. That they may teach the young Women to be sober, to love their Husbands, to love their Children, to be discreet, chaste, Keepers at Home, good, obedient to their own Husbands, &c. Young Men likewise exhort to be sober-minded. In all Things shewing thyself a Pattern of GOOD WORKS. Exhort Servants to be obedient unto their own Masters, &c.* — That the Doctrine, which teaches us Godliness, Sobriety, right Behaviour in every Relation, and the Performance of all GOOD WORKS, is the *sound, uncorrupt Doctrine* of the Gospel, the Apostle proves, Ver. 11, — 14, *For the GRACE of God, which brings SALVATION [93] unto all Men, \* has appeared, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World; looking for that blessed Hope, and the Appearing of the Glory of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a PECULIAR PEOPLE [132] zealous of GOOD WORKS.* — This clearly shews, that the Gospel is a Scheme for promoting Virtue and Holiness: and that *Redemption*, and the *Grace of God which brings Salvation unto all Men*, or freely admits Men of all Degrees, upon their professed Faith, to the Privileges and Blessings of God's *peculiar People*, doth not immediately and absolutely secure our *final Salvation*; but, in order to that, we must be purified from Iniquity, and zealous of good Works.

227. CHAP. III. 1, — 9. *Paul shews Titus, how to instruct the Cretans to make a due Improvement of their Christian Principles and Obligations, inculcating the same Things, as above, under a different Form.* Ver. 8, *These Things I will that thou affirm constantly, or establish, as Principles, among them, for this End, that they who believe in God be careful to maintain GOOD WORKS; of which he gives some Instances, Ver. 1, 2, to be subject to Principalities and Powers, to obey Magistrates, to be ready to every GOOD WORK. To speak Evil of no Man, to be no Brawlers, but gentle, shewing all Meekness to all Men.*

228.

\* *Unto all Men,*] that is, unto all Ranks and Degrees of Men, Servants as well as Masters, Ver. 9, 10.

228. Now the Principles and Obligations, which he ought to affirm and establish, in order to enforce the Practice of such good Works, are contained in Ver. 3, 4, 5, 6, 7; *For we ourselves also were SOMETIMES* [in our Gentile State] *foolish, disobedient, deceived, serving divers Lusts and Pleasures, &c.* But after that the KINDNESS and LOVE of God our Saviour towards Man appeared, not by WORKS of Righteousness, which we have done, but according to his MERCY he SAVED us, by the Washing\* of Regeneration, and Renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being [thus] JUSTIFIED by his Grace, we should be made HEIRS [108] according to the Hope of eternal Life. Then he adds, Ver. 8, *This is a faithful Saying*, or, this is perfectly true, and the real Sense of the Gospel, and these Things I will that thou affirm constantly, [for this End and Purpose] *that they, who have believed in God, may be careful to maintain GOOD WORKS.* †

229. HERE it is plain, 1. That the Christians of Crete were SAVED by the Washing of Regeneration; and Renewing of the Holy Ghost, shed on them, and that they were JUSTIFIED, and made HEIRS of the Hope of eternal Life. 2. That they were not saved, justified, &c. by WORKS of Righteousness they had done; for they had been foolish, disobedient, &c. But by the Kindness, Love, and Mercy of God. 3. Notwithstanding they were thus saved and justified, &c. and believed in God, their final State was not hereby determined, without their being careful to maintain GOOD WORKS. 4. Their present Salvation and Justification, must be inculcated upon them, in order to induce them to be careful to maintain good Works. And therefore, 5. The Grace and Privileges of the Gospel, they then enjoyed, must be considered as a Principle or Motive [168] under the Influence of which they were to bring forth good Works; without which they would be unfruitful, according to Ver. 14, *And let ours also learn to maintain good Works for necessary Uses, that they be not unfruitful.*

H E B R E W S.

230. PRIOR STATE.] *Jews.* The Apostle writes to the Hebrews, or the Jewish Christians inhabiting Judea. And they were,

231. ANTECED.] iii. 1, HOLY BRETHREN, [127, 106] *Partakers of the heavenly CALLING*; iv. 1, *They had a Promise left them of entering into God's REST* [109]; vi. 4, 5, *They were enlightened, and had tasted of the heavenly Gift, and were made Partakers of the Holy Ghost, and had tasted the good Word of God, and the Powers of the World to come*; Ver. 7, *They were the Earth, or Ground, upon which the Rain fell*; The Covenant, mentioned Chap. viii. 10, 11, 12, and x. 16, 17, *Wherein God promises the House of Israel to be their God, and takes them for his People, grants them clearer Discoveries of his Nature and Will, and a full Remission of Sins, is supposed to be made with them*; ix. 12, *Christ had obtained eternal Redemption for them*; Ver. 15, *They were CALLED, and had received the Promise of the eternal Inheritance*; Ver. 24, *Christ appeared in the*

\* The Jewish Nation is said to be WASHED, when it was BORN [44, 125, 183 Note, 185, 1<sup>st</sup> Note.]

† Here Paul exhorts Titus to preach in the true Apostolic Method of Preaching to Christians. [185, 4<sup>th</sup> Note]

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XI.

the Presence of God for them; x. 10, They were SANCTIFIED [124] through the Offering of the Body of Jesus Christ once for all; Ver. 19, 21, They had Boldness to enter into the Holiest by the Blood of Jesus, &c. They were the HOUSE [128] of God, over which he had set Christ as a High Priest; Ver. 32, They were illuminated; xii. 22, 23, 24, They were come unto MOUNT SION [115], and to the CITY [114] of the living God, the heavenly JERUSALEM [115], and to an innumerable Company of Angels, to the general Assembly, and Church [133] of the First-born, \* which are written, or enroll'd [116], in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of Sprinkling; Ver. 28, They had received a Kingdom which could not be moved, as the Jewish Kingdom, or Constitution, was; xiii. 5, The Promise, I will never leave thee, nor forsake thee, was applicable to them all; (Ver. 6.) And they might boldly say, the Lord is my Helper, I will not fear what Man shall do unto me; Ver. 14, In this World they had no continuing City, but sought one to come.—These were their Privileges and Blessings, according to the Principles of the Gospel, as they were professed Christians. In Consequence of which they were obliged to perform the following Duties.

232. DUTY.] ii. 1, Therefore we ought to give the more earnest Heed to the Things which we have heard, lest at any Time we should let them slip. iii. 6, Whose [Christ's] House [128] we are, [in the most eminent Sense, finally, and effectually] if we hold fast the Confidence, and the Rejoicing of the Hope firm unto the END. Ver. 14, For we are made Partakers of Christ [effectually and finally] if we hold the BEGINNING of our Confidence steadfast unto the END. vi. 1, 2, Therefore leaving the Principles of the Doctrine of Christ, let us go on [in teaching, and learning] unto Perfection; not laying again the Foundation of Repentance from dead Works, and of Faith towards God, of the Doctrine of Baptisms, and of laying on of Hands, and of the Resurrection of the Dead, and of eternal Judgment. Ver. 10, 11, God is not unrighteous, to forget your Work and Labour of Love, &c. And we desire that every one of you do shew the same Diligence, to the full Assurance of Hope unto the END; That ye be not slothful, but Followers of them, who by Faith and Patience inherit the Promises. ix. 14, The Blood of Christ purges your Conscience from dead Works, to serve the living God. x. 19,—25, Having Boldness to enter into the Holiest, and having an High-Priest over the House of God: Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, &c. Let us hold fast the Profession of our Faith without wavering (for he is faithful that promised) and let us consider one another to provoke unto Love, and to GOOD WORKS: Not forsaking the Assembling of yourselves together. xii. 1, Let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us. Ver. 28, Wherefore, we receiving a Kingdom that cannot be moved, let us have, or hold fast, [265, 2<sup>d</sup> Note] Grace, that it may be in us a lasting, living, operative Principle, whereby we may serve God acceptably, with Reverence and godly Fear. xiii. 1, Let brotherly Love continue, &c. Ver. 15, &c. By Christ let us offer the Sacrifice of Praise to God continually.—But to do good and communicate forget not; for with such Sacrifices God is well pleased, &c. — In the upright Discharge of these Duties, they might expect further and final Blessings.

\* This is explained in the Note upon Rem. iv. 13.

233. CONSEQ.] ii. 18, *Christ is able to succour them that are tempted.* iv. 16, *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.* v. 9, *Christ is become the Author of eternal Salvation unto all them that OBEY him.* vi. 7, *For the Earth which drinketh in the Rain, that comes often upon it, and brings forth Herbs meet for them by whom it is dressed, receiveth Blessings from God.* Ver. 10, *For God is not unrighteous, to forget your Work and Labour of Love.* vii. 25, *Christ is able to save to the uttermost those that come unto God by him, seeing he ever lives to make Intercession for them.* ix. 18, *Unto them that look for him Christ shall appear the second Time,——unto Salvation.* x. 35, 36, 38, *Cast not away therefore your Confidence, which hath great Recompence of Reward. For ye have need of Patience; that after ye have done the Will of God, ye might receive the Promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just by Faith shall live.*——Ver. 39, *We are not of them who draw back unto Perdition; but of them who believe, to the saving of the Soul.*——But, notwithstanding their present Privileges and Blessings, they might draw back, and perish for ever; as appears from what follows.

234. SUPPOS.] ii. 3, *How shall we escape if we neglect so great Salvation?* iii. 7—14, *Wherefore as the Holy Ghost saith, To-Day, while ye hear his Voice, harden not your Hearts, as in the Provocation, the Day of Temptation in the Wilderness:* Ver. 9, *When your Fathers tempted me, proved me, though I saw my Works forty Years. Wherefore I was grieved with that Generation, and said, They do alway err in their Heart; and they have not known my Ways. So I swear in my Wrath, They shall not enter into my REST* [28], *Take heed, Christian Brethren, lest there be in any of you, as there was in the ancient Israelites, an evil Heart of Unbelief, in departing from the living God. But exhort one another daily, while it is called, To Day; lest any of you be hardened through the Deceitfulness of Sin.* iv. 1, *Let us fear, lest a Promise being left us of entering into his REST* [109], *any of you should † come short of it.* Ver. 11, *Let us labour to enter into that REST, lest any Man fall after the same Example of Unbelief.* \* x. 26, *For if we sin wilfully after that we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin.* xii. 15, 16, *Looking diligently lest any Man fail of the*  
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¶ *Kai, and, in Greek, as well as [ו] in Hebrew, sometimes signifies [though.]* See Mark vi. 26. Luke xviii. 7. John iii. 11, 32. xiv. 24, 30. xvi. 32. Acts viii. 5. xiii. 28. Rom. i. 13. 1 Cor. iii. 1. Heb. iv. 6. This last Place should, I think, to make out the Apostle's Argument, be pointed thus; *Επι νυν, απολεγεσθαι τινας εισελθεν εις αυτην, και ος περισσοτερον ευαγγελιζοντες, &c.* And should be translated thus: *Seeing then it is so, it remains, or follows, that some must enter into it; though they, to whom it was first preached, entered, not in because of Unbelief.*

† See [187] the second Note.

\* From Chap. iii. 7. to Chap. iv. 12, The Apostle runs a Parallel between the State of the ancient *Jews* in the Wilderness, and that of *Christians* under the Gospel, while in this World. All the *Jews* had a Promise given them of entering into God's REST, in the Land of Canaan; and so were evangelized, or had glad Tidings, or a Gospel, preached to them, Chap. iv. 2. In like Manner we, the whole Body of *Christians*, or *People of God* under the new Dispensation, have a Promise left us of entering into God's REST, in the heavenly Canaan; and so we, as well as the ancient *Jews*, are evangelized, or have glad Tidings preached to us; as the Apostle proves Chap. iv. Ver. 2,—9.—The Grace, vouchsafed to them, was intended to produce Faith and Obedience. And the Grace, vouchsafed

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*Grace of God; lest any Root of Bitterness springing up, trouble you, and thereby many be defiled: Lest there be any Fornicator; or profane Person, as Esau, who for one Morfel of Meat sold his Birth-right. †—Hence it appears, notwithstanding their present Privileges, they might be wicked. And the Apostle tells them, They, as well as the rest of Mankind, were accountable to God for their Conduct.*

235. ACCOUNT.] iv. 13, — *All Things are naked and opened unto the Eyes of him with whom we have to do; or, to whom we must render an Account.* [See *Whitby*] x. 30, *For we know him that has said, Vengeance belongs unto me, I will recompense, saith the Lord. And again, the Lord shall judge HIS PEOPLE.* And will punish them with eternal Destruction, if they abuse his Grace, and disobey his Precepts.

236. THREAT.] ii. 2, 3, *For if the Word [the Law of Moses] spoken by Angels was steadfast, and every Transgression and Disobedience received a just Recompence of Reward; How shall we escape the Wrath of God, if we neglect so great Salvation, which at the first began to be spoken by the Lord? &c.* vi. 4, — 6, *It is impossible for those, who were once enlightened, &c. that is, have embraced the Gospel; If they fall away, by a total Rejection of it, to renew them again unto Repentance, that is, after they have rendered the present Gospel ineffectual. God will not provide a new Redeemer, a new Gospel, a new Sacrifice for Sin, a new Renovation to bring them to Repentance: Seeing they crucify to themselves the Son of God afresh, and put him to open Shame. But their sad Case is like unto that of (Ver. 8.) The Earth bearing Thorns and Briers, which is rejected, and is nigh unto Cursing; whose End is to be burned.* x. 26, — 31, *For if we sin wilfully, &c. there remains no more Sacrifice for Sins, but a certain fearful Looking for of Judgment, and fiery Indignation, which shall devour the Adversaries. He that despised Moses Law, died without Mercy, under two or three Witnesses: Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was SANCTIFIED. [124] an unbody Thing, and hath done despite to the Spirit of Grace? — It is a fearful Thing to fall into the Hands of the living God.* Ver. 38, *The Just by Faith shall live: But if he \* draw back, my Soul shall have no Pleasure in him.* xii. 14, *Without Holiness no Man shall see the Lord.* Ver. 25, *See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on Earth, [Moses,] much more shall not we escape, if we turn away from him [Christ], that speaketh from Heaven.* Ver. 28, *For our God is a consuming Fire, † under the Gospel, as well as under the Law, to all those who finally abuse his Goodness.*

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saved to us, is also designed to keep us true to God and Duty, *Chap. iii. 12, 13.* — The Word of Mercy, preached to them, did not profit them; because they did not embrace it by Faith, *Chap. iv. 2:* And so, through Sin and Unbelief, they fell under God's Wrath, and perished, Thus also, we Christians, through a wicked Heart of Unbelief, may depart from the living God, and perish for ever.

† *Christians have a BIRTHRIGHT, the Gift of God's Grace, which they may forfeit by sensual Indulgencies, as Esau did his.*

\* Here our Translators insert the Words *any Man*, but they are not in the Original.

† These Words are taken from *Deut. iv. 23, 24, Take heed, lest he forget the Covenant of the Lord your God.—For the Lord thy God is a consuming Fire.* —

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237. THE Apostle writes to the whole Body of *Jews*, converted to the *Christian Religion*, \* Chap. i. 1, And as they had embraced the *Christian Profession*, God of his own Will, according to the Riches of his Grace, had BE-GOTTEN [99] them with the Word of Truth, for this noble End, *That they should be a kind of First-fruits of his Creatures*, i. 18, ii. 1, *They had the FAITH of our Lord Jesus Christ, the Lord of Glory*. Therefore he exhorts them to all *Christian Duties*, i. 19, 21, &c. Tells them they would deceive themselves, if they were only *Hearers*, and not *Doers of the Word*, Ver. 22. That their professed Faith, if not attended with *WORKS* of Goodness and Obedience, was dead and of no Significancy, ii. 17, &c. He puts them in Mind, that they had a Course of *Trials or Temptations* to go through, under which they must behave well, before they could receive the *Crown of Life*, i. 2, 3, 4, 12. He exhorts them (ii. 12, 13.) to *speak, and do, as they that shall be judged by the Law of Liberty, or the Gospel*; and assures them they should have *Judgment without Mercy*, if they *showed no Mercy*. iii. 1, That if they affected to be many *Masters*, domineering over each other, they should receive the greater *Condemnation*. v. 9, *Grudge not one against another, BRETHREN, lest ye be condemned: Behold, the Judge stands at the Door*.

I. II. P E T E R.

BOTH these Epistles are wrote to the same Persons.

238. PRIOR STATE.] They had been idolatrous *Gentiles*; but before their Conversion to *Christianity*, probably, were *Proselytes of the Gate* to the *Jewish Religion*, † that is, had sojourned among the *Jews*, and complied with those religious Conditions, which the Law required of them. And therefore, the Apostle calls them *STRANGERS*, or *Sojourners*, i. 1, the very Name, by which they are currently signified in the Books of *Moses*, Lev. xvii. 8, 10, 12. 15. xviii. 26. Such *Strangers* and *Proselytes* were *Cornelius* and his Family, the First-fruits of the *Gentiles*, who embraced the *Christian Faith*, Acts x. Which First-fruits being converted by St. Peter's Ministry, he writes to them, as properly belonging to his Province. That they had been *Gentiles* appears further from i. 14, They had been formerly in a State of *Ignorance*, subject to divers Lusts; Ver. 18, Their *Conversation* had been vain, received by Tradition from their Fathers; ii. 9, 10, They had been in *DARKNESS*; in TIME PAST they were NOT a People [37]; they had not obtained Mercy [62]; they were as Sheep going astray; iv. 3, In the Time past of their Life they had wrought the Will of the *GEN-TILES*, when they walked in *Lasciviousness, Lust, Excess of Wine, Revellings, Ban-quets, and abominable IDOLATRIES*; Ver. 6, They were DEAD. In this State they could have no *WORKS of Righteousness*, to boast of, as the Reason, or qualifying Course, of Justification. But after their Conversion, they were in a different, and far more happy State; as follows;

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\* See Dr. Benson's History of St. James, prefixed to his Paraphrase upon this Epistle, SECT. III.

† See this very judiciously argued by Dr. Benson, in his History of St. Peter, prefixed to his Paraphrase upon the first Epistle of St. Peter, SECT. II.

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239. ANTECED.] i. 1, 2, They were ELECT—through Sanctification of the Spirit; Ver. 3, BEGOTTEN AGAIN [99], or born again, or regenerated, of God unto a lively Hope, by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for them, who were kept by the Power of God through Faith, unto Salvation; Ver. 15, [ii. 21. iii. 9. v. 10.] they were CALLED; Ver. 17, they called on the Father, [or sir-named the Father; that is, were the Children of God.] Ver. 18, They were REDEEMED from their vain Conversation by the precious Blood of Christ; Ver. 21, 22, 23, They believed in God, that raised him from the Dead: Had purified their Souls in obeying the Truth through the Spirit, unto unfeigned Love of the Brethren: were BORN AGAIN, or regenerated, not of corruptible Seed, but incorruptible, by the Word of God; ii. 4, 5, They were come unto Christ as to a living Stone,—and as lively Stones were built up a spiritual house [128], a holy PRIESTHOOD; Ver. 7, They BELIEVED; Ver. 9, 10, They were a CHOSEN Generation, a royal PRIESTHOOD [130], a holy NATION [127], a PECULIAR PEOPLE [132], CALLED out of Darkness into God's marvellous Light. They were NOW, [in their Christian State] the PEOPLE of God, and had obtained MERCY [143]; Ver. 24, Christ bare their Sins in his Body on the Tree; Ver. 25, They were now returned unto the Shepherd and Overseer of their Souls; iii. 7, Husbands and Wives among them were Heirs together of the Grace of Life; Ver. 18, Christ suffered for their Sins, to bring them to God; v. 12, They stood in the true Grace of God; Ver. 13, They were ELECTED together with other Christian Churches; 2 Pet. i. 1, They had obtained like precious FAITH with the Apostles, and other Christian Jews, (See Acts xi. 17, 18, xv. 7, 8, 9.) Ver. 3, 4, The Divine Power had given them all Things pertaining to Life and Godliness, through the Knowledge of him that had CALLED them to Glory and Virtue. Whereby were given unto them exceeding great and precious PROMISES; Ver. 9, They were purged from their old Sins; Ver. 10, They were CALLED and ELECTED; Ver. 12, They were established in the present Truth; ii. 20, 21, They had escaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ. They knew the Way of Righteousness.

THESE were their present Christian State and Privileges.

240. REASON.] And the Reason, or qualifying Cause of these Blessings, could not be any WORKS of Righteousness, they had done to deserve them, but the pure GRACE, or Favour of God. So the Apostle, 1 Pet. i. 2, ELECT according to the FOREKNOWLEDGE of God the Father. Ver. 3, Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant MERCY hath begotten us again to a lively Hope, &c. ii. 10,—Which had not obtained Mercy, but now have obtained MERCY. v. 12, This is the true GRACE of God in which ye stand.

241. BUT, though these Blessings were not of WORKS, but the Effect of GRACE, yet they were intended to be the Principles, Means and Motives of producing all the Works of Righteousness, and true Holiness; as appears from the following Text.

242. DUTY.] 1 Pet. i. 2, Elect, or chosen,—unto OBEDIENCE, and Sprinkling of the Blood of Jesus Christ, that is, the Sanctifying of our Hearts by a right Application, or due Reflections upon the Blood of Christ. Ver. 3,—13, Blessed be God—who has begotten us again to a lively Hope, &c. Wherefore gird up the Loins of your Mind, be sober, and hope to the End, or perfectly, &c. Ver. 15, As be  
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which hath called you holy, so be ye holy in all Manner of Conversation. Ver. 17, **CHAP. XI.**  
*And since ye surname the Father, who without Respect of Persons, judgeth according to every Man's Work, pass the Time of your sojourning here in Fear: For as much as ye know ye were REDEEMED — from your vain Conversation, — with the Blood of Christ:* Ver. 21, *By Christ you believe in God, — that your Faith and Hope might be in God. That is, that you might be truly religious.* Ver. 22, *Seeing ye have purified your Souls in obeying the Truth, — unto [this End, namely,] the unfeigned Love of the Brethren; see that ye love one another with a pure Heart fervently:* Ver. 23, *Having been BORN AGAIN, or regenerated, &c. ii. 1, 2, Therefore, for that Reason, laying aside all Malice, and all Guile, and Hypocrisies, and Envy, and Evil-speakings, as NEW-BORN Babes desire the sincere Milk of the Word, that ye may grow thereby.* Ver. 5, *Ye are built up a spiritual HOUSE, an holy PRIESTHOOD, for this End, to offer up Spiritual Sacrifices acceptable to God by Jesus Christ.* Ver. 9, *Ye are a CHOSEN Generation, a ROYAL PRIESTHOOD, an HOLY NATION, a PECULIAR PEOPLE; for this End, that ye should shew forth the Praises of him, who has called you out of Darkness into this marvellous Light.* Ver. 10, 11, *Ye are now the PEOPLE of God, and have obtained MERCY. Dearly beloved, I beseech you, abstain from fleshly Lusts, &c. And he exhorts them to perform all GOODWORKS, and every Instance of WELL-DOING, in every Relation and Condition, to Ver. 21, Christ suffered for us, leaving us an Example, that we should follow his Steps.* Ver. 24, *Christ bare our Sins — on the Tree, for this End, that we being dead to Sin, might live unto RIGHTEOUSNESS.* iii. 1, *Ye Wives be in Subjection to your own Husbands, &c.* Ver. 7, *Likewise ye Husbands dwell with them according to Knowledge, as the Woman is the weaker Vessel; giving them Honour, as they are also HEIRS [108] together of the Grace of Life. [So this Verse should have been rendered.]* Ver. 8, *Finally, be all of one Mind, having Compassion one of another, love as Brethren, be pitiful, be courteous, &c.* iv. 1, *For as much as Christ hath suffered for us in the Flesh, arm yourselves with the same Mind: For he that hath suffered in the Flesh hath ceased from Sin; that he no longer should live the rest of his Time in the Flesh, to the Lusts of Men, but to the Will of God. For the TIME PAST of our Life may suffice us to have wrought the Will of the Gentiles, &c.* 2 Pet. i. 4, *Exceeding great and precious Promises are given unto us, for this End, that by these you might be Partakers of a DIVINE NATURE, having escaped the Corruption that is in the World through Lust. And we, on our Part, in order to a right Improvement of these Promises, giving all Diligence, ought to add to our Faith, Virtue, and — Knowledge, and — Temperance, and — Patience, and — Godliness, and — Brotherly-kindness, and — Charity. For if these Things be in us, and abound, they make us that we be neither slothful, nor unfruitful in the Knowledge of our Lord Jesus Christ.* iii. 11, *Seeing then that all these Things shall be dissolved, what Manner of Persons ought ye to be in all holy Conversation and Godliness.*

THUS their present Privileges and Blessings, given them by the free Grace of God, obliged them to a Life of Obedience and Holiness.

'243. CONSEQ.] And by Obedience and Holiness, they would make good their present Blessings, secure the continued Favour of God, and obtain everlasting Life. 1 Pet. i. 5, *We are kept by the Power of God through Faith unto Salvation.* ii. 20, *If when ye do well, and suffer for it, ye bear it patiently; this is acceptable with God.* iii. 10, 11, 12, *He that will love Life, and see good Days, let him refrain his Tongue from Evil, and his Lips that they speak no Guile: Let him eschew Evil and do Good; let him seek Peace and ensue it. For the Eyes of the*  
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*the Lord are over the Righteous, and his Ears are open to their Prayers. Ver. 14, If ye suffer for Righteousness Sake, happy are ye. iv. 14, — for the Spirit of Glory, and of God resteth upon you. v. 5, God gives Grace [Favour] to the Humble. 2 Pet. i. 10, 11, — If ye do these Things [namely, add to Faith, Virtue, &c. Ver. 5,] ye shall never fall: For so an Entrance shall be ministered unto you abundantly into the EVERLASTING Kingdom of our Lord and Saviour Jesus Christ. [Note, 'Tis called the everlasting Kingdom to distinguish it from the present temporary and preparatory Kingdom, into which the Persons, to whom the Apostle writes, were already entered, (1 Epist. Chap. ii. 9, 10.) but into the everlasting Kingdom they could not enter, except they did those Things mentioned 2 Epist. Chap. i. 5, 6, 7.]*

244. Suppos.] But notwithstanding their being elected, called, begotten, or born again, or regenerated, redeemed, &c. they might abuse the Grace of God by Disobedience and Wickedness; or in our Saviour's Words, *They seeing, might not see; and hearing, they might not hear,* (Mat. xiii. 13.) as appears from the earnest Exhortations and Cautions under the foregoing Head: and still further from 2 Pet. i. 12, 13, iii. 1, 2. Moreover, the Apostle tells them, they were upon Trial, or Probation; which must be in order to know what Course they would take, and supposes they might be worsted. 1 Pet. i. 6, 7, *Though now for a Season, if need be, ye are in Heaviness through manifold Temptations. That the Trial of your Faith, or your tried Faith, might be found unto Praise and Honour and Glory at the Appearing of Jesus Christ. iv. 12, Beloved, think it not strange concerning the fiery Trial, which is to try you, as though some strange Thing happened unto you. 2 Pet. i. 9, 10, He, among you, that lacketh these Things, [Faith, Virtue, Knowledge, Temperance, &c. Ver. 5,] is blind, and having shut his Eyes hath forgotten that he was purged from his old Sins, in his heathen State, that is, he has lost a Sense of God's forgiving Mercy. Wherefore the rather, Brethren, give Diligence to make your \* CALLING and ELECTION sure: For if ye do these Things ye shall never fall. ii. 18, Deceivers allure through the Lusts of the Flesh — those that were clean escaped from them who live in Error, that is, those who were converted from Heathenism to Christianity. Ver. 20, For if such Christians after they have escaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, are again intangled therein, and overcome; the latter End is worse with them than the Beginning. For it had been better for them not to have known the Way of Righteousness, than after they have known it to turn from the holy Commandment, [the Gospel] delivered unto them. But it is happened unto them according to the true Proverb; The Dog is turned to his own Vomit; and the Sow that was WASHED [125] to her wallowing in the Mire. iii. 17, Ye therefore, beloved, seeing ye know these Things, beware lest ye also being led away by the Error of the Wicked, fall from your own Steadfastness.*

245. ALL this proves, that they might abuse the Grace of God, and fall from their present happy State and Standing into Perdition. They called upon, or served the Father, that is, they were the Children of a Father, who, without

\* *Make your Calling and Election sure:* ] βεβαιω firm, abiding, permanent. They were then called and elected into Christ's temporary, preparatory Kingdom on Earth. But this alone would not secure their final Happiness, unless they made this Calling and Election an abiding Privilege and Honour, by their Improvement in Faith, Virtue, &c. Then, and then only, they shall gain an Admission into his everlasting Kingdom in the Heavens.

out respect of Persons, judges according to every Man's Work, 1 Pet. i. 17; and whose Face is against them that do Evil, iii. 12. Consequently, if they did Evil, God would not partially respect them, but his Face would be against them in Wrath and Vengeance. CHAP. XI.

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246. ANTECED.] ii. 2, *Jesus Christ is the Propitiation for our Sins.* Ver. 12, *Your Sins are forgiven you for his Name Sake,* Ver. 13, 14, *Ye have known him that is from the Beginning,—ye have overcome the wicked One,—ye have known the Father,—the Word of God abideth in you.* \* Ver. 20, *Ye have an Union from the holy One, and ye know all Things.* || iii. 1, 2, *Behold what Manner of Love the Father hath bestowed upon us, that we should be called the Sons* (τεκνα, CHILDREN,) *of God;—Beloved, now we are the CHILDREN of God.* iv. 4, *Ye are of God, little Children, and have overcome them* [Anti-christ: for this Reason] *because greater is he that is in you* [Christians] *than he that is in the World.* v. 11, *God hath given to us eternal Life.* Ver. 13, *These Things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal Life.* Ver. 20, *The Son of God—hath given us Understanding, that we may know him that is true: And we are in him that is true.*

THESE were their present Privileges, belonging to all the Christians, young and old, to whom the Apostle wrote; this their present religious State. Which was the Result.

247. REASON.] Not of Works of Righteousness which they had done; For i. 8, *If we say that we have no Sin we deceive ourselves.* Ver. 10, *If we say that we have not sinned, we make him a Liar, and his Word is not in us* [effectually.] ii. 12, *Your SINS are forgiven you.* iii. 1, *Behold, what Manner of LOVE* [139] *the Father hath bestowed upon us, that we should be called the Children of God.* iv. 9, 10, 19, *In this was manifested the LOVE of God towards us, because that God sent his only begotten Son into the World, that we might live through him. In this is Love, not that we loved God, and by our Love deserved and engaged his; but that he LOVED us, and sent his Son to be the Propitiation for our Sins. We love him; because he first LOVED us.* v. 11, *God hath GIVEN us eternal Life.*

248. DUTY.] These Privileges, and the whole Grace of the Gospel, were intended to engage them to Obedience and Righteousness; which was the only Token of their being true Christians, *born of God* in the most eminent Sense; or of

\* THESE Assertions, Ver. 12, 13, 14, as also Ver. 20, 21, must be understood to affirm their Christian Privileges, and the great Advantages they enjoyed, for gaining the most solid Comfort in the Assurance of the Pardon of their Sins; for attaining the most excellent and useful Knowledge; for acquiring the noblest Fortitude in adhering to the Word of God, and obtaining a glorious Victory over the wicked One. [274] And then, after the Apostolic Manner of Preaching, he puts them in Mind of the Duty to which by those great Advantages they were obliged, Ver. 15, 16, 17, *Love not the World, &c.*

|| They knew all Things about which the Apostle writes; that is, they were fully instructed in the true Gospel of Christ, and stood in no need of the pretended Teaching of the Deceivers (Ver. 26, 27.) to new model their Faith, or to give them more perfect Knowledge of the Gospel.

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of their being effectually, or abiding in Christ : • For living in Sin is inconsistent with the Character of a true Christian. ii. 3, 5, 6, *Hereby we do know that we know him [effectually] if we keep his Commandments. Whoſo keepeth his Word, in him verily the Love of God is perfected [has obtained it's beſt Effects :] hereby know we that we are [effectually] in him. He that ſaith he abideth in him, ought himſelf alſo to walk, even as he walked.* Ver. 10, *He that loveth his Brother abideth in the Light.* Ver. 15, *Love not the World, neither the Things that are in the World.* Ver. 24, 29, *Let that therefore abide in you which ye have heard from the Beginning. If ye know that he is righteous, ye know that every one that doth Righteouſneſs, is born of him, [in the moſt eminent Senſe,]* iii. 3, *Every Man that hath this Hope in him purifieth himſelf, even as he is pure.* Ver. 5,—9, *And ye know that he was manifeſted to take away our Sins; and in him, [in his Goſpel] is no Sin; no Allowance of Sin. Whoſoever abideth in him ſinneth not : Whoſoever ſinneth, hath not ſeen him, neither know him. Little Children, let no Man deceive you : He that doth Righteouſneſs is righteous, even as he his righteous. He that committeth Sin is of the Devil,—For this Purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil. Whoſoever is born of God, doth not commit Sin; for his Seed remains in him: And he cannot Sin, becauſe he is born of God.* Ver. 14, *We know that we have paſſed from Death unto Life, becauſe we love the Brethren.*—Ver. 24, *And he that keepeth his Commandments dwelleth in him, and he in him.* iv. 7, 8, *Beloved, let us love one another : — Every one that loveth is born of God, and knows God. He that loveth not, knoweth not God.* Ver. 10, 11,—*God ſent his only begotten Son into the World, that we might live through him. Beloved, if God ſo loved us, we ought alſo to love one another.* Ver. 12,—*If we love one another God dwelleth in us, and his Love is perfected in us, that is, has its true and proper Effects upon our Hearts.* Ver. 19, *We love him, that is, we ought to love him, [274] becauſe he firſt loved us.* v. 3, *This is the Love of God that we keep his Commandments.* Ver. 4, *Whoſoever is born of God overcometh the World.* Ver. 13, *Theſe Things have I written unto you that believe on the Name of the Son of God, that he may know that ye have eternal Life, and that ye may believe on the Name of the Son of God.* Ver. 18, *We know that whoſoever is born of God ſinneth not, but he that is begotten of God keepeth himſelf, and that wicked One toucheth him not.* 3 John 11, *Beloved, follow not that which is Evil, but that which is Good. He that doth Good is of God: But he that doth Evil hath not ſeen God.*

249. CONSEQ.] In the Performance of theſe Duties, further Bleſſings would be given, and they ſhould be finally ſaved. i. 9, *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.* ii. 17, —*He that doth the Will of God abideth for ever.* Ver. 24, —*If that which he have heard from the Beginning ſhall remain in you, ye alſo ſhall continue in the Son and in the Father,*

\* Being OF THE TRUTH, OF or IN GOD, KNOWING GOD, BORN OF GOD, ſignify our being *Chriſtians*, or, in general, our Chriſtian Profeſſion and Principles. But, in particular, may ſignify our being eminently and truly Chriſtians; which is ſpecially denoted by our *ABIDING* in God, or in *Chriſt*, *having*, or *HOLDING* the Son, and his *ABIDING* or *DWELLING* in us, namely, when his Goſpel is a real, permanent Principle in our Hearts, 2 John 9, or when his Love is *PERFECTED* in us; that is, when it has it's proper Effects in our Minds and Converſations : In which Caſe we have, or HOLD, *Life*.

*Father.* Ver. 28, *And now, little Children, abide in him; that when he shall appear, we may have Confidence,*—iii. 18, 19,—*Let us love in Deed and in Truth; and hereby we—shall assure our Hearts before him.* Ver. 22, *And whatsoever we ask, we receive of him, because we keep his Commandments, and do those Things that are pleasing in his Sight.* iv. 17, 18, *Herein is our Love made perfect; it is in the Greek, herein, [that is, in loving one another,] is Love [the Love which God hath shewn to us] made perfect with us, [or has its full Effect with regard to our Improvement of it] that we may have Boldness in the Day of Judgment: Because as he is [good and beneficent] so are we in this World.* v. 12, *He that hath [HOLDETH] the Son, hath [HOLDETH] Life.* [265 2d Note.]

250. SUPPOS.] But they might live in Sin, abuse their Privileges, and render them ineffectual. i. 6, *If we say that we have Fellowship with him, and walk in Darkness, we lie and do not the Truth.* ii. 1, *My little Children, these Things write I unto you, that ye sin not.* Ver. 4, *He that saith, I know him, [he that professeth Christianity] and keepeth not his Commandments, is a Liar, and the Truth is not in him.* Ver. 9, *He that saith he is in the Light, [he that makes Profession of the Gospel] and hates his Brother, is in Darkness even until now, when he is become a Christian.* Ver. 15,—*If any Man love the World, the Love of the Father is not in him.* Ver. 27, 28,—*and even as the Anointing has taught you, [that is, by doing as the Anointing has taught you] ye shall abide in him.* *And now, little Children, abide in him.* iii. 17, *Who so hath this World's Goods, and seeth his Brother have Need, and shutteth up his Bowels from him, how dwelleth the Love of God in him?* v. 16, *If any Man see his Brother sin a Sin, &c.* Ver. 21, *Little Children, keep yourselves from Idols.*

251. THREAT.] If they did live in Sin, they would be confounded in the Day of Judgment, and lose eternal Life. ii. 28, *Little Children, abide in him; that when he shall appear, we may—not be ashamed before him at his Coming.* iii. 14, 15, *He that loveth not his Brother, abideth in Death. Whosoever hateth his Brother is a Murderer; and ye know that no Murderer hath eternal Life abiding in him.* v. 12, *He that hath [HOLDETH] not the Son, hath [HOLDETH] not Life.* 2 John, 8, 9, *Look to yourselves, that we lose not those Things, which we have wrought, but that we receive a full Reward.* *Whosoever among the Professors of Christianity transgresseth, and ABIDES not in the Doctrine of Christ, hath [HOLDS] not God.*

J U D E.

252. JUDE writes to those who were SANCTIFIED by God the Father, and in Jesus Christ the preserved CALLED: (Ver. 1.) that is the called, who had hitherto been preserved from the Corruption, which had infected many, who also were called.

253. To those he writes with great Concern and Diligence, (Ver. 3.) about the COMMON SALVATION, which belongs to all Christians, (Rom. xiii. 11.) to shew them, what Improvement they ought to make of it, in order to their being finally saved. And this, to guard them against the wicked Errors of some professing Christianity.

254. THOSE degenerate Christians had received the Grace of God, or the Gospel, [141] Ver. 4, They were SAVED, as the Israelites were out of Egypt, and like them had a Share in the Privileges of God's Church and People, Ver. 5, Like the Angels, who fell, they had a First State of Dignity and Happiness,

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ness, *Ver. 6*, They appeared as *Christians* among *Christians* at their *Fests of Love*: In external Privileges they were in the *Elevation of Clouds*, were *Trees* in God's Vineyard, *Ver. 12*, And *Stars* in the Firmament of the Church, *Ver. 13*.

255. But they were *ungodly Men, who turned the Grace of God into Lasciviousness, denying the only Lord God, and our Lord Jesus Christ*, *Ver. 4, 8, 10, 11*. *Clouds without Water, Trees without Fruit*, *Ver. 12*, *Wandering Stars*, *Ver. 13*.

256. SUCH vicious *Christians* are by the Gospel condemned to everlasting Perdition. Nor can it be objected that this is a Novel Opinion, and therefore less credible. For to *this Condemnation* they were before of old described, or set forth, [*призуривани* \*] in ancient Examples, *Ver. 4*. Or, this their Condemnation was *fore-written*, or set forth in the ancient Examples of the unbelieving *Jews*, who were destroyed in the Wilderness, *Ver. 5*. And of the Apostate Angels, who are reserved in everlasting Chains under Darkness, &c. *Ver. 6*, And also of *Sodom and Gomorrah*, which are set forth for an Example of the Condemnation of all such wicked Persons, suffering the Vengeance of eternal Fire, *Ver. 7*. As they were *Trees without Fruit*, being twice dead, once in their infidel, unconverted State; and now again notwithstanding the Privileges of their Christian State, (and therefore dead without any Hope of a further Dispensation, or Display of God's Grace, for their Recovery †) they were plucked up by the Roots, *Ver. 12*. And as they were *wandering Stars*, they should be extinguished in the everlasting Blackness of Darkness, *Ver. 13*. Agreeable to *Enoch's* Prophecy, *Ver. 14, 15*.

257. ALL this the Apostle applies to the *Christians*, to whom he writes, to warn them against the like Apostacy. Exhorting them to exert their utmost Vigour in the Faith once delivered to the Saints, *Ver. 3*, that is to say, to strive to understand, retain and improve it, as the solid Foundation of an holy Life, and the only true Way of obtaining eternal Salvation. Or, in other Words, he exhorts them to build up themselves on their most holy Faith, (*Ver. 20*.) praying in the Holy Ghost (as being persuaded that God was able to keep them from FALLING, and to present them faultless before the Presence of his Glory) keeping themselves in the Love of God, looking for the Mercy of our Lord Jesus Christ unto eternal Life.

258. THIS evidently supposes; That although they were SANCTIFIED by God the Father, CALLED in Christ, and hitherto preserved from Apostacy, yet, if like the wicked *Christians* he has described, they did not build up themselves on their holy Faith, they would FALL, and fall into eternal Perdition.

## R E V E L A T I O N .

259. AS we begun with our Lord's Declaration concerning this weighty Affair, while he was on Earth, we shall conclude with his Sense, after his Ascension to Heaven. The seven Epistles, (*Rev. i. ii. iii. Chapters*) were ordered by our Lord to be written to seven CHURCHES in Asia, which were each of them a golden CANDLESTICK, or Lamp, in the Temple of God, i. 20. In the midst of which Christ walked, ii. 1. And he declares to ever one of them, that he was a careful Inspector of their Works and Principles, ii. 2, 13, 19, &c.

Some

\* See *Rom. xv. 4. Gal. iii. 1. and below, Ver. 7, 14.*

† See *Heb. vi. 4—8. x. 26, 27. 2 Pet. ii. 20, 21, 22.*

Some of which he commends, others he blames, ii. 4, 14, 15, 20, 21. iii. CHAP. 1, 2. Those who were fallen from their first Works and Principles, he exhorts to repent, denouncing severe Judgments upon the Impenitent, ii. 5, 16. XI. iii. 3. [ANTECED.] *Remember how thou hast received and heard, [DUTY] and hold fast, and repent. [SUPPOS.] If therefore thou shalt not watch, [THREAT.] I will come on thee as a Thief.* Ver. 16,—19. He declares he will give unto EVERY ONE of them according to their works, ii. 23. He warns them to hold fast that which they had already, till he came, Ver. 25. And iii. 11, *Hold fast that which thou hast, that no Man take thy Crown.* And he concludes every Epistle in this Manner, ii. 7, *To him that overcomes [the Temptations of this World] will I give to eat of the Tree of Life.* Ver. 11, *He that overcomes shall not be hurt of the second Death.* Ver. 17, 26, *He that overcomes, and keeps my Commandments unto the End, to him will I give Power, &c.* iii. 5, 12, 21. Which magnificent Promises, are each of them introduced with a Command, to every one in the Churches, to attend diligently to what the Spirit of Truth saith to the Churches. This shews, that all *Christians*, in all Ages, are concerned in the Contents of these Epistles.

## C H A. P. XII.

### Ten CONCLUSIONS, or INFERENCES, drawn from the foregoing Collection of Texts.

260. **T**HOUGH, in the foregoing Collection, I have faithfully and impartially endeavoured to give the true Sense of every Text; yet possibly in some few, that are doubtful, I may have erred. But there are so many indisputably plain and full to the Purpose, as will, I am persuaded, sufficiently justify the following Conclusions. CHAP. XII.

261. I. THAT the Gospel is a Scheme for restoring true Religion, and for promoting Virtue and Happiness. [167]

262. II. THAT *Election, Adoption, Vocation, Salvation, Justification, Sanctification, Regeneration*, and the other Blessings, Honours, and Privileges, which come under the Head of *ANTECEDENT Blessings*, in the foregoing Collection of Texts, do in a Sense, belong, at present, to all *Christians*, even those, who for their Wickedness shall perish eternally.

263. III. THAT those *Antecedent Blessings*, as they are assigned to the whole Body of *Christians*, do not import an Absolute, final State of Favour and Happiness; but are to be considered as Displays, Instances, and Descriptions of God's Love and Goodness to us, which are to operate as a moral Mean upon our Hearts. They are, in Truth, *Principles*, or *MOTIVES*, [70] to engage us to Holiness and Obedience. And they are Principles both true, and proper for this Purpose, and of the greatest Force and Efficacy, if attended to, for re-  
forming;

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forming the World, and restoring true Religion. They are a Display of the Love of God, who is the *FATHER* of the Universe, who cannot but delight in the Well-being of his Creatures; and being perfect in Goodness, possess'd of all Power, and the only Original of all Life and Happiness, must be the *prime* Author of all Blessedness, and bestow his Favours in the most free, generous, and disinterested Manner. And therefore, those Blessings, as freely bestowed antecedently to our Obedience, are perfectly consonant to the Nature and moral Character of God. He has freely, in our first Birth and Creation, given us a distinguished and eminent Degree of Being, and all the noble Powers and Advantage of Reason: And what should stop the Course of his Liberality, or hinder his conferring new and higher Blessings, even when we could pretend no Title or Claim to them?

AND, as the Blessings of the Gospel are of the most noble Kind, raising us to high Dignity, and the most delightful Prospects of Immortality, they are well adapted to engage the attention of Men, to give the most pleasing Ideas of God, to demonstrate most clearly, what Nature itself discovers, that he is our *FATHER*, and to win and engage our Hearts to him in Love, who has, in a Manner, so surprizing, loved us. By granting the Remission of Sins, the Promises of all Supplies, Protection and Guidance through this World, and the Hope of eternal Life, every Cloud, discouragement and obstacle is removed, and the Grace of God, in its brightest Glory, shines full upon our Minds, and is divinely powerful to support our Patience, and animate our Obedience under Temptations, Trials and Difficulties, and to inspire Peace of Conscience, Comfort and Joy. And as the Honours, and large Estates of this World are apt to have a great Effect upon the Mind; to elevate the Thoughts, Views and Behaviour of Men above ordinary Things, and to raise them to a Way of Life quite different from that of the Low and Vulgar: So our Honours, as we are the Children of God, incorporated into his Family, and interested in the heavenly Inheritance, have a natural Tendency, when duly considered, to ennoble our Spirits, to raise them above all the Allurements and Terrors of this World, and to persuade us how much any Thing vile, base, false, sensual, is below our Rank and Degree; and how agreeable it is to our heavenly Station, to purify ourselves from all Filthiness of Flesh and Spirit, and to perfect Holiness in the Fear of God. The unspeakable Riches of God's Favour to us all, and our Joint-Interest in them, will sweeten our Spirits, and purge them from Wrath, Malice, Envy, and every unfriendly Passion; and dispose us to the most extensive Goodness, Love and Benevolence towards one another, and towards all Mankind. If the *Christian* seriously considers, he will find all the Principle of the Gospel are well adapted to produce every divine Temper in his Breast, and all Righteousness, Sobriety and Godliness in his Conversation. And, if he carefully peruses the *Apostolic* Writings, he will find that those, who best understood these Principles, always apply them to such excellent Purposes.

AND, that the Gospel proposes eternal Life, as the Reward of Virtue, is also perfectly right and true. For Virtue is the only Thing that is rewardable, which all Men allow is rewardable, and which, if any Man knows God truly, he must know God loves, and will certainly reward in one Kind or other; not by honouring those, who for the sake of Gain or Pleasure are ready to do any thing right or wrong; which is base and mercenary; but by giving eternal Life to those, who follow what is right, and true and good, under all Changes in this World,



World, and though they suffer Loss of all Enjoyments in it. For indeed, God hath so constituted the present State of Things, as to render Virtue not mercenary, though we practise it in Assurance of his Favour, and the Hopes of eternal Life. Nay; in a State of Trial so severe, that Life and all its Enjoyments are to be hazarded in the Cause of Truth and Virtue, Virtue could hardly support itself, without some proportionable Encouragement to balance the Loss, which is the Loss of all we have, to be sustained by it.

264. AND it should be particularly observed; That the *MOTIVES* of the Gospel do not run thus: [72] Ye are still under the Power of Darkness, Children by Nature of Wrath, dead in Trespasses and Sins, without Christ, Strangers from the Covenants of Promise, unregenerated, therefore believe in Christ, and repent, and love God, &c. that ye may be numbered among the *elect, saved, called, justified, washed*; interested in Christ, have a Share in the Covenant of Grace; that God may be your Father, &c. But plainly thus: You, Christians, are *elect, redeemed, bought, saved, called, justified, washed, regenerated, or born again*; God is your Father, who has created, made and begotten you to a lively Hope; you are interested in the Covenant of his Grace, you are the Children of God, Saints, Heirs, &c. You are Partakers of the heavenly Calling; you have a Promise left you of entering into his Rest; therefore be induced, by the exuberant Goodness of God, and the surprising Riches of his Grace in the Redeemer, to love and obey him.—The Grace, or Favour of God, as it is the Foundation and Original of the Gospel-Scheme; so it is the prime Motive in it, as we shall further see in what follows.

265. IV. THESE Principles ought to be admitted and claimed by all Christians, and firmly established in their Hearts, as containing Privileges and Blessings in which they are all undoubtedly interested. Otherwise, 'tis evident, they will be defective in the true Principles of their Religion, the only Ground of their Christian Joy and Peace, and the proper Motives of their Christian Obedience. Now those Principles (namely, our Election, Vocation, Justification, Regeneration, Sanctification, &c. in Christ, through the free Grace of God) are admitted, and duly established in our Hearts, by FAITH, which is being convinced, or fully satisfied, that God has freely bestowed upon us all the Blessings of the Gospel: and which, with Regard to those Blessings that lie in the future World, is called HOPE. Heb. xi. 1, FAITH is the Substance [υποστασις, \* Confidence, Assurance] of Things hoped for, the Evidence [εvidencia, the being convinced] of Things not seen; that is, the unseen spiritual and heavenly Blessings which God has promised. Faith then, as exercised upon the Blessings which God has gratuitously bestowed upon us, is, in our Hearts, the Foundation of the Christian Life: And retaining and exercising this Christian Virtue of Faith, is called Tasting that the Lord is gracious, 1 Pet. ii. 3; Having\*, or holding fast, Grace, Heb. xii. 28; Growing in Grace; 2 Pet. iii. 18; Being strong in the Grace of Jesus Christ, 2 Tim. ii. 1; Holding Faith, 1 Tim. i. 19. iii. 9; Continuing

\* See 2 Cor. ix. 4. xi. 17. Heb. iii. 14.

† *Exce, have*, in such Passages signifies to keep, or hold, as a Property or Principle for Use. Mat. xiii. 12. xxv. 29. John iii. 29. v. 42. viii. 12. Rom. i. 28. xv. 4. 1 Thes. iii. 6. 1 Tim. i. 19. iii. 9. Heb. vi. 9. ix. 4. 1 John ii. 23. iii. 3. v. 12. 2 John, ver. 9.

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*Continuing in the Faith grounded and settled, and not being moved away from the Hope of the Gospel, Col. i. 23; Holding fast the Confidence and Rejoicing of Hope, Heb. iii. 6; Holding the Beginning of our Confidence steadfast, Heb. iii. 14; Having, [holding,] Hope, 1 John iii. 3; Hoping perfectly, for the Grace that is to be brought unto us at the Revelation of Jesus Christ, 1 Pet. i. 13; Giving earnest Heed to the Things we have heard, Heb. ii. 1; Having, [holding,] the Son, or Christ, 1 John v. 12. By these, and such like Phrases, the Apostles express our being thoroughly persuaded of, and duly affected with, the Blessings included in our Election, Vocation, Justification, &c. Or, their being firmly established in our Hearts as Principles of Obedience, to secure our Perseverance and final Happiness; through the mighty working of God's Power, to purify our Hearts, and to guard us through all our spiritual Dangers and Conflicts; which Power will always assuredly attend every one, who holds Faith, Grace, and Hope, 1 Pet. i. 15. Here note; that the primary Object of Faith is not in ourselves, but in God. Not our own Obedience or Goodness, but the free Grace of God is the primary Object of Faith. But the Fruit of Faith must be in ourselves. The Grace or free Gift of God is the Foundation of Faith; and Faith is the Foundation of the whole Life of a true Christian. 2 Pet. i. 5, 6, 7,—giving all Diligence, add to your FAITH, Virtue; &c. Jude 20.—building up yourselves on your most holy FAITH, &c. See § 284.*

266. V. FURTHER; the Interest of every professed Christian in all the Antecedent Blessings, (*Election, Justification, Adoption, Regeneration, the Promises of the Covenant, the Ordinances of Worship, and the Gift of eternal Life, &c.*) must be clear of all Doubt and Uncertainty. The Apostles, with one Consent, assign those Blessings to all professed Christians, without Exception; never raising any Scruple or Difficulty about any Christian's Interest in them, or Right to them: No, not in the Case of *sinning a Sin*; except the Sin of Apostacy, or total Renouncing the Christian Faith; which is signified by being *destroyed*, Rom. xiv. 15, 20; *swallowed up*, or *devoured of Satan*, 2 Cor. ii. 7; 1 Pet. v. 8; *turned aside after Satan*; *casting off the first Faith*, 1 Tim. v. 12, 15; *falling away*, Heb. vi. 6; *sinning wilfully after we have received the Knowledge of the Truth; treading under Foot the Son of God*, Heb. x. 26, 29; *turning from the Holy Commandment*, 2 Pet. ii. 21; *selling our Birthright*, Heb. xii. 16. These Texts are to be understood of a total Renouncing the Christian Faith, or of final Impenitency. In which Case, a Person is supposed to be entirely deprived of every Gospel Blessing, and subjected to the Wrath of God. But any other Sin leaveth a Man in Possession of his Christian Privileges, even all those Blessings, which I call Antecedent, so far, that they may be urged upon him as a Reason and Motive to Repentance and Reformation. For the Apostles do urge those Privileges, as a Motive to Repentance, upon Christians who had sinned.

267. AGAIN; These Antecedent Blessings, *Election, Calling, Justification, Regeneration, Adoption, &c.* are the Things which are freely given us of God, 1 Cor. ii. 12. They are the Donation of *pure Grace*, of *perfect Love*. Eternal Life is a free Gift, promised to us in the Gospel, sealed and confirmed by the Blood of Christ. He that has freely given us a rational Being, of a Rank superior to any in this World, has, of his Divine Munificence, added a new Gift, in pursuance of this first Instance of his Bounty; and the latter is just as free as the

the former. The first Creation is of Grace, and the new Creation in Christ Jesus, CHAP. XII.  
or the new State of Life under the Gospel, is also of mere Grace. Therefore, every professed Christian's Title to them must be clear and full, free from Fear and Doubt; as the Apostle argues, 1 John iv. 17, 18. *There is no FEAR in LOVE; but [God's] perfect Love casts out [our] Fear: Because Fear has Torment, [contrary to the Spirit and Design of the Gospel:] be, therefore, that fears, is not made perfect in Love,* that is, has not a just Sense of the Love of God. And to cast out your Fear, remember, (Ver. 19.) *that we love him, because he first loved us.* His Love first begun with us, made the first Motion towards us, and is freely extended to us; and therefore, *we love him*, or are encouraged and obliged to love him, without any Fear or Doubt concerning his Love to us. Again;

268. THESE Antecedent Blessings are the first Principles of the Christian Religion: But the first Principles of Religion must be free from all Doubt or Scruple; otherwise the Religion, which is built upon them, must sink, as having no Foundation. The Principles of Natural Religion, that I am endowed with a Rational Nature, that there is a God, in whom I live, move and have my Being, and to whom I am accountable for my Actions, are perfectly evident, otherwise the Obligations of Natural Religion would be necessarily doubtful and uncertain. In like manner; the first Principles of the Christian Religion must be free from all Perplexity; otherwise its Obligations must be doubtful and perplexed. If it be doubtful, whether ever Christ came into the World to redeem it, the whole Gospel is doubtful; and it is the same Thing, if it be doubtful who are redeemed by him; for if he has redeemed we know not who, 'tis nearly the same Thing, with regard to our Improvement of Redemption, as if he had redeemed no body at all.

269. FAITH is the first Act of the Christian Life, to which every Christian is obliged; and therefore, it must have a sure and certain Object to work upon; But, if the Love of God in our Election, Calling, Adoption, Justification, Redemption, &c. be in itself uncertain to any Persons in the Christian Church, then Faith has no sure nor certain Object to work upon, with respect to some Christians, and consequently, some Christians are not obliged to believe; which is false.

270. FURTHER; the Apostles make our Election, Calling, Adoption, &c. Motives to Obedience and Holiness. And therefore, these (our Election, Calling, Adoption, &c.) must have and Existence antecedent to our Obedience; otherwise, they can be no Motive to it. And if only an uncertain, unknown Number of Christians be elected to eternal Life, no single Person can certainly know that he is of that Number; and so, Election can be no Motive to Obedience to any one Person in the Christian Church. To confine Election, Adoption, &c. to some few, is unchurching the greatest Part of the Church, and robbing them of common Motives and Comforts.

271. OUR Election, Adoption, and other Antecedent Blessings, are not of Works: Consequently, we are not to work for them, but upon them. They are not the Effect of our good Works; but our good Works are the Effect of them. They are not founded upon our Holiness; but our Holiness is founded upon them. We do not procure them by our Obedience; for they are the Gift of free Grace; but they are Motives and Reasons exciting, and encouraging our Obedience. Therefore, our Election is not proved by our Sanctification, or real Holiness.

Our

CHAP. Our real Holiness proves, that our *Election is made sure*; but our *Election* itself is proved by the free Grace of God, and our Christian Profession.

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272. FROM all this it follows; that *we*, as well as the *Christians* of the first Times, may claim, and appropriate to ourselves, all the forementioned Antecedent Blessings, without any Doubt or Scruple. In Confidence of Hope, and full Assurance of Faith, we may boldly say, the Lord is my Helper, and come with Boldness to the Throne of Grace. Our Life, even eternal Life, is sure to every one of us in the Promise of God, and the Hands of our Lord *Jesus Christ*. And the Business of every Christian is not to perplex himself with Doubts, and Fears, and gloomy Apprehensions; but to rejoice in the Lord, and to do the Duties of his Place cheerfully and faithfully, in the assured Hope of eternal Life, through *Jesus Christ*; to him be everlasting Glory and Praise. *Amen.*

273. VI. FROM the preceding Collection of Texts we may gather; That some of the Expressions, whereby the *antecedent* Blessings are signified, such as *elect, justify, sanctify, &c.* may be used in a double Sense; namely, either as they are applied to all *Christians* in general, in relation to their being translated into the Kingdom of God, and made his peculiar People, enjoying the Privileges of the Gospel: Or as they signify the *Effects* of those Privileges; namely, either that excellent Disposition and Character, which they are intended to produce, or that final State of Happiness, which is the Reward of it. It would be too tedious to examine, in this View, all the Expressions, or Phrases, whereby *Antecedent* Blessings are signified. The Student in Scripture-Knowledge may easily pass a Judgment upon them by these Rules. Where-ever any Blessing is assigned to all *Christians*, without Exception; where-ever it is said, not to be of *Works*; where-ever *Christians* are exhorted to make a due Improvement of it, and threatened with the Loss of God's Blessing, and of eternal Life, if they do not, there the Expressions, which signify that Blessing, are to be understood in a general Sense, as denoting a Gospel Privilege, Profession, or Obligation. And in this general Sense, *saved, elect, chosen, justified, sanctified, are sometimes used*; and *Calling, Called, Election, are, I think, always used*, in the New Testament. But when any Blessing connotes real Holiness, as actually existing in the Subject, then it may be understood in the special and eminent Sense; and always *must* be understood in this Sense, when it implies the actual Possession of eternal Life. And in this Sense *saved, elect, chosen, justify, sanctify, born of God, are sometimes used*. *Mat. xx. 16, Many are called, but few are chosen*, [who make a worthy Use of their Calling] *Mat. xxiv. 31, He shall send his Angels, with a great Sound of a Trumpet, and they shall gather together his Elect.* *xii. 36, 37, — In the Day of Judgment, — by thy Words thou shalt be justified, and by thy Words thou shalt be condemned.* *1 Thes. v. 24, The God of Peace sanctify you wholly, &c.* *1 John ii. 29, Every one that doth Righteousness is born of him.* *iv. 7, Every one that loveth, is born of God, in the eminent Sense.*

274. HERE it should be carefully observed; That 'tis very common, in the sacred Writings, to express, not only our Christian Privileges, but also the Duty, to which they oblige, in the Present, or Preterperfect Tense; or, to speak of that as done, which only ought to be done, and which, in Fact, may possibly never be done. *Mal. i. 6, A Son honours [ought to honour] his Father.* *Mat. v. 13, Ye are [ought to be] the Salt of the Earth: But if the Salt have lost his Savour, &c.* *Rom. ii. 4, The Goodness of God leads [ought to lead] thee to Repentance.*

*ptance.* vi. 2, 11. viii. 9. Col. iii. 3. 1 Pet. i. 6, *Wherein ye [ought] greatly [to] rejoice.* 2 Cor. iii. 18, *We all with open Face, [enjoying the Means of] beholding as in a Glass the Glory of the Lord, are [ought to be, enjoy the Means of being] changed into the same Image, from Glory to Glory.* 1 Cor. v. 7, *Purge out the old Leaven, that ye may be a new Lump, as ye are [obliged by the Christian Profession to be] unleavened.* Heb. xiii. 14, *We seek, [we ought to seek, or according to our Profession we seek] a City to come.* 1 John ii. 12,—15. iii. 9. v. 4, 18. And in other Places. [246 Note, 206 Note].

275. BUT my chief Intention is to establish a double *Justification, or Salvation*; for which we have the clearest scriptural Evidence. However, at present, it shall suffice to observe; That there is a *Justification and Salvation by Faith alone*, without the *Deeds of Law*, or any *Works of Righteousness*, Rom. iii. 28. *Ephef. ii. 8, 9, 10.* And there is another *Justification, or Salvation*, which is not without *Works*, but is the Issue of a holy and obedient Life. *James ii. 24, By Works a Man is justified, and not by Faith only.* Mat. xii. 36, 37, *In the Day of Judgment, by thy Words thou shalt be justified.* Mark xiii. 13, *He that shall endure unto the End, the same shall be saved.* Phil. ii. 12, *Work out your own [or one anothers] Salvation with Fear and Trembling.* Heb. v. 9, *Christ is become the Author of eternal Salvation to them that obey him.* And the whole New Testament bears Witness, that only they who live soberly, righteously, and godly in this present World shall be *saved and justified* in the Day of our Lord. Now this Difference of being *justified without Works*, and being *justified by Works*, is so essential, and irreconcilable, that it necessarily constitutes two Sorts of *Justification, or Salvation.*

276. I. THE *FIRST* or Fundamental *Justification.* This has Relation to the *Heathen State* of us *Gentile-Christians*; and consists in the Remission of Sins, and in our being admitted, upon our Faith, into the Kingdom and Covenant of God; when, with regard to our *Gentile State*, we were obnoxious to Wrath, and deserving of Condemnation. This is of *free Grace, without Works.* For how wicked soever any *Heathen* had been, or *now* has been, upon Profession of Faith in *Christ*, his former Wickedness neither was, nor is, any Bar to his Admittance into the Kingdom of God, nor to an Interest in its Privileges and Blessings. Nay, further; our present common *Salvation, or Justification*, is so of Grace, and reaches so far, that in Case any professed *Christian* has lived disagreeably to the Rules of the Gospel; yet upon his Repentance and Return to God, his Interest in the divine Grace, and the Pardon of Sin, stands good; notwithstanding his former evil Life. This I call the *FIRST* Justification, or *Salvation*, by which we are invested in all the present Privileges of the Gospel; and in reference to which we are said in Scripture to be *elected, adopted, saved, justified, washed, sanctified, born again, born of God, &c.*

277. CONCERNING this *FIRST* Justification, or *Salvation*, I may briefly observe, (1.) That it was confirmed to the first Converts, and in them, as the first Fruits, to us, by the miraculous Gifts of the Spirit, which were poured out upon them. (2.) That we receive this perpetual Benefit from it, that we, who are descended from Christian Parents, are born in a justified State, born *HOLY* [126, 127], born Members of the Family and Congregation of God, intitled to all the Blessings, and Privileges of it, according to the original Grant of the Covenant, *Gen. xvii. 7.* (3.) 'Tis this *first* Justification, and the Blessings included in it, that is, (not conferred upon us, but) sealed and confirmed to us in *Baptism*, as what we have a Right to, in Virtue of the foresaid Covenant. See

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the Note upon *Rom. vi. 3.* (4.) Upon Account of this *first* Justification, we are said to be, in the Present Tense, what we are designed to be, or what our Principles have a proper Tendency to make us; as, *ye are washed, ye are sanctified, &c.* [274] (5.) 'Tis with regard to this *first* Justification, that we are said to be *reconciled*, or changed to God, in reference to our Heathen State [117]. (6.) 'Tis by Virtue of this *first* Justification, that we enjoy the Benefit of Repentance, and the Forgiveness of Sin, after we are taken into the Church and Covenant of God. And therefore the Forgiveness of Sins, to those who are in the Church and Covenant of God, comes under the same Rules with the *first* Justification, (for it is the same Justification continued, or repeated,) and is of *Grace*, not of *Works*, as it necessarily must. See *Rom. iv. 6,—8.* *Luke xviii. 9,—14.* Or, in other Words, 'tis in Virtue of the *first* Justification, that our present Life is a Day of Grace, the Grace of our *first* Justification, or the Benefit of Repentance and Pardon, being continued throughout our whole present Life, and giving us the Opportunity and Means of obtaining eternal Life. (7.) From all this it appears, that this *FIRST* Justification doth not terminate in itself, but is in order to another; which we may call

278. (II.) *FINAL Justification*, or *Salvation*. This relates to, and supposes, our *Christian* State; and consists in our being actually qualified for, and being put into Possession of, eternal Life, after we have duly improved our *FIRST* Justification, or our *Christian* Privileges, by patient Continuance in Well-doing, to the End, under all Trials and Temptations.

279. VII. A CAREFUL Attention to the preceding Collection of Texts will give us a clear and distinct Notion, what those *WORKS* are, which St. Paul excludes from *Justification*; and what that *Justification* is from which they are excluded. By *WORKS*, excluded from *Justification*, or *Salvation*, he doth not mean *only ceremonial Works*, or *ritual Observations* of the *Mosaic* Constitution: For he expressly excludes *Works of Righteousness*, or righteous *Works*, *Tit. iii. 5.* *Not by Works of Righteousness which we have done, but according to his Mercy he saved us.* Now this sets aside, not *only ceremonial Works*, but all Acts of Obedience properly *moral*.—Again; by *WORKS*, or *WORKS of LAW*, excluded from *Justification*, the Apostle doth not *always* mean *only sinless, perfect Obedience*. For I do not find that any, the most rigid *Jew*, ever insisted upon that, as necessary to *Justification*: Indeed, the Apostle may argue from the Nature of *Law*, as it requires sinless, perfect Obedience, in Confutation of the *Jew*, who, not duly considering the Nature of *Law*, insisted that the *Gentiles* ought to put themselves under the *Law of Moses*. But certainly, by *WORKS* or *DEEDS of LAW* he doth not *always* mean *only sinless, perfect Obedience*. In short; the *WORKS*, excluded from *Justification*, are any Kind of Obedience, *perfect or imperfect*, which may be supposed a Reason for God's bestowing the Privileges and Honours of the Gospel upon the Heathen World. [Note on Chap. III. 20.] Those Privileges and Honours were bestowed out of pure Mercy and Goodness, without Regard to the foregoing good or bad Works of the Heathen World. No doubt, every good and virtuous Action is pleasing to God, and approved by him; and the eminent Piety of *Cornelius* might be a Reason why, of all the Heathens, the Gospel was first preached to him, *Acts x. 4, 5.* But no Person, whether *Heathen* or *Jew*, was taken into the Church or Family of God, *only* for his being a virtuous Person. Because had he in Times past been

ever so wicked, upon his Faith, he had a Right to the Privileges and Honours of the Gospel. Consequently, the *Works*, which are excluded from *Justification*, refer to the *prior State of Christians*, and to their *FIRST Justification*; when they were taken into the Church or Kingdom of God, and had their *past Sins* forgiven them. This *FIRST Justification* was *not of Works*: That is to say, There was no Retrospect, no stating Accounts with regard to a Man's past Conduct; nor was any Person admitted into the Church and Covenant of God *only* because he had been a good Man, nor any Person, professing Faith in *Christ*, rejected, because he had been wicked and ungodly; but *this Justification* of the believing Heathen was of *mere GRACE*, according to the Counsel and Purpose of God's own Will, without Regard to what the *Heathen* had been before his Conversion. So that *no Man*, upon his being raised to the Honours and Privileges of the Gospel, could *GLORY*, *BOAST*, or pretend Self-sufficiency, or Self-dependence in procuring those Honours or Privileges, *Ephes. ii. 9.*

280. THAT *Works*, excluded from *Justification*, must be *Works* done in the State *PRIOR* to a Person's Conversion; and that the *Justification* they are excluded from is the *FIRST Justification*, is further evident: Because after Conversion, when a Man is become a *Christian*, and with regard to *FINAL Justification*, *Works* are expressly required. For *without Holiness*, or *Works of Righteousness*, the Gospel constantly declares, *No Man shall see the Lord.* \*

281. BUT yet, observe; *Works of Righteousness* are so insisted upon in our *Christian* State, now that we are taken into the Kingdom of God, that if any *Christian* should neglect the Performance of them, there is still Room, in *this Life*, for Repentance. For our Lord and his Apostles, not only called Men to Repentance, in order to their *FIRST Justification*; but the Apostles, and our Lord after his Ascension, exhort wicked *Christians*, such as were Members of the Gospel Church, to Repentance, in order to their *FINAL Justification*. 2 Cor. xii. 21. Rev. ii. 5, 16. iii. 3, 19. While the *accepted Time* and the *Day of Salvation* continues, we enjoy the Benefit of Repentance. We are in a State of Pardon during Life, which is the *Day when we hear the Voice of God's Mercy*, *Heb. iii. 7.* And the Language of his Mercy to every Sinner is the same as our Saviour's to the Woman, *John viii. 11. Neither do I condemn thee: Go, and sin no more.* But it must be carefully observed, That this Favour is granted, not to indulge Wickedness, but mercifully to enlarge the Possibility of our Salvation. For, whatever our present Privileges are, we shall for certain perish eternally, unless we forsake Sin, and practise universal Holiness. And such is the abounding Mercy of God, that he will receive and pardon us, at what Time soever we sincerely return unto him. Only remember; That the longer that Return is delayed, the more our Hearts will be hardened, our Salvation will become less possible, and we shall still be *nigher to Cursing*, *Heb. vi. 8.*

282. VIII. It is also evident, from the foregoing Collection of Texts, what that *FAITH* is, which gave a Right to the *FIRST Justification*, or an Admittance into the Kingdom of God in this World. Certainly it was such a Faith as was consistent with a Man's perishing eternally: Because he might be admitted

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\* Note, St. *James* meaneth this *FINAL Justification*, or Salvation, when he saith, (*Chap. ii. 14, 24.*) That a Man is *not saved*, or *justified*, by Faith alone without *Works*.

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ted into the Church upon a Profession of *that* Faith, and yet remain a wicked Person, and be lost for ever. This was evidently the Case of *Simon the Sorcerer*; who, though his *Heart was not right in the Sight of God*, (Acts viii. 21.) though he was in the *Gall of Bitterness and Bond of Iniquity*, Ver. 23. Yet it is said, Ver. 13, That he BELIEVED, and was baptized. Consequently, *that* Faith must be the *general Faith*, which is common to all *Christians*, good and bad; or Faith considered simply and separately from the Fruits and Effects of it. It was that general Profession of Faith in *Jesus Christ*, as the Messiah and Saviour of the World (which included a Profession of Repentance, and which indeed ought to have been sincere,) upon which the Apostles baptized the first Converts. It is in this Sense, that *we are all the Children of God by Faith in Jesus Christ*, Gal. iii. 26. And this Faith, in the Nature of Things must be absolutely necessary to our *Adoption*, or being taken into God's Family. For as our being *begotten*, or *born again*, *regenerated*, or made the *Children of God*, is of a spiritual or moral Nature, and relates to the Improvement of our Minds in Wisdom and Goodness, if a Person were entirely ignorant of the Grace of God, or refused to assent to it, and accept of it, 'tis plain he could be *begotten* to Nothing; or could not be *begotten* at all; for there would be no Foundation of the spiritual Relation between God and such a Person. The Means, by which we are *begotten*, or *regenerated*, to the Christian State, or the *Seed* of which we are *born*, is the *Word of God*, James i. 18. 1 Peter i. 23. Now where the Word of God is not received, but rejected; that is, where a Person doth not profess Faith in it, but remains still in Unbelief, 'tis evident nothing can be produced, or generated; the only Means of *Regeneration*, or the only Ground upon which *Adoption*, *Justification*, and the other Antecedent Blessings, can be planted, is wanting.

283. THE *Faith*, which gave a Person a Place or Standing in the *Christian Church*, was *Profession*, considered simply, and separately from the *Fruits and Effects* of it; though, I conceive, it did include a *Profession* of Repentance, of forsaking Sin and Idolatry, and of bringing forth the Fruits of Righteousness. And this *Faith* we may call the *FIRST FAITH*; as I suppose, the Apostle doth, 1 Tim. v. 12. And 'tis the continued Profession of this Faith in *Christ*, which gives us a continued Right to a Place in the Church. For, if we *cast off* this *FIRST Faith*, we renounce our Profession; we cease to be *Christians*; or, we no longer belong to the *peculiar Family of God*. \*

284. BUT, though a Person upon this *FIRST Faith alone*, has a Right to a Place and Standing in the present Kingdom of God; yet 'tis not *this Faith alone* which gives him a Title to *FINAL Justification*, or to a Place in the future and heavenly Kingdom. No; in order to *that*, this general and professed Faith must grow into a Principle in the Heart, working by Love, overcoming the World, and bringing forth all the Fruits of Righteousness in the Life: Otherwise, the *FIRST Faith*, and *FIRST Justification* will come to nothing. This is the *WORKING Faith*, Gal. v. 6; or *Faith working with WORKS*, and *perfected by WORKS*, Jam. ii. 22; the *CONTINUED Faith*, Col. i. 23; the *GROWING*, or *INCREASING Faith*, 2 Thes. i. 3. 2 Pet. i. 5. 2 Cor. x. 15; the *STEDFAST* or *established Faith*, Col. ii. 5; *UNFEIGNED Faith*, 1 Tim. i. 5. The *FIRST Faith*, is the *common Faith* of all *Christians*; *this*

\* St. James speaks of this *FIRST Faith*, Chap. ii. 14,—26. And very justly pronounces it insufficient, being *alone*, for our *FINAL Salvation*, or *Justification*.



this latter Faith, is peculiar to real Christians, who purify themselves from all Filthiness of the Flesh and Spirit. The *FIRST* may be a dead, unactive Faith, *Jam. ii. 17, 20, 26*; The other is living, and active. The *FIRST*, is a *Profession*; the other, an operative Principle. A Man may have the *FIRST Faith*, and perish; by the other, we believe to the Saving of the Soul, *Heb. x. 39*. The *FIRST Faith*, may be a Foundation without a Superstructure; the other, is Faith built upon and improved, *2 Peter i. 5, — 8. Jude 20.*

285. This Distinction of Faith seems to be agreeable to the Sense of those Texts, *Rom. i. 17, In the Gospel is revealed the Righteousness of God from FAITH to FAITH. 1 John v. 13, These Things have I written unto you, that believe on the Name of the Son of God, [with the FIRST Faith;] that ye may know that ye have eternal Life, and that ye may believe on the Son of God, [with the GROWING, &c. Faith.]*

286. IX. We may also learn, from the preceding Collection of Texts, what it is to be a TRUE CHRISTIAN. And he is a true Christian, who improves the *FIRST FAITH* into the *WORKING FAITH*; or who has such a Sense, and Persuasion of the Love of God in Christ Jesus, conferring upon him the Antecedent Blessings of Election, Adoption, Justification, &c. That he devotes his Life to the Honour and Service of God in Hope of eternal Glory. — Therefore, to the Character of a true Christian 'tis absolutely necessary, that he diligently study the Things that are freely given him of God; namely, his Election, Regeneration, Adoption, Pardon, Right to the heavenly Inheritance, &c. that he may gain a just Knowledge of these inestimable Privileges; may taste that the Lord is gracious, and rejoice, in the Gospel-Salvation as his greatest Happiness and Glory. This is growing up in Christ, *Eph. iv. 15*; This is Growing in Grace, or in a Sense of God's Favour, and in the Knowledge of our Lord Jesus Christ, *2 Pet. iii. 18*. And this happy Growth is nourished by constant and careful Attention to the Word of God, *1 Peter ii. 2; 3*. 'Tis necessary that he work those Blessings upon his Heart, till they become a vital Principle, producing in him the Love of God, and engaging him to all cheerful Obedience to his Will, giving a proper Dignity and Elevation of Soul, raising him above the best and worst of this World, carrying his Heart into Heaven, and fixing his Affections and Regards upon his everlasting Inheritance, and the Crown of Glory laid up for him there. Thus he is strong in the Grace that is in Christ Jesus, *2 Tim. ii. 1*; Thus his Heart is established with Grace, *Heb. xiii. 9*; Thus he abides in Christ, and his Words abide in him, *John xv. 7*. Thus he continues in the Son, and in the Father, *1 John ii. 24*. Thus his Seed remains in him, *iii. 9*. Thus, he dwells, or continues, in God, and God in him, *iv. 16*. Thus he hath, or holds, the Son, *v. 12*. Or, more plainly, thus he continues in the Faith, grounded and settled, not moved away from the Hope of the Gospel, *Col. i. 23*. For thus he is armed against all the Temptations and Trials resulting from any Pleasure or Pain, Hopes or Fears, Gain or Loss in this present World. None of these Things move him from a faithful Discharge of any Part of his Duty, or from a firm Attachment to Truth and Righteousness; neither counts he his very Life dear to him, that he may do the Will of God, and finish his Course with Joy. In a Sense of the Love of God in Christ, he maintains daily Communion with God, by reading and meditating upon this Word. In a Sense of his own Infirmary, and the Readiness of the Divine Favour to succour him, he daily addresses the Throne.

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of Grace, for the Renewal of spiritual Strength, in Assurance of obtaining it; through the one Mediator, *Christ Jesus*. Inlightened and directed by the heavenly Doctrine of the Gospel, he purges his Mind from Anger, Wrath, Malice, Envy, and every selfish, turbulent, unfociable Passion; and cultivates in his Breast, and exercises in his Conversation, the kind, courteous, humble, inoffensive and universally benevolent Spirit of the Gospel; and so is a Friend, not only (in the narrow Sense of Friendship celebrated among the Heathens,) to a select Companion, he happens to fall in with, but to all Mankind, and always, from a true and steady Principle.

287. THIS is the Man of true Goodness, true Courage, and Greatness of Soul. This is the Man happy under all Events; who *lives the Life he now lives in the Flesh by the Faith of the Son of God*. This is the Man, who, while he despises a vain Life, has the truest and highest Enjoyment of all that can be enjoyed in it; for he enjoys all in Truth and Purity. This is the Man, who, alone properly *lives*; and always, under the greatest Afflictions, in the very Moments of Death, *lives*: For he has nothing but Life and Immortality before him; Death itself giving no Interruption to his Life, who shall assuredly be again restored to an endless and happy Existence.\* Blessed, unspeakably blessed, is this Man. Such the Gospel is designed to make us all, and such we all may be, if we do not shamefully despise the Grace of God, and our own Happiness. But the Knowledge and Sense of these Things are generally lost among *Christians*; to whom the Words of the Psalmist may too truly be applied; *It is a People that doth err in their Hearts, and they have not known my Ways*, Psal. xcvi. 10.

288. X. THE foregoing Collection of Texts, will also give us a just Idea, what it is to PREACH *Christ*, or the Gospel. 'Tis not telling People, they are all *naturally corrupt*, under God's Wrath and Curse from the Womb, and in a State of Damnation, till they come under the Influences of a supposed efficacious, irresistible Grace; which it works in a sovereign Way, arbitrarily and unaccountably. 'Tis not teaching, that only a small, uncertain Number among *Christians* are arbitrarily redeemed, elected, called, adopted, born again or regenerated; and that all the rest are by a sovereign, absolute, and eternal Decree passed by, or reprobated. These are no Principles of Christianity; but stand in direct Contradiction to them, and have drawn a dark Veil over the Grace of the Gospel, sunk the Christian World into an abject State of Fear, and a false superstitious Humility; and thrown Ministers into endless Absurdities. † The *Apostles* were absolute Strangers to these Doctrines. The whole Scheme, and Method

\* For this Reason the Apostle seems to give himself the Character of [*οὐκ ὢν*] *the LIVERS*; namely, as he had the Hope and Prospect of eternal Life, 2 Cor. iv. 11.

† I pretend to no great Acquaintance with Ecclesiastical History; but in my own Mind I think it probable, those Principles were first introduced by some *Christian Manichees*; who not being able to vindicate their two eternal, self-existent and independent Principles of Good and Evil, (which, as they thought, necessarily involved all Mankind either in Sin and Misery; or rendered them *virtuous* or *happy*, as they chanced to come under the Influence of the one or the other,) found out a Way of reducing their Doctrines of *necessary Sin*, and *necessary Holiness* to one Principle, by assigning this arbitrary Determination of Mens moral and natural Circumstances to the one God, which before they assigned to two. I make no doubt, but the Doctrines of *Original Sin*, whereby we are supposed to be necessa-

Method of the Doctrine, they preached to *Gentile Christians*, is comprehended in that single Sentence, *Eph. v. 8. Ye were sometimes* [in your *Heathen State*] *Darkness*, but now [in your *Christian State*] *are ye Light in the Lord; walk as Children of Light.* [185 the 4th Note.] To the *Gentile Christians* they explained, and inculcated the Glory of the Grace of God in *Christ*, which had delivered them from the Power of *Heathenish Darkness*, and translated them into the Kingdom of the Son of his Love. To raise their Esteem of the exceeding Riches of this Grace, they opened the Fountain from which it flowed, the pure and free Love of God, and the Counsel of his Will, in which it was formed and established before the World was. They also explained the grand and surprising Method, in which it was conveyed and administered, even by the Incarnation, holy Life, obedient Sufferings, and glorious Exaltation of the Son of God. They put their Disciples in Mind, how deplorable their Case was in their *Heathen State*, as they were then in a dismal State of *Darkness* and *Ignorance*; under the Power of *Sin* and *Satan*; obnoxious to *Condemnation* and *Wrath*. On the other Hand; they represented the *Glory* and *Honour*, to which they were now raised, in their *Christian State*, by their *Election*, *Calling* and *Adoption*. They demonstrated that they were in a State of *Justification* and *Salvation*; that they were regenerated or born again, born of God, washed and sanctified, and made to live together with *Christ*; that they were the *House* and *Temple* of God, his peculiar People invested in all the Benefits of the Gospel-Covenant, particularly the Remission of Sins, and the Donation of eternal Life. And then they warmly urged and beseeched them, not to receive this Grace in vain, but to improve it, to the forming all the solid Principles of Holiness in their Hearts, and the bringing forth all the Fruits of Righteousness in their Lives. They represented, how disagreeable their former *Heathenish Conversion* was to their present honourable State, and Relations to God; they earnestly exhorted them, to put off all former Works of *Darkness*, and to put on the whole Armour of *Light*; to be patient and persevering in Duty, under all Trials and Afflictions; to be sincere in their Love one to another; humble, peaceable and kind towards all Men; to pray unto God continually for a Supply of all their Necessities. To animate their Obedience and Patience, they frequently pointed at the Coming of our Lord, and the Crown of Righteousness, he will give to the Faithful and Upright. And on the other Hand, to awaken the Careless and Impenitent, they displayed the Terrors

family corrupt and wicked; and the Doctrine of *irresistible Grace*, whereby we are supposed to be necessarily made Holy; the Doctrine of particular absolute Election and Reprobation; I make no doubt, I say, but these Doctrines are *Manicheism* christianized. And it is such Doctrines as these, that have misrepresented the *Christian Religion*, harassed the *Christian World* endlessly, by blinding and confounding Mens Understandings, and embittering their Spirits; and have been the Occasion of calling in the Help of a false Kind of Learning, *Logic*, *Metaphysics*, *School Divinity*, in order to give a Colour of Reason to the grossest Absurdities, and to enable Divines to make a plausible Shew of supporting and defending palpable Contradictions.

About six Years after the writing of this, reading *Bower's History of the Popes*, I find the foregoing Sentiment, (namely, that the Doctrines of corrupt Nature, and irresistible Grace, are *Manicheism* under a new Dress) confirm'd by that learned Historian. Who informs us, That those who rejected the Doctrine of *Original Sin*, when it first crept into the Church, always declared themselves true Catholics, and stigmatized *Augustin*, and his Followers, as *Manichees*. See *Hist. of the Popes*, Vol. I. p. 349.

Terrors of the future Judgment, and that dreadful Wrath, which would consume all the Workers of Iniquity, without any Respect of Persons, whatever their Professions or Privileges in this World have been.\* — If the Apostles knew how to preach the Gospel, this is preaching *Christ* and the Gospel.

\* I cannot here omit quoting an ancient Piece, which bears the Title of *Clement's Second Epistle to the Corinthians* (though it seems to me Part of a Sermon), and gives a remarkable Specimen of the Apostolick Way of Preaching. Take the Sense as follows. "Brethren, — we should not have low Sentiments of our *SALVATION*: — For "if we account the Things we hear preached little and inconsiderable, we sin, not considering, out of what Condition we were *CALLED*, [97] nor by whom, nor to what Place, nor what great Things *Jesus Christ* patiently submitted to suffer for us. What Return then shall we make him? — All Praise, and pious Regards are his Due. For he has graciously given us the *LIGHT*, [*Ephes.* v. 8.] has addressed himself to us as a Father to his *SONS*, and *SAVED* [93] us when perishing. — Being *BLIND* in our Understanding, worshipping Stones and Stocks, and Gold and Silver, and Brasses, the Works of Men, and our whole Life was nothing but *DEATH* [100]. In the midst of so great *DARKNESS* [*Ephes.* v. 8.] through his good Pleasure, we recovered our Sight, being disengaged from the Cloud which encompassed us. For he had *MERCY* [139, 143] upon us, and in his Compassion *SAVED* us, beholding us in so great Error and Destruction, and having no Hope of *SALVATION* but from him alone. He *CALLED* us, who were *NOT*, [20] and was pleased that of *NOTHING* we should *BE* [or have an Existence. [102] — Seeing then he has vouchsafed us so great *MERCY*, chiefly in that we, who are *ALIVE*, [or *living*] sacrifice not to dead Gods, nor worship them, but by him know the Father of Truth, what Acknowledgment shall we make him, — but to confess him before Men? And how shall we confess him? By doing what he has taught, and not despising his Commandments. — Then let us not only call him *Lord*; for that will not *SAVE* us [finally: 275] — But let us confess him in our *WORKS* [280] by loving one another, not committing Adultery, not Slandering, — but being chaste, merciful, good, sympathizing with each other, not loving Money. — If we do otherwise, the Lord has said, Though ye were gathered into my Bosom, and do not my Commandments, I would cast you away, and say unto you, *Depart from me, I know you not whence you are, ye Workers of Iniquity*. Wherefore, Brethren, ceasing to live after the Manner of this World, let us do the Will of him that has *CALLED* us. — For the Sojourning of the Flesh in this World is low, and of short Duration; but the Promise of *Christ* is grand and wonderful, and the *REST* [109] of the future Kingdom, and of Life eternal. And how shall we attain those Things, but by living holily, and justly, and by accounting worldly Things foreign to our Happiness; for if we covet them, we fall from the righteous Way, — and nothing can deliver us from eternal Punishment." Observe; how clearly he distinguishes between the *first* and *final* Salvation.

## C H A P. XIII.

*The Gospel-Constitution not prejudicial to the rest of Mankind. Virtuous Heathens shall be eternally saved.*

THE ten foregoing Particulars, I think, are all clear from the Proof I have given, that the Gospel is a Scheme, calculated to restore true Religion, and to promote Virtue and Happiness. I now proceed.

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289. This noble Scheme was not intended to exclude any Part of the World, to whom it should not be revealed, from the present Favour of God, or future Salvation; or any ways to prejudice them [73]. The moral and religious State of the Heathen was very deplorable; being generally sunk into great Ignorance, gross Idolatry, and abominable Vices. But there might be some virtuous Persons among them. Now the Gospel was not intended to sink the honest, virtuous *Heathen*, or to leave him destitute of the Blessing of God; but to exalt the upright *Christian*, and give him greater Advantages for improving his rational Powers; not to make the Heathen *worse*, but to make the Christian *better*. Nay, further; Though the Nations, who profess the Gospel, are, at present, greatly favoured in external Privileges, beyond those who are ignorant of it, yet, in the *Day of Judgment*, God will, without respect of Persons, render to *every Man* according to his Works, and according to the honest Use he has made of the greater or lesser Advantages he has enjoyed: And in that solemn Day, the virtuous *Heathen* will not be rejected, because he did not belong to the visible Kingdom of God in this World, but will then be readily accepted, and received into the Kingdom of Glory. Nor, on the other Hand, will a wicked Professor of *Christianity* be partially favoured, because, in this present Time, he was a Member of *Christ's* visible Church, and numbered among the *Elect*; but will certainly then be disowned, and condemned with all the Workers of Iniquity. This is very evident in Scripture. Our Saviour, speaking of the *Centurion*, who was a *Heathen*, saith (*Mat. viii. 11, 12.*) *Verily I say unto you, I have not found so great Faith [as this Heathen has professed] no, not in Israel, [who are the peculiar People and Kingdom of God.] And I say unto you, many [Heathen who are not the Children of the Kingdom in this World,] shall [in the last Day] come from the East and West, [from all Part of the Globe,] and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven: But the Children of the Kingdom shall be cast out into outer Darkness; there shall be Weeping and Gneashing of Teeth.* This relates to the present Kingdom of God in general, as well under the *Christian*, as the *Jewish* Dispensation: For our Lord is speaking of the final Issue of Things at the last Day, as I have shewn [172], when all the various Dispensations of the Kingdom of God shall be finished, and therefore, what he saith most naturally refers to the Kingdom of God under any Dispensation. Besides, if the *many*, who shall come from the East and the West, and sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven, be understood of those Heathen, who should hereafter embrace the Faith of the Gospel, and be taken into the peculiar Kingdom of God in this World, then our Saviour's Af-

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sertion surely is not to the Point, with regard to the *Centurion's* Case, who was a Heathen. For then, his Assertion would run thus, *I say unto you, many who shall hereafter be the Children of the Kingdom, shall come from the East and West, and sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven, while the Children of the Kingdom, [that is, the present Jews] shall be cast out.* Thus the Opposition would be between the future *Children of the Kingdom, or Christians*, and the present *Children of the Kingdom, or Jews*: Whereas the *Centurion's* Case required, that the Opposition should be between *Heathens*, and the *Children of the Kingdom*. Consequently this Text proves, that many Heathens shall be saved, while some of the Children of the Kingdom, whether *Jews* or *Christians*, shall perish.

290. AND that a Heathen may possibly so believe as to *come unto God*, is evident from *Heb. xi. 6, He that cometh to God must believe that he is, and that he is the Rewarder of them that diligently seek him.* The Objects of true saving Faith are more or less extensive, according to the less or greater Light any Man enjoys. The Objects of Faith, before our Lord's Coming, were not so extensive as ours, who have before us the whole Scheme of Revelation. And he who has no other Guide than the Light of Nature, and in that Light sees that *God is, and that he is the Rewarder of them that diligently seek him*, and accordingly comes to God by an obedient Life, so far as he knows his Duty, is a true Believer, according to the Apostle's general Account of Faith, even though he doth not see any Part of the Objects of Faith, which are peculiar to the Christian Revelation. Consequently, a Heathen, in any Part of the World, may possibly exercise true Faith, and be an accepted Believer in the Sight of God; for he may believe, that *God is, and that he is the Rewarder of them that diligently seek him.*

291. OUR Lord (*Mat. xxv. 14, &c.*) shews us, how he will in the last Day judge his own Servants, to whom he has delivered his Goods; that is, the Members of his Church, whom he has favoured with singular Privileges. But in the next Parable (*Ver. 31, &c.*) he shews, that *ALL NATIONS*, both within and without the Pale of the Church, shall be gathered before him; and that he will receive all the Righteous that are found among them into *eternal Life*, and condemn all the Wicked to *everlasting Punishment*. [178] This is agreeable to what the Apostle saith, *Rom. ii. 9, 10, 11, Tribulation and Anguish shall be upon EVERY Soul of Man that doth Evil, of the Jew first, and also of the Gentile. But Glory, Honour and Peace shall be rendered to EVERY Man that worketh Good, to the Jew first, and also the Gentile; for there is no Respect of Persons with God.*

292. AND indeed, through the whole of that second Chapter to the *Romans*, the Apostle supposes true Religion is of an universal Nature and Extent, and may possibly be found every where, among all Nations upon the Globe. Wherever rational Nature is, there true Religion may in Fact be. This is manifestly his Sense, *Ver. 27, And shall not the Uncircumcision, which is by Nature, if it fulfil the Law, judge thee, who by the Letter and Circumcision dost transgress the Law*; That is, "Shall not the mere Heathen, who is destitute of the Benefit of Revelation, and is by Nature, or hath no other Guide but his own Natural Reason and Understanding, shall not such a one, if he fulfil the Law by a sober and upright Conversation, condemn thee, who enjoyest the Privileges of Revelation, and pervertest them to the Purposes of Wickedness?" The Apostle's Argument has no Force, if it be not true, that the mere Heathen, who is by Nature alone, who has no other Guide besides that Reason and Understanding, which,

which is the Gift of God to all Men, and the Inspiration of the Almighty, may fulfil the Law, the Law, at least, that he is under; that is, may be a sincerely virtuous, honest, sober, kind, good and benevolent Man. This is the Foundation of the Apostle's Reasoning with the Jew; and will equally hold with regard to the Christian too. We may truly turn his Words to ourselves, and say; *Shall not the Heathen, who is by Nature, if he fulfil the Law of God, condemn thee, O Christian, who by mistaking and perverting Revelation, and its Privileges, dost transgress the Divine Law.*

293. THE first Sermon that was ever preached to a Gentile-Christian Audience begins with those remarkable Words, *Acts x. 34, 35.*) *Of a Truth, I perceive that God is no Respecter of Persons; but in every Nation he that fears him, and works Righteousness, is accepted of him.* For (1 Tim. iv. 10.) *The living God is the Saviour of ALL MEN, specially of those that believe.*

294. THIS may suffice to shew, That as the Gospel, preached to some Nations of the World, could not make the Condition of others worse, so, in Fact, it did not deprive any virtuous Persons among them of the least Degree of God's Favour, or leave them destitute of the Regards of his Goodness. 'Tis a great Blessing to us, and no Injury to them.

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*The Gospel was not designed, in itself, to unchurch the Jews:  
Yet they warmly opposed it, 1. Some Totally; 2. Others  
only in Part.*

295. **A**ND as the Gospel was not intended to prejudice the *Heathen*, to whom it should not be discovered, so neither was it, in itself, designed to unchurch the *Jews*. This appears from what has been already said to prove, that the believing *Gentiles* are taken into the same Body, Church and Covenant, in which the *Jews* were before the Gospel-Dispensation was erected [79, &c.] Only, whereas till the Coming of our Lord they had professed Subjection to God alone, as their King and Governour, when the Gospel-Dispensation was set up, they were further required to profess Subjection to *Jesus Christ*, as constituted King and Lord of the Church. *Before*, they believed in God; *under the Gospel*, they were required to believe also in the Son of God, as his *Christ* or *Messiah*, whom he had set King upon his holy Hill of *Sion*. *John xiv. 1.* And believing in the *Messiah*, they remained still the People, though not the only People, of God.

296. NOR doth it appear, that they were obliged to disuse any Part of their former Law or Constitution. Indeed, they were to consider themselves, and all the *Jews* that had been under the *Sinai Covenant*, from first to last, as delivered from the Curse of the Law, which subjected them for every Transgression to eternal Death. And further; they were not to regard any of the Peculiarities of the Law of *Moses* as necessary, even in their own Case, to an Interest in the

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Kingdom and Covenant of God, under the Gospel; (*Phil. iii. 3,—11.*) much less might they impose them upon the *Gentile* Converts. But, that the believing *Jews* might, consistently with their *Christian* Profession, observe all the Rites and Ceremonies of the Law of *Moses*, seems to be true. For there were many *Thousands of Jews who believed at Jerusalem, and they were all zealous of the Law*, *Acts xxi. 20.* And, so far was the Apostle *James*, and all the *Elders* of the *Christian Church*, from thinking their Zeal for the Usages of the Law inconsistent with their *Christian* Profession, that they advised the Apostle *Paul* to conform to one of the Institutions of the *Mosaic Law*, in order to clear himself of a Suspicion they had entertained, that he taught the *Jews*, which were among the *Gentile*, to forsake *Moses*, *Ver. 21,—25.* This was false; he, indeed, taught, the *Gentile* Converts, that it was inconsistent with their *Christian* Profession to embrace *Judaism*, or to put their Necks under the Yoke of the Law of *Moses*; but he never taught the *Jews* to forsake *Moses*. And so willing was he to convince the *Christian Jews*, that the Information they had received was false, that he complied with the Advice of *James* and the *Elders*, and joined himself to *four Men, who had a Vow of Nazaritism on them*, subjecting himself to the same Vow for seven Day, joining with them in the Expences; and the next Day purifying himself with them he entered into the Temple, to signify to the Priest the Accomplishment of the Days of Purification, until that an Offering should be offered for every of them; and, consequently, for *Paul* as well as the other four, *Ver. 24,—27.* Here *Paul* joined in every Part of a Rite purely *Mosaic*; shaving his Head, presenting himself to the Priest in the Temple, and offering the Sacrifices and Oblations, which the Law required, *Num. vi. 13,—22.* Which a Man of his Resolution and Integrity would never have done, in mere Complaisance to any Persons whatsoever, had it been inconsistent with his *Christian* Profession.

297. BUT, before he came to *Jerusalem*, either he or *Aquila*, for it is not certain which, had a Vow, a Vow of *Nazaritism*, at *Cenchrea*, *Acts xviii. 18.* Now, suppose it was *Aquila*, who was under this Vow; he was a *Christian Jew*, well acquainted with *Paul*, *Ver. 2, 3*; and, no doubt, thoroughly instructed by him in the Gospel. It cannot therefore, be supposed, *Paul* would have suffered him, under his Eye, to have conformed to a Rite purely *Mosaic*, at least without a Reproof, had it been unlawful for a *Christian Jew* to observe *Mosaic* Institutions.

298. *PAUL* circumcised *Timothy*, the Son of a *Jewish Woman*, *Acts. xvi. 1, 2, 3.* And in general, to the *Jews* he became as a *Jew*, (that is, by conforming to *Mosaic* Rites and Ceremonies,) that he might gain the *Jews*, *1 Cor. ix. 20, 21.* Which he would never have done, had it not been consistent with his Profession of the Gospel. On the other hand; To them that were without the Law, (that is, to the *Gentiles*,) he became as without Law; or, as one that did not observe *Mosaic* Ceremonies. Which shews, that he did not think the Observance of them necessary, even to himself, in reference to his Interest in the Gospel-Covenant; otherwise, he could upon no Consideration have suspended the Observance of them.

299. THE TRUTH seem to be this. The Rites and Ceremonies of the Law of *Moses*, were incorporated into the Civil State of the *Jews*; and so might be considered as National and Political Usages. Now, as the Gospel did not interfere with, or subvert any National Polity upon Earth, but left all Men, in all the several Countries of the Globe, to live, in all Things not sinful, according



to the Civil Constitution, under which it found them; so it left the *Jews* also at Liberty to observe all the Rites and Injunctions of the Law of *Moses*, considered as a Part of the Civil and Political Usages of the Nation. And in this respect, they remained in Force so long as the *Jews* were a Nation, having the Temple, the Token of God's Presence and Residence among them. But when the Temple was destroyed, and they were expelled the Land of *Canaan*, their Polity was dissolved, and the *Mosaic* Rites were quite laid aside. And, as the Time, in which this happened, was near, when the Epistle to the *Hebrews* was written, therefore the Apostle saith, *The first Covenant, or Mosaical Dispensation, was then decaying and waxing old, and ready to vanish away*, Heb. viii. 13.

300. BUT though the Gospel was not, in itself, intended to unchurch the *Jews*; yet the *Jews* every where warmly opposed the preaching of it; though not for the same Reasons.

301. (1.) SOME *Jews* opposed it totally, and rejected the whole Gospel, as unnecessary; judging the *Mosaical* Constitution, and their Conformity to the Law there delivered, completely sufficient for Justification, or Salvation, without any further Provision made by the Grace of God. These accounted *Christ*, our Lord, an Impostor, and the Gospel a Forgery, and therefore, persecuted the Apostles with the utmost Assiduity, and Outrage, as Deceivers, who had no Divine Mission. Such were the *Jews*, who put *Stephen* to Death, *Acts* viith Chapters. Such were they at *Antioch* in *Pisidia*, who were filled with Envy, and spake against the Things that were spoken by *Paul*, contradicting and blaspheming, *Acts* xiii. 45, 50. Such were the *Jews* at *Iconium*, *Acts* xiv. 2, 19. — at *Thessalonica*, — xvii. 5. — at *Corinth*, — xviii. 5, 6. And in other Places. And such a *Jew* was *Paul* himself, before his Conversion. He consented to the Death of *Stephen*, made Havock of the Church, *Acts* viii. 3; and breathed out Threatnings, and Slaughter against the Disciples of the Lord, ix. 1. xxii. 4. xxvi. 9, 10, 11.

302. WHAT *Paul's* Principles and those of the unbelieving *Jews*, were, we may learn, if we observe; That the first Persecution, raised against the Apostles at *Jerusalem*, was partly on Account of their preaching through *Jesus* the Resurrection from the Dead, *Acts* iv. 1, 2. This gave great Offence to the *Sadducees*: And partly, because they openly affirmed, That *Jesus*, whom the Rulers of the *Jews* slew and hanged on a Tree, was the *Messiah*, whom God had exalted to be a Prince and a Saviour. This disgusted all the Council and Senate of the *Jews*, *Acts* v. 21, 28, 29, 30, 31. But, with regard to these two Particulars, the Indignation of the *Jews* seems, for some Time, to have been abated; till the Doctrine, the Apostles taught, was better understood, and *Stephen*, in his Dispute with some learned *Jews*, had suggested that the Gospel was intended to abrogate the *Mosaical* Constitution, *Acts* vi. 9, — 15. This irritated the *Jews* afresh; especially the *Pharisees*, the strictest, and most numerous Sect among them. And *Saul*, one of that Sect, (*Acts* xxiii. 6. xxvi. 5.) being then a young Man, just come out of *Gamaliel's* School, having finished his Studies in the Law, and being fully persuaded, that the *Jewish* Dispensation was instituted by God, never to be altered, but to abide for ever, he really believed that *Jesus* and his Followers were Deceivers; and that it was his Duty to oppose them, and to stand up courageously for God and his Truth. Thus he honestly followed the Dictates of his own Conscience. How far other unbelieving *Jews* were, or were not, upright in their Opposition to the Gospel, God only knows; but their professed Principles seem to be nearly the same. In short; they were for seizing on the Inheritance.

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*Inheritance*, (Mat. xxi. 38.) and for ingrossing all Salvation, and the Favour of God to themselves. The *Jews*, they judged, were the only People of God; and the *Jewish Nation* the only true Church, out of which there was no Salvation. No Man could be in a State of Acceptance with God, without observing the Law of *Moses*. The Works of that Law, Moral and Ceremonial, must be performed, in order to his being a Member of God's Church and Family, and having a Right to future and eternal Happiness. They expected the *Messiah* indeed, and his Kingdom: But not as if either had a Reference to another World. The Law, and a punctual Observation of it, was the Ground of their Expectations in a future World. And as for the *Messiah*, they supposed, his Coming and Kingdom related only to temporal Prosperity and Grandeur of the *Jewish Nation*, and the perpetual Establishment of their Law, by reserving them out of the Hands of the Gentile-Powers, who had greatly embarrassed and distressed their Constitution. Thus they endeavoured to establish their own Righteousness, (Rom. x. 3.) Salvation, or Interest in God; an Interest which they imagined for themselves, and which excluded Men of all other Nations, who, they thought, were, in Fact, utterly excluded from the Divine Favour and eternal Life, as quite lost and hopeless. Against us *Gentiles* they had the strongest Prejudices, accounting us as perfectly vile, as *NOTHING*, as abandoned of God, only because we were not included in their Peculiarity: While they imagined themselves to be vastly superior to us, and the only People beloved of God, purely on Account of their external Privileges, and Relation to God, as the Seed of *Abraham*, being circumcised, enjoying the Law, the Promises and Ordinances of Worship, &c.

303. AND this was another Ground of their Opposition to the Gospel, when it was preached to the *Gentiles*. Indeed, the Apostles themselves, and the first *Christians* among the *Jews* had, for some Time, no Notion of the Gospel's being preached to the *Gentiles*; till God in a Vision convinced *Peter*, it was his Will that it should, *Acts* x. But the unbelieving *Jews* regarded the Preaching of the Gospel to the *Gentiles*, or the declaring that they were, upon the Faith in *Christ*, pardoned and admitted into the Church of God, and to the Hopes of eternal Life, almost in the same Manner, as we should regard the Preaching of the Gospel to Brute Creatures. They could not bear the Thought, that the *Gentiles*, any barbarous Nations, should, only by Faith, have an equal Interest in God, and the Blessings of his Covenant with themselves. They did not, indeed, deny the Possibility of their being taken into the Church, and of obtaining Salvation: But it must be only by their becoming *Jews*; they must first submit to the Law, and yield Obedience to it's Precepts and Obligations, before they could be the qualified Objects of God's Mercy. There was no Grace, no Part in the Kingdom of God, either here or hereafter, for a *Gentile*, unless he first became a *Jew*, and performed the Works of the *Mosaic Law*. By these Sentiments, they were led to do all they could to oppose the preaching of the Gospel to the *Gentiles*; and commenced very bitter Enemies to *Paul*, who was the Apostle particularly selected, and commissioned for that Purpose. They could not allow the *Gentiles* to have any Access to the Privileges of God's Church and People, but through the Door of the Law; and to introduce them any other Way, was not only to overthrow their Law and Peculiarity, but to deceive the *Gentiles*. Therefore they did all in their Power to withstand the Apostle, and to persuade the *Gentiles* every where, that he was an odious Imposter; that his

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his Gospel was a Forgery, destitute of a Divine Authority; that he proposed admitting them into the Church and Covenant of God in a Way, which had no Foundation in the declared Will of God. Their Law was the only Divine Establishment, and Obedience to it the only Means to introduce them into the Kingdom of God; and *Paul* could have no Commission from Heaven to teach otherwise; whatever he might pretend, or what Miracles s<sup>c</sup>ever he might work. Of this Sort of *Jews* the Apostle speaks, *1 Thes. ii. 14, 15, 16.*

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304. (2.) OTHER *Jews* there were, who believed the Gospel, and agreed that it ought to be preached to the *Gentiles*: But so, that the *Gentiles*, at the same Time they accepted the Gospel, were obliged to submit to the *Law of Moses* in every Part; otherwise, they could not be *saved*, or have any Interest in the Kingdom and Covenant of God, *Acts xv. 1.* These taught, that the Gospel was insufficient without the *Law*. They differed from the forementioned *Jews*, in that they embraced the Faith of *Jesus Christ*: But agreed with them in this, That the Law of *Moses* was to be in Force for ever, and the Observance of all it's Rituals absolutely necessary to a Standing in the Church of God, and the Hopes of eternal Life. And for this Reason, they were upon pretty good Terms with the unbelieving *Jews*; and avoided the Persecution, to which those, who adhered to the pure and unmixed Gospel, were exposed, *Gal. vi. 12.* These *Jews*, who were for joining *Law* and *Gospel* together, were also great Enemies to our Apostle. He speaks of them, *Phil. iii. 2, 3, &c.*

## C H A P. XV.

*The Difference between the Epistle to the Romans, and that to the Galatians. In the Epistle to the Romans the Apostle combats the unbelieving Jews, who totally opposed the Gospel. A Sketch of his Arguments. In what Circumstances he considers Mankind.*

305. **T**HE latter Sort of *Jews*, who were for joining *Law* and *Gospel* together, the Apostle opposes in the whole Epistle to the *Galatians*; the former Sort, who totally rejected the Gospel, in the whole Epistle to the *Romans*. For when he saith, *Rom. iii. 29. Is God the God of the Jews only? Is he not also of the Gentiles?* 'Tis evident, he opposes mere *Jews* to mere *Gentiles*. And, *Chap. x. 1. My Prayer to God for Israel is that they may be saved.* He speaks of the same *Israel*, or Body of *Jews*, against whom he is arguing in the whole Epistle. But it appears from this Place, that those *Jews* were not *saved*; or, were not taken into the *Christian Church* and Profession; consequently, they must be *Infidel Jews*. — But it is a different Sort of *Jews*, it is the believing *Jews*, he opposes in the Epistle to the *Galatians*. For in the Instances he produces to shew, what his own Sentiments were, with regard to the Subject

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Subject upon which he writes, he appeals to his Transactions with believing *Jews*; and, particularly, to his withstanding the Apostle *Peter*, Chap. ii. And, Chap. vi. 12. he tells them, they who laboured to pervert them, did it only *lest they should suffer Persecution for the Cross of Christ*. Which could be true of those *Jews* alone, who professed Faith in *Christ*. In the Epistle to the *Romans*, he opposes the Gospel to *Judaism*; the whole Gospel to whole *Judaism*: In that to the *Galatians*, he opposes his Gospel to another Gospel, Chap. i. 6, 7, 8; the true, pure Gospel to a perverted, adulterated Gospel. In the *ROMANS*, he assures the *Gentile* Converts they had a fair and regular Standing in the Church; in the *GALATIANS*, he teaches *Gentile* Converts to keep themselves free from *Jewish* Dependence upon *Works of Law* and *Mosaical* Ceremonies, now they were received into the Church. All his Arguments relating to the Rejection of the *Jews*, and the Calling of the *Gentiles*, in the ninth Chapter to the *Romans*, his Quotations, Chap. x. 19, 20, 21, and Chap. xv. 9,—12, evidently shew, that he is, in that Epistle, defending the Cause of the converted *Gentiles*, against the Infidel, rejected *Jews*. Indeed he touches upon a Dispute between the *Christian Jews*, and *Christian Gentiles* in the 14th and 15th Chapters. But there he doth not consider the believing *Jews* as imposing the Ceremonial Law upon the *Gentiles*: But his Drift and Design is, to persuade the *Gentile* Converts to bear with the Weakness of the *Jews*, and to persuade both to a friendly Coalition: — Nor do I make any Doubt, but he intended his Arguments against the Infidel *Jews*, in Favour of the converted *Gentiles*, should have their Effect upon the believing *Jews* in the Church at *Rome*, to convince them, that the believing *Gentiles* stood in the Church of God upon as just and sure a Ground as themselves; and to induce them to a free and peaceable Communion with them, upon the common Profession of Faith alone. And therefore, he sometimes addresses the believing *Jews* directly, as Chap. vii. 1. *Know ye not, Brethren, (for I speak to them that know the Law,) &c.*

306. 'Tis evident enough the Epistles to the *Romans* and *Galatians* have Relation to different Sorts of *Jews*. But as the Principles of those *Jews* did in some Things coincide, and their Sentiments were the same with Regard to the perpetual Obligation of the Law of *Moses*; so there may be an Affinity and Agreement in the Arguments, which the Apostle advances in Confutation of the one and the other. \*

307. Now, against the Mistakes of the Infidel *Jews*, the Apostle thus argues in the Epistle to the *Romans*. *Jews*, as well as *Gentiles*, have corrupted themselves, and are become obnoxious to Divine Wrath; and, if they reform not, will certainly fall under the Wrath of God in the last Day. Consequently, as both are obnoxious to Wrath, both must be indebted to Grace and Mercy for any Favour shewn them. The Continuance of the *Jews* in the Church, as well as the Admittance of the *Gentiles* into it, is wholly of *Grace*, mere *Grace*, or Favour. Upon which Foot, the *Gentiles* must have as good a Right to the Blessings of God's Covenant, as the *Jews* themselves. And why not? Is not God the Creator and Governour of the *Gentiles*, as well as of the *Jews*? And, if both

*Jews*

\* Had Mr. *Locke* considered these Things, he would hardly have said in his Preface to the *Galatians*, That the Subject and Design of this Epistle is much the same with that of the Epistle to the *Romans*.

*Jews* and *Gentiles* have corrupted themselves by wicked Works, 'tis impossible either should have a Right to the Privileges of God's Church and People on Account of *WORKS*, or Obedience to the Law of God, whether natural or revealed. It must be pure Mercy, accepted by Faith, or a Persuasion of that Mercy, on their Part, which gives that Right. All must be indebted to Grace. The Works of Law never gave the *Jews* themselves a Right to the Privileges and Promises of the Covenant. Even *Abraham* himself, (the Head of the Nation, who was first taken into God's Covenant, and from whom the *Jews* derive all their peculiar Blessings and Advantages) was not justified by Works of the Law. It was free Grace, or Favour, which at once admitted him, and his Posterity, into the Covenant and Church of God. And that the Grace of the Gospel actually extends to all Mankind, appears from the Universality of the Resurrection; which is the Effect of God's Grace, or Favour, in a Redeemer; and is the first and fundamental Part of the *New Dispensation*, with Regard to the Gift of eternal Life. For as all were involved in Death, in Consequence of *Adam's Sin*, so all shall be restored to Life at the last Day, in Consequence of *Christ's Obedience*. And therefore 'tis certain that *all Men* actually have a Share in the Mercy of God in *Christ Jesus*. Thus the Apostle argues.

308. AND we ought particularly to observe; How he combats the ingrossing Temper of the *Jews* in his Arguments. They could not ingross all Virtue to themselves; for they were as bad as other People. They could not ingross God and his Favour to themselves; for he was the Governor and Creator of *Gentiles*, as well as *Jews*. They could not ingross *Abraham*, and the Promise made to him, to themselves; for he is the Father of *many Nations*; and the believing *Gentiles* are his Seed, as well as the *Jews*. They could not ingross the Resurrection, the necessary Introduction to eternal Life, to themselves; because it is known, and allowed, to be common to all Mankind.

309. AND he had good Reason to be so large and particular in confuting the Mistakes of the Infidel *Jews*. For had their Principles prevailed, the Gospel could not have maintained it's Ground. For if we must have performed the Works of Law, before we could have been interested in the Blessings of the Covenant, then the Gospel would have lost its Nature and Force. For then it would not have been a Motive to Obedience, but the Result of Obedience; and we could have had no Hope towards God, prior to Obedience. Therefore, the Apostle has done a singular and eminent Piece of Service to the Church of God, in asserting and demonstrating the free Grace and Covenant of God, as a Foundation to stand upon, prior to any Obedience of ours, and as the grand Spring and Motive of Obedience. This sets our Interest in the Covenant, or Promise of God, upon a Foundation very clear and solid.

310. To understand rightly the Epistle to the *Romans*, it is further necessary to observe; That the Apostle considers Mankind as obnoxious to the Divine Wrath, and as standing before God the Judge of all. Hence it is, that he uses Forensic, or Law-Terms usual in *Jewish Courts*; such as the *LAW, RIGHTEOUSNESS* or *JUSTIFICATION*, being *JUSTIFIED, JUDGMENT* to *CONDEMNATION, JUSTIFICATION* of *LIFE*, being *MADE SINNERS*, and being made *RIGHTEOUS*. These I take to be *Forensic*, or *Court-Terms*; and the Apostle, by using them, naturally leads our Thoughts to suppose a Court held, a Judgment-Seat to be erected by the most high God,

# 114 PAUL supposes Mankind standing before God, the Judge.

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in the several Cases whence he draws his Arguments. For Instance; Chap. v. 12,—20, he supposes *Adam* standing in the Court of God, after he had committed the first Transgression; when the *Judgment*, passed upon him for his Offence, *came upon all Men to Condemnation*; and when he and his Posterity, by the Favour, and in the Purpose of God, were again *made righteous*, or obtained the *Justification of Life*.—Again; Chap. iv. he supposes *Abraham* standing before the Bar of the supreme Judge: When, as an Idolater, he might have been condemned; but, through the pure Mercy of God, he was justified, pardoned and taken into God's Covenant, on Account of his Faith. He also supposes, Chap. iii. 19,—29, all Mankind standing before the universal Judge, when *Christ* came into the World. At that Time, neither *Jew* nor *Gentile* could pretend to Justification, upon the Foot of their own Works of Righteousness; both having corrupted themselves, and come short of the Glory of God. But at that Time, both had a Righteousness, or Salvation, prepared for them in a Redeemer; namely, the Righteousness, which results from the pure Mercy, or Grace of God, the Lawgiver and Judge. And so, both (instead of being destroyed) had Admittance into the Church and Covenant of God, by Faith, in order to their eternal Salvation.

311. BUT, besides these three Instances, in which he supposes a Court to be held by the supreme Judge, there is a fourth to which he points, Chap. ii. 1,—17; and that is the *final Judgment*, or the Court which will be held in the Day, when *God will judge the Secrets of Men by Jesus Christ*. And it is with regard to that future Court of Judicature, that he argues Chap. ii. 1,—17. But in the other Cases, whence he draws his Arguments, he supposes the Courts of Judicature to be *already* held; and consequently argues in Relation to the Œconomy, Constitution, or Dispensation of Things in this present World. This is very evident, with regard to the Court, which he supposes to be held, when our Lord came into the World, or when the Gospel-Constitution was erected in its full Glory. For, speaking of the Justification, which Mankind then obtained, through the Grace of God in *Christ*, he expressly confines that Justification to the *present Time*, Chap. iii. 26; *To demonstrate, I say, his Righteousness*, [Εν τῷ ΝΥΝ καιρῷ] *at the PRESENT TIME*. This plainly distinguishes the Righteousness, or Salvation, which God *then* exhibited, from that Righteousness, or Salvation, which he will vouchsafe in the *Day of Judgment*, to pious and faithful Souls.

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The grand Key to the Epistles. The Scripture Notion of Righteousness, Justification, and Justify demonstrated.

312. **T**HIS Distinction, between the Salvation, which God exhibited at the first Preaching of the Gospel, and that which he will vouchsafe to good Men in the Day of Judgment, leads us to the grand Key to the Epistles; particularly, to the *Romans* and *Galatians*. Which is this; That the *Justification, Righteousness, being justified* without Works, which the Apostle speaks of, is not *FINAL* and *eternal* Justification; but that *FIRST, antecedent*, and *absolute* Justification already spoken of [275]; whereby we *Gentiles*, who were Sinners and Idolaters, deserving of Condemnation and Destruction, were pardoned, and, upon our Faith, delivered from the Power of Darkness, and translated into the Kingdom of the Son of God's Love.

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313. **T**HAT, I conceive, which has occasioned Mistakes upon this Head, is this; That *Righteousness*, which sometimes signifies a moral Character in general, or a Person's being just and upright, has always been understood in that Sense, and distinguished into *inherent*, or personal Righteousness, and *imputed* Righteousness; which is, as Divines have told us, when the personal Righteousness of another is made ours, or is put to our Account. Whereas *Righteousness*, besides moral Rectitude in general, admits of two or three other Senses. Likewise *Justification, justify, being justified*, have been applied to one Case only; namely, our full and final Acceptance with God, or our being totally delivered from Condemnation; and accounted worthy of eternal Salvation through *Jesus Christ*. Whereas these Terms are applied to *various Cases*, or to any Instance of Deliverance and Salvation, through the Mercy and Goodness of God.

314. To settle this Point in a proper Manner, let it be observed; That the Apostles, in the New Testament, use the Language and Spirit of the Old. They were *Jews*, well versed in the *Jewish* Scriptures, accustomed to their Style and Sentiments, and inspired with the same Spirit of Truth and Wisdom, which spake in the ancient Prophets. Therefore we must explain the Phraseology of the Apostles by that of *Moses* and the *Prophets*. And the *Greek* of the Septuagint Version, which was commonly read by those *Jews* who lived in foreign Countries, and spake the *Greek* Language, will serve to shew us what Words in the *Hebrew* correspond to the *Greek* Words which the Apostles use. For the Apostles use the *Hellenistic Greek*, into which the Old Testament is translated, and which the *Jews* in their Dispersion commonly read.

315. Now the Word, which in the New Testament we render *RIGHTEOUSNESS*, is ΔΙΚΑΙΟΣΥΝΗ. And the Word in *Hebrew*, which answers to the *Greek* Word ΔΙΚΑΙΟΣΥΝΗ *Righteousness*, is צדקה, or צדק, which is sometimes, but more rarely translated ελεημοσύνη, *Kindness to the Poor*, Ευφροσύνη, *Joy*, Gladness, and Ελεος *Mercy*. And when those Words צדקה, ΔΙΚΑΙΟΣΥΝΗ, which we translate *Righteousness*, are applied to God, they frequently signify that *Goodness, Kindness, Benignity, Mercy, Favour*, by which he saves and delivers from any Enemy, Danger, Evil or Suffering. And hence they are used to signify the *SAL-*

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**VATION and DELIVERANCE** itself, which the Goodness and Favour of God vouchsafes. Conformable to this, to be *justified* (δικαιωσθαι) is to be delivered, saved, rescued from any Danger, Enemy, Evil or Suffering. I say, these Terms refer to any Case of Deliverance and Salvation whatsoever: As will appear from the following Collection of Texts.

316. JUDGES v. 11. They that are delivered from the Noise of Archers in the Places of drawing Water; there shall they rehearse the RIGHTEOUSNESS (צְדָקָה) the gracious Deliverances of the Lord, even the RIGHTEOUSNESS [δικαιοσύνης gracious Deliverances] of his Villages in Israel. Here it is applied to a national Deliverance from the Oppressions of a foreign Power.

317. PSALM iv. 1. Hear me when I call, O God of my RIGHTEOUSNESS, צְדָקָה דִּיקָאוּסוּנָהּ μὴ, of my Salvation, Justification thou hast enlarged me when I was in [temporal] Distress, have Mercy upon me, and bear my Prayer.

318. PSALM xxii. 31. They shall come and shall declare his RIGHTEOUSNESS [his Justification, his saving Mercy to the Gentile World צְדָקָה דִּיקָאוּסוּנָהּ] unto a People that shall be born, that he hath done this.

319. PSALM xxiv. 5. He shall receive the Blessing from the Lord, and RIGHTEOUSNESS [preserving Goodness, or Deliverance צְדָקָה ΕΛΕΗΜΕΥΣΕΩΣ] from the God of his Salvation.

320. PSALM xxxi. 1. In thee, O Lord, do I put my Trust, let me never be ashamed: Deliver me in thy RIGHTEOUSNESS, [in thy Goodness, \* בְּצִדְקָתְךָ εἰς τὴν δικαιοσύνην σου.]

321. PSALM xxxv. 28. And my Tongue shall speak of thy RIGHTEOUSNESS, [thy Justification, Goodness, saving Mercy, צְדָקָה דִּיקָאוּסוּנָהּ] and of thy Praise all the Day long.

322. PSALM xxxvi. 10. O continue thy loving Kindness to them that know thee; and thy RIGHTEOUSNESS [צְדָקָתְךָ וְצִדְקָתְךָ εἰς τὴν δικαιοσύνην σου, thy Justification, Goodness, saving Mercy] to the upright in Heart.

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\* Agreeably to this Sense the Adjectives צָדִיק *dikaios*, righteous, just, signify good, kind, gracious, &c. 1 Sam. xxiv. 17. Thou art more righteous than I, &c. Ezra ix. 15, O Lord God of Israel, thou art righteous [good], for we remain yet escaped. Psal. cxii. 4, Unto the Upright there ariseth Light in the Darkness; he is gracious, and full of Compassion, and righteous [good, kind] Psal. cxvi. v, Gracious is the Lord and righteous: Yea, our God is merciful. Prov. xii. 10, A righteous Man regardeth the Life of his Beast. xxi. 26, The Righteous giveth and spareth not. Isai. xlv. 21, — A just [gracious] God, and a Saviour. Ivi. 1, The Righteous perish, and no Man lays it to Heart; and merciful Men are taken away. Zech. ix. 9, — thy King comes — he is just, and having Salvation. Mat. i. 19, — her Husband being a just [tender and compassionate] Man, and not willing to make her a publick Example. Mat. xxv. 37, 46. The righteous are described as the kind, and beneficent. Rom. iii. 26, that he might be just [gracious] and the Justifier of him that believes in Jesus. 1 John i. 9, He is faithful and just [gracious] to forgive us our Sins.

In this Sense *justus* and *justitia* are sometimes used in Latin, Precor, nequis *Asiæ Rex sit, quam iste tam justus* [facilis, humanus] hostis, tam misericors victor. Q. Curt. Lib. IV. Cap. 10. ad finem. Darium ut pacem a te peteret, nulla vis subegit: Sed *Justitia & Continentia tua expressit*. Ibid. Lib. IV. Cap. 11. *Perfæ justissimum ac mitissimum dominum — invocantes*. Ibid. Lib. X. Cap. V. Hunc morem *Æneas pietatis idomeus auctor Attulit in terros, juste Latine, tuas* Ovid. *Fastor*. Lib. II. *Vir Trojane, quibus coelo to laudibus æquem?* *Justitiæ* ne prius mirer, *bellina laborum?* Virg. *Æneid*. XI. 125. *Mi Chreme, peccavi, fateor, vincor. Nunc hoc te obsecro: Quanto tuus est animus natu gravior, ignoscen-* *tior, ut meae justitiæ in justitia tua sit aliquid præstiti*. Ter. *Heauton*. Act. 4. Scen. i. l. 33. *Semper tibi apud me iusta & clemens fuerit Servitus*. Andr. I. i. 9. Agreeably to this *Injustitia* signifies unkind, cruel Usage. *Eum ego hinc ejeci miserum injustitiâ meâ*. *Heautont*. Act. 1. Scen. i. l. 82.



323. PSALM xl. 10. *I have not hid thy RIGHTEOUSNESS* [Justification, Mercy, Goodness, צדקתך צדקתך וטובותיך] *within my Heart, [but] I have declared thy Faithfulness, and thy Salvation; I have not concealed thy loving Kindness.*

324. PSALM xlviii. 10. *According to thy Name, O God, so is thy Praise unto the Ends of the Earth: Thy Right-hand is full of RIGHTEOUSNESS* [Justification, Salvation, saving Goodness, צדק צדק וטובותיך.]

325. PSALM li. 14. *Deliver me from Blood-Guiltiness, O God, thou God of my Salvation: And my Tongue shall sing aloud of thy RIGHTEOUSNESS* [Justification, forgiving, saving Mercy, צדקתך צדקתך וטובותיך.]

326. PSALM lix. 27. *Add Iniquity, [Suffering, Punishment] to their Iniquity: And let them not come into thy RIGHTEOUSNESS* [Justification, saving Mercy, בצדקתך וטובותיך.]

327. PSALM lxxi. 2. *Deliver me in thy RIGHTEOUSNESS* [Justification, saving Mercy, Goodness, בצדקתך וטובותיך] *and cause me to escape: Incline thine Ear unto me, and save me.*—Ver. 15, *My Mouth shall shew forth thy RIGHTEOUSNESS* [צדקתך וטובותיך, Justification, preserving Goodness] *and thy Salvation all the Day.*—Ver. 16, *I will go in the Strength of the Lord God: I will make mention of thy RIGHTEOUSNESS* [Justification, delivering Mercy, צדקתך וטובותיך] *even of thine only.*—Ver. 24, *My Tongue also shall talk of thy RIGHTEOUSNESS* [Justification, saving Goodness, צדקתך וטובותיך] *all the Day long: For they are confounded—that seek my [temporal] Hurt.*

328. PSALM lxxxv. 9—13. [צדק צדק וטובותיך.]

PSALM lxxxviii. 10, 11, 12. [צדקתך וטובותיך.]

PSALM lxxxix. 16. *In thy Name shall they rejoice all the Day; and in thy RIGHTEOUSNESS* [Justification, Goodness, Salvation, וצדקתך וטובותיך] *shall they be exalted.*

329. PSALM xcvi. 2. *The Lord has made known his Salvation: His RIGHTEOUSNESS* [Justification, preserving Goodness, וצדקתך וטובותיך] *bath he openly shewed in the Sight of the Heathen.*

330. PSALM ciii. 6. *The Lord executeth RIGHTEOUSNESS* [Mercy צדקות עשה-ממשותף] *and Judgment for all that are oppressed.*—Ver. 17. *But the Mercy of the Lord is from everlasting to everlasting upon them that fear him: And his RIGHTEOUSNESS* [preserving Goodness, Justification, וצדקתך וטובותיך] *unto Children's Children.*

331. PSALM cvi. 31. *And that [his executing Judgment] was counted unto him [Phinehas] for RIGHTEOUSNESS* [והצדקה וטובותיך, for Justification, a Grant of Favour, the Donation of a Privilege or Honour; namely, the Priesthood entailed upon him and his Posterity] *unto all Generations for evermore. So,*

332. GEN. xv. 6. *And he [Abraham] believed in the Lord; and he counted it to him for RIGHTEOUSNESS* [והצדקה וטובותיך, for Justification, a Grant of Favour, the Donation of a Privilege; namely, the taking him and his Posterity into a special Covenant.]

333. PSALM cxix. 40. *I have longed after thy Precepts, Quicken me in thy RIGHTEOUSNESS* [Justification, Mercy, Goodness, בצדקתך וטובותיך]—Ver. 123, *Mine Eyes fail for thy Salvation, and for the Word of thy RIGHTEOUSNESS* [צדקתך וטובותיך, Justification, Mercy, Goodness.]

334. PSALM cxxiii. 9, *Let thy Priests be clothed with RIGHTEOUSNESS* [Justification, Salvation, צדק וטובותיך] *and let thy Saints shout for Joy.* See Ver. 16, and.

335. PSALM. cxliii. 1. *Hear my Prayer, O Lord, give Ear to my Supplication: In thy Faithfulness answer me, and in thy RIGHTEOUSNESS* [Justification, Goodness, Mercy, צדקתך וחסדך ורחמיך ויחסיך ויחסיך ויחסיך]—Ver. 11, *Quicken me, O Lord, for thy Name's Sake: For thy righteousness sake* [for the Sake of thy Goodness, צדקתך וחסדך ורחמיך ויחסיך ויחסיך ויחסיך] *bring my Soul out of* [temporal] *Trouble.*

336. PSALM. cxlv. 7. *They shall abundantly utter the Memory of thy great Goodness, and shall sing of thy RIGHTEOUSNESS* [Mercy, Salvation, Justification, צדקתך, και τη δικαιοσυνη σου αγγαλλασσονται.]

337. ISAI. i. 27. *Sion shall be redeemed with Judgment, and her Converts with*  
 RIGHTEOUSNESS [Mercy, Goodness, *בְּצֶדֶק*, *μετ' ελεημοσυνης.*]

338. ISAI. xli. 10. *Fear thou not, for I am with thee,—I will strengthen thee, yea, I will help thee, yea I will uphold thee, with the Right-hand of my RIGHT-EOUSNESS [Goodness, יְמִינוּתִי — דֵּי יְמִינִי דֵּי יִשְׁרָאֵל].*

339. ISA. xlii. 6. *I the Lord have called thee in* RIGHTEOUSNESS, [Mercy, Goodness, צדק *et dilectionem.*]

340. ISAI. xlv. 8. Drop down, ye Heavens, from above, and let the Skies pour down **RIGHTEOUSNESS** [Mercy, Goodness, צְדָקָה, מִשְׁפָּטִים] Let the Earth open, and let them bring forth **Salvation**, and let **RIGHTEOUSNESS** [צְדָקָה, מִשְׁפָּטִים] spring up together: I the Lord have created it. — Ver. 13. I have raised him [Cyrus] up in **RIGHTEOUSNESS**, [Goodness, בְּצֶדֶק, מִשְׁפָּטִים] and I will direct all his Ways. — Ver. 24. Surely shall one say, In the Lord have I **RIGHTEOUSNESS** [Salvation, צְדָקָה, מִשְׁפָּטִים] and Strength.

341. ISA. XLVI. 12, 13. *Hearken unto me, ye Stout-hearted, that are from*  
 RIGHTEOUSNESS [Salvation *מַעֲדָה* *απο της δικαιοσυνης.*] *I bring near my RIGHTE-*  
 OUSNESS: [saving Goodness, *דַּקְדָּקִי* *της δικαιοσυνης μου*] *it shall not be far off, and*  
*my Salvation shall not tarry; and I will place Salvation in Zion for Israel's Glory.*

342. ISAI. xlviii. 18. *O that thou hadst bearkened unto my Commandments! Then had thy Peace been as a River, and thy RIGHTEOUSNESS [Salvation, perhaps, Prosperity, ויִצְרֶחַךְ, כִּי יִצְרֶחַךְ אֲשֶׁר עָשִׂיתָ כִּי יִצְרֶחַךְ] as the Waves of the Sea.*

343. ISAI. li. 1. *Hearken unto me, ye that follow after* RIGHTEOUSNESS, [Salvation, צִדִּיק, וְיִשְׁעֵיכֶם] *ye that seek the Lord, &c.—Ver. 3. For the Lord shall comfort Zion, he will comfort all her waste Places, &c.—Ver. 5. My RIGHTEOUSNESS* [Goodness, צִדְקָתִי, מִן הַיָּסוּדִים] *is near: My Salvation is gone forth, &c. So again, Ver. 6. My Salvation shall be for ever, and my RIGHTEOUSNESS shall not be abolished. And again, Ver. 8.*

344. ISAI. liv. 14. *In* RIGHTEOUNESS [Mercy, Goodness, perhaps Peace, Prosperity, בְּצֶדֶק *be tsa-dak*] thou shalt be established: Thou shalt be far from Oppression, for thou shalt not fear; and from Terror, for it shall not come near thee. —Ver. 17. No Weapon that is formed against thee shall prosper, &c. This is the Heritage of the Servants of the Lord, and their RIGHTEOUNESS [Salvation, יִצְרָתָם *its-tsa-rat-am*]

345. LEAI. lvi. 1.—Keep ye Judgment and do Justice: For my Salvation is near to come, and my RIGHTEOUSNESS [Mercy, וְצִדְקָתִי, και το ελεος μου] to be revealed.

346. ISAI. lviii. 8. *Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily: And thy RIGHTEOUSNESS [Salvation, צְדָקָה וְיִשְׁעֶךָ] shall go before thee; and the Glory of the Lord shall be thy Rereward, or bring up thy Rere.*

347. ISAI. lix. 16, 17, *And he saw that there was no Man, and wondered that there was no Intercessor: Therefore his Arm brought Salvation unto him, and his RIGHTEOUSNESS*, [Goodness, Mercy, צדקתו, ואי העלמותו עזרצדק] *it sustained him. For he put on RIGHTEOUSNESS* [Goodness, צדקה, דאכאוסטוס] *as a Breast-Plate, and an Helmet of Salvation upon his Head.*

348. ISAI. lxi. 3. *To appoint unto them that mourn in Sion Beauty for Ashes, the Oil of Joy for Mourning, &c. That they might be called Trees of RIGHTEOUSNESS* [Salvation, הצדק, דאכאוסטוס] *the Planting of the Lord, that he might be glorified* —Ver. 10. *I will greatly rejoice in the Lord, — for he has clothed me with the Garments of Salvation, he has covered me with the Robe of RIGHTEOUSNESS* [Joy and Gladness, צדקה, עפפוסטוס.] —Ver. 11. *For as the Garden causeth the Things that are sown in it to spring forth: So the Lord God will cause RIGHTEOUSNESS* [Salvation, צדקה, דאכאוסטוס] *and Praise to spring forth before all Nations.*

349. ISAI. lxii. 1, 2. *For Zion's Sake will I not hold my Peace, and for Jerusalem's Sake I will not rest, until the RIGHTEOUSNESS* [Deliverance, צדקה, η δαχαισσυτου] *thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth. And the Gentiles shall see thy RIGHTEOUSNESS*, [Justification, Deliverance, Restoration, or the Happiness which attends it, צדק, την δαχαισσυτου ου] *and all Kings thy Glory, &c.* —Ver. 4. *Thou shalt no more be termed Forsaken; neither shall thy Land any more be termed Desolate, &c.* [This evidently refers to a temporal Deliverance and Salvation.]

350. ISAI. lxiii. 1. *Who is this that comes from Edom, &c. — I that speak in RIGHTEOUSNESS*, [Mercy, Justification, Goodness, בצדקה, ελεοςκαι δαχαισσυτου] *mighty to save.*

351. JER. xxiii. 6. *In his Days Judah shall be saved, and Israel shall dwell safely: And this is his Name whereby he shall be called, The Lord our RIGHTEOUSNESS*, [Salvation, Justification, צדקנו.]

352. JER. xxxiii. 16. *In those Days shall Judah be saved, and Jerusalem shall dwell safely: And this is the Name wherewith she shall be called, The Lord our RIGHTEOUSNESS* [Salvation, Justification, צדקנו. This manifestly refers to some temporal Salvation.]

353. JER. li. 10. *The Lord hath brought forth our RIGHTEOUSNESS*: [Justification, Salvation, Deliverance from Babylon, צדקתנו] *come and let us declare in Zion the Work of our God.*

354. DAN. ix. 16. *O Lord, according to all thy RIGHTEOUSNESS* [Mercy, Goodness, ככל צדקתך, η απασ ελεημοσυνη ου.] *I beseech thee, let thine Anger and thy Fury be turned away from thy City Jerusalem, &c.* —Ver. 24. *Seventy Weeks are determined — to make an End of Sins, — and to bring in everlasting RIGHTEOUSNESS.* [Justification, Salvation, צדק עלמים, δαχαισσυτου αιωνου.]

355. HOS. x. 12. — *It is Time to seek the Lord till he come and rain Righteousness*, [Salvation, צדק, δαχαισσυτου] *upon you.*

356. MIC. vii. 9. *I will bear the Indignation of the Lord, because I have sinned against him, untill he plead my Cause, and execute Judgment for me: He will bring me forth to the Light, and I shall behold his RIGHTEOUSNESS* [Goodness, Salvation, Justification, בצדקתו, την δαχαισσυτην αυτου.]

357. MAL. iv. 2. *But unto you that fear my Name shall the Son of RIGHTEOUSNESS* [Salvation, Justification, צדקה, δαχαισσυτης] *arise with healing under his Wings.*

358. I pretend not to have collected all the Places, but only those that are most full and direct to the Purpose. And those are sufficient to shew, That  
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**RIGHTEOUSNESS**, or Justification, [צדק, צדקה, δικαιοσύνη] frequently signifies, *Mercy, Goodness*; a *Grant of Favour*, or any *Deliverance or Salvation*, which the Mercy of God, in any Case bestows. And hence it will clearly appear how δικαιοσύνη, *Righteousness*, Justification, is to be understood in the New Testament. Frequently it signifies *Moral Rectitude* in general, and is opposed to *Unrighteousness*; sometimes it signifies *Goodness, Mercy*, and is opposed to *Wrath*\*; sometimes it signifies *Deliverance, Salvation*, and is opposed to *Condemnation and Death*.

359. 2 COR. iii. 9. *For if the Ministration of CONDEMNATION be glorious, much more doth the Ministration of RIGHTEOUSNESS*, [Justification, Pardon, Deliverance, Salvation, δικαιοσύνη] *exceed in Glory*.

360. 2 COR. v. 21. *He hath made him to be Sin for us, who knew no Sin, that we might be made the RIGHTEOUSNESS*, [Justification, Salvation, δικαιοσύνη] *of God by him*. That is, that by him we might obtain the Salvation of God, being pardoned and accepted in him, his beloved Son.

361. GAL. ii. 21. *I do not make void the Grace of God, for if RIGHTEOUSNESS* [Justification, Salvation, Deliverance from Sin and Condemnation, δικαιοσύνη] *be by the Law, then Christ died in vain*.

362. GAL. iii. 21. *Is therefore the Law against the Promises of God? By no Means? for if a Law were given able to make us to live, truly RIGHTEOUSNESS* [Salvation, Justification, δικαιοσύνη] *would be by Law*.

363. GAL. v. 5. *For we through the Spirit wait for the Hope of RIGHTEOUSNESS* [Salvation, δικαιοσύνη] *by Faith*.

364. PHIL. iii. 9. *And be found in him, not having for my RIGHTEOUSNESS* [Salvation, Justification, ἡμῶν δικαιοσύνη] *that which is of the Law; but that which is by the Faith of Christ, the RIGHTEOUSNESS* [Salvation, δικαιοσύνη] *which is of [the Grace of] God by Faith*.

365. 2 TIM. iv. 8. — *there is laid up for me a Crown of RIGHTEOUSNESS* [Salvation, δικαιοσύνη] *Which Christ the righteous [merciful] Judge will give me in that Day*.

366. HEB. xi. 7. *By Faith Noah being warned of God of Things not seen as yet, moved with Fear, prepared an Ark to the saving of his House; by which he condemned the World, and became Heir of the RIGHTEOUSNESS* [Salvation, δικαιοσύνη] *which is by Faith*, [namely as he was saved from the Deluge.]

367. 2 PET. i. 1. *Simon Peter a Servant and Apostle of Jesus Christ, to them that have obtained like precious Faith with us, through the RIGHTEOUSNESS* [Mercy, Goodness, ἐν δικαιοσύνῃ] *of God and of our Saviour Jesus Christ*.

368. THE Sense of δικαιοσύνη, *Righteousness*, Justification, being so far settled, it will be easy to determine how it is to be understood in the Epistle to the Romans.

\* That the Word, which signifies *Goodness, Mercy*, should also signify *moral Rectitude* in general, will not seem strange, if we consider, that *Love is the fulfilling of the Law*. Goodness, according to the Sense of Scripture, and the Nature of Things, includes all moral Rectitude; which, I reckon, may every Part of it, where it is true and genuine, be resolved into this single Principle. And we justly call a Man of Virtue and Piety, a good Man.

Εν δὲ δικαιοσύνῃ συλλήβην παρ' αὐτῆν ὄν  
Παῖς δὲ τ' ἀνὴρ ἀγαθός, Κυρνε, δικαίος εἶ.  
In iustitia autem comprehenditur omnis virtus:  
Omnis que vir bonus est, Cyrne, iustus qui est.

Theog.

*mans.* In Chap. iii. 5. vi. 13, 18, 19, 20. it signifies moral Rectitude, in Opposition to *Unrighteousness*. And it may have the same Sense Chap. viii. 10. ix. 28. xiv. 17. In all the other Places, I doubt not, but it denotes *saving Mercy, Goodness, or Salvation, Deliverance*. As Chap. i. 17, *For therein the RIGHTEOUSNESS [Salvation] of God is revealed from Faith unto Faith*, iii. 21, *But now the RIGHTEOUSNESS [Salvation] of God without the Law is manifested*. — Ver. 22, *Even the RIGHTEOUSNESS [Salvation] of God which is by Faith*. — Ver. 25, *Whom God hath set forth, — to declare his RIGHTEOUSNESS [saving Goodness] for the passing over of Sins*. — Ver. 26, *To declare, I say, at this Time his RIGHTEOUSNESS [saving Goodness] that he might be just [kind and merciful] and the Justifier [the Saviour] of him that believes in Jesus*. iv. 3, *Abraham believed, and it was counted to him for RIGHTEOUSNESS [a Grant of Favour]*. — Ver. 5, *His Faith is counted for RIGHTEOUSNESS [Salvation, Deliverance from Condemnation, and the Grant of Benefits and Blessings]*. So Ver. 6, 9, 11, 13, 22. v. 17, *They which receive the Abounding of Grace, and of the Gift of RIGHTEOUSNESS [Salvation]*. Ver. 21, *That as Sin has reigned by DEATH, so Grace might reign through RIGHTEOUSNESS [Deliverance from Death] unto eternal Life*, vi. 16, *Know ye not that to whom ye yield yourselves Servants to obey, his Servants ye are to whom ye obey, whether of Sin unto DEATH, or of Obedience unto RIGHTEOUSNESS [Salvation, Deliverance from Death]*. ix. 30, *What shall we say then? That the Gentiles, who followed not after RIGHTEOUSNESS [Salvation]*. So Ver. 31. x. 3, *For being ignorant of God's RIGHTEOUSNESS [the Salvation which God has prepared] and going about to establish their own RIGHTEOUSNESS [a Salvation of their own devising, or such as would serve only themselves]*. — Ver. 4, *For the End of the Law is Christ unto RIGHTEOUSNESS [Salvation] to every one that believes*. So Ver. 5, 6. — Ver. 10, *For with the Heart Man believes unto RIGHTEOUSNESS, [Deliverance from Condemnation, and the being interested in Gospel-Blessings.] And with the Mouth Confession is made unto Salvation*.

369. AND the Sense of *δικαιοσύνη* *Righteousness, Justification*, leads us easily and naturally to the Sense of *δικαιωθῆναι*, *to be justified, or made righteous*. For the one is derived from the other; and therefore may have the same Force and Signification. If *δικαιοσύνη* *Righteousness, Justification* signifies *Deliverance, Salvation*; then *δικαιωθῆναι* *to be justified, or made righteous*, may signify *to be saved, delivered*. And we find, in fact, that it is so used in Scripture.

370. ISA. xlv. 25. *In the Lord shall the Seed of Jacob be JUSTIFIED [saved, delivered] and shall glory*. \*

371. ACTS xiii. 39. *And by him all that believe, are JUSTIFIED [acquitted, delivered] from all Things, from which ye could not be justified [acquitted, delivered] by the Law of Moses*.

\* R

372. ROM.

\* *Eccles.* Chap. i. 22. *A furious Man cannot be JUSTIFIED, for the Sway of his Fury shall be his DESTRUCTION*.

Chap. ix. 12. — *They shall not go UNPUNISHED unto their Grave*. [*Gr. Εως ου ουκ εδικαιωθῆναι*] *they shall not be justified, [or escape Punishment] unto their Grave*.

Chap. x. 29. *Who will justify [save] him that sinneth against his own Soul?*

Chap. xxiii. 11. *If he swear in vain he shall not be justified, [preserved,] but his House shall be full of Calamities*.

This Book is Apocryphal; but wrote by a Jew, in the Hellenistic Greek; and therefore of Authority sufficient to establish the Sense of a Word in that Language.

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372. ROM. vi. 7, *For he that is dead is FREED* [in the Greek it is *JUSTIFIED*, *δικαιωται*, delivered] from Sin.

373. JAMBS ii. 25. *Likewise was not Rahab the Harlot JUSTIFIED* [delivered, or saved from the Destruction in which Jericho was involved] *by Works*, when she had received the Messengers, and had sent them out another Way.

374. FROM all this it is apparent, that *Righteousness*, or *Justification*, and to be justified, or made righteous have Relation to *ANY* Grant of Favour, *ANY* Instance of Mercy and Goodness, whereby God delivers, or exempts from *ANY* Kind of Danger, Suffering or Calamity; or confers *ANY* Favour, Blessing or Privilege. Thus *Rahab* was justified, when she escaped the common Carnage of *Jericho*; *Noah* was justified, when saved from the Deluge; for he was then made *Heir of the Justification which is by Faith*, Heb. xi. 7. *David* was justified, when delivered from his Enemies; *Phinehas*, when he had the Honour of perpetual Priesthood entailed upon his Family; and *Abraham* was justified, when his Idolatry was pardoned, and he and his Posterity were taken into God's peculiar Covenant. \*

375. Now this being duly considered, it will not appear at all strange, if the Apostle applies the Terms *Righteousness*, or *Justification*, and being justified, to the important Affair of our Deliverance from the Power of Heathenish Darkness, and our being admitted into the Church and Covenant of God. As we were idolatrous *Gentiles*, and Enemies through wicked Works, God might have executed Wrath in our Destruction. But in his Mercy and Goodness, for ever to be adored, he pardoned our Sins, and prepared a great Salvation for us by his Son from Heaven, *Jesus Christ* our Lord. In whom we are justified freely by the Grace of God, as we are delivered from the Wrath we deserved, and are admitted to all the Honours, Privileges, Grants and Donations belonging to the peculiar People of God. This is our *FIRST* Justification. Which, if duly improved, will issue in our *FULL* and *FINAL* Justification, or the Possession of eternal Life.

\* This Enquiry into the Sense of *Righteousness*, &c. may serve to shew wherein the true Learning of a *Christian*, and especially of a *Divine*, consists; namely, in understanding the Language of the Spirit of God in the sacred Writings; for which we have all desirable Advantages, and without which the Knowledge of Christian Doctrine can never be revived. For how should we know what is the Sense of the Spirit, if we do not understand the Language of the Spirit? But the common Way of Education in *Christian* Schools leads the Mind quite out of this Track of Knowledge. The first Years of our Learning are employed chiefly in profane, or heathen Authors, whose Language and Sentiments are quite remote from that of the sacred Writings, and of true Religion. And then our *Academic* Studies are almost wholly exercised in a spurious, fictitious Learning, and in a Language invented by Men to explain, but which indeed serves only to obscure, *Theology*; and to draw away our Thoughts from true Knowledge and Understanding into the Pursuit of Spectres and delusive Shadows. *Christian* Scholars should be brought up principally in *Christian* Learning; or the most accurate Knowledge of the *Greek* and *Hebrew* Scriptures, to which classical Learning, and the Study of the Ancients (which is indeed a valuable Branch of Literature) should be made subservient.

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*That the Apostle argues about the first, and not the final Justification, in the Epistle to the Romans, demonstrated.*

376: **T**HAT the Apostle might apply the Terms, *Righteousness*, or Justification, and *being justified*, to our *FIRST* Justification, or the general Pardon which God granted to the Heathen World, and their Calling and Admission into his peculiar Covenant, upon their professed Faith in *Christ*, is sufficiently clear from what has been advanced in the foregoing Chapter. And that he actually thus applies those Terms I shall demonstrate by the following Arguments.

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377. I. It cannot be *full* and *final* Justification, or that Justification which gives an unalterable Right to eternal Life; because, in order to that, the Scriptures *always*, and *positively* and *clearly* insist upon *WORKS*, doing the Will of God, or Obedience. Whereas, the Justification the Apostle argues for, he expressly declares is of *GRACE* *without WORKS*, moral Works, or Works of Righteousness. True indeed, our full and final Justification is of *Grace*, 2 Tim. i. 18. Jude 21. And therefore St. Paul was in the Right (*Phil.* iii. 9.) in seeking to be found in *Christ*, *not having* for his *Righteousness* [or Salvation] *that which is of the Law*, \* [which results from legal Privileges and Dependencies, (See *Ver.* 4, 5, 6.) on which the *Jew* rested for Salvation, and which excluded the Grace of the Gospel; as appears from what follows,] *but that which is by Faith of Christ, the Salvation which is of God by Faith*; that is, the Gospel Salvation. Our full and final Justification is of *Grace*. But yet so of *Grace*, that it will be given only to them that *overcome* the Temptations of the World, and by *patient Continuance* in *well-doing* seek for *Glory, Honour and Immortality*. Whereas, with regard to the Justification, for which the Apostle contends in the Epistle to the Romans, he affirms, that we are justified *without Law*, Rom. iii. 21, and (*Ver.* 28.) *that a Man is justified by Faith* [alone] *without Works of Law*; Rom. iv. 5. *That Faith is counted for Righteousness to him that worketh not*. Now these Expressions plainly signify, that the Apostle is speaking of a Justification which is not only of *Grace*, but which also wholly excludes *Works of Law*; not only *Ceremonial Works*; not only *sinless, perfect Obedience*, but universally all *Works of Law*, all *Works of Righteousness*, as they stand opposed to the wicked Works of *Jews and Gentiles*, mentioned *Chapters* 1, 2, 3; and from which wicked Works he concludes *Chap.* iii. 20, *That by the Deeds of Law there shall be no Flesh justified in the Sight of God*. This proves the Apostle doth not speak of our *full* and *final* Justification. Therefore, he must speak of our *first* Justification: For besides these two we know of no other.

378. II. The Apostle evidently distinguishes two Sorts of Justification, or Salvation. The one of *Free Grace*, and by *Faith without Works*. Chap. iii. 20—25; The other, according to which God would give eternal Life to them only who by *patient Continuance* in *well-doing* seek for *Glory, and Honour and Im-*

*mortality.*

\* R 2

\* So it should be read; for it is in the Greek; *οὐκ ἔχον ἑαυτὸν δικαιώσασθαι τῷ ἐκ νόμου.* —

*mortality. Glory, Honour and Peace to every Man that worketh Good, Chap. ii. 7, 10.* By the first Justification, he tells us, *God declared his Righteousness, or saving Goodness, ΕΝ ΤΩ ΝΥΝ ΚΑΙΡΩ, in the NOW TIME, the then present Time, Chap. iii. 26;* and that it had Relation to the Sins *that were past* at that Time, *through the Forbearance of God, Ver. 25.* The other Justification, he tells us, *will be in the DAY of the Revelation of the righteous Judgment of God, Chap. ii. 5;* and again, *Ver. 16, In the DAY when God shall judge the Secrets of Men by Jesus Christ according to my Gospel.* This clearly establishes two Justifications. And as the latter, upon which he discourseth *Chap. ii. 1—17,* is undoubtedly the full and final; so the former, about which he argues *Chap. iii. Ver. 20. to the End,* must be the first Justification, or that according to which God pardoned the past Sins of the Heathen World, for which he might have destroyed them, and, upon their Faith, admitted them into his Kingdom and Covenant. But the Justification, about which the Apostle argues *Chap. iii. 20. to the End,* is that Justification about which he argues in the five first Chapters of the Epistle. Consequently, the Justification about which he argues in the five first Chapters, must be the first Justification.

379. III. THE Apostle is arguing for the *Gentiles* being admitted to that State, which was opposed to the *Jewish* Peculiarity. For when he had argued, that the *Gentile* had as good a Right as the *Jew*, the *Jew* replies, *what Advantage then hath the Jew, and what Profit is there of Circumcision?* *Chap. iii. 1:* And again, *Ver. 9, Are we [Jews] better than they [Gentiles?]* He is arguing for the *Gentiles* being admitted to that State, which was opposed to the *Jewish* Peculiarity, and which the *Jews* opposed. Now the State, opposed to the *Jewish* Peculiarity, was the Being of the believing *Gentiles* in the Church and Kingdom of God, as his Covenant People; and it was this the *Jew* strenuously opposed: Therefore the Justification, for which he pleads, is that which introduced the *Gentiles* into the Church and Kingdom of God, or the first Justification.

380. IV. THE Query, *Chap. vi. 1, Shall we [Gentiles] continue in Sin?* And the Answer to it, have evident Reference to the State of *Christian Gentiles*, AFTER they had believed, and were ingrafted into Christ, *Ver. 5; AFTER* they were baptized and admitted into the Church. Therefore, the preceding Arguments relate to their State prior to their FAITH, and to their being taken into the Church. For it is plain, the five first Chapters refer to one State, and the sixth Chapter, to another, and very different State. Consequently, in the five first Chapters he considers Works ANTECEDENTLY to Faith; in the sixth Chapter he considers Works as CONSEQUENT to Faith. The five first Chapters speak of something conferred upon them by Grace and Faith alone, without Works of Law, or of Righteousness: The sixth Chapter speaks of a State wherein they were indispensably obliged to do Works of Righteousness. But had the Apostle spoke of the same Kind of Justification or Salvation in the sixth Chapter, as in the foregoing Chapters, then the Justification in the sixth Chapter must also have been without Works, as well as that in the five Chapters foregoing. Therefore, in those different Places, he certainly speaks of two different Kinds of Justification. And, as that in the sixth Chapter clearly refers to their *Christian* State; the other, in the five first Chapters, must refer to their *Heathen* State; and must be that Righteousness, Justification, or Salvation, by which they were delivered from the Power of Darkness, and translated into the Kingdom of Jesus Christ.



381. V. *THE Election of God*, Chap. ix. 11, And the *Election of Grace*, Chap. xi. 5, certainly refer to the original Cause of that Justification, which the Apostle is arguing about, in the five first Chapters. For as that *Election* was not of Works, but of Grace, and of him that calls, of God that shows Mercy, Chap. ix. 11, 16, xi. 5, 6: So also is that Justification which the Apostle argues for in the five first Chapters. But the Purpose or Election of God, in the 9th, 10th, and 11th Chapters refers to their being admitted to the Privileges of God's Kingdom and Covenant in this present World: Therefore the Justification in the five first Chapters refers to the same; or is the first Justification.

382. VI. AGAIN; *The Righteousness* the Apostle speaks of Rom. ix. 30, is the same he is arguing for in the five first Chapters. For that there is of Faith, and not of the Works of the Law, Chap. i. 17. iii. 20, 28. And so is this here, Chap. ix. 30, *The Gentiles, which followed not Righteousness, have attained Righteousness, the Righteousness which is of FAITH. But Israel, which followed the Law of Righteousness, has not attained to the Law of Righteousness; Ver. 32, Wherefore? Because they sought it not by FAITH, but as it were by the WORKS OF THE LAW.* And he is also in both Parts of the Epistle speaking of the same Subjects, Gentiles and Jews; and with Reference to the *Righteousness of God*, which the Jews rejected, and the believing Gentiles embraced. Chap. x. 3; *For they [the Jews] being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted to the Righteousness of God.* — Compare Chap. i. 17; *For therein [in the Gospel] is the Righteousness of God revealed.* iii. 12; *But now [by the Gospel] the Righteousness of God is—manifested;—even the Righteousness of God by Faith.* Therefore, the *Righteousness* the Apostle is arguing for Chap. ix. 30. x. 3. is the very same he argues for in the five first Chapters; and his Arguments relate to the same Persons. But the *Righteousness*, Rom. ix. 30, refers to the preceding Discourse, concerning God's rejecting the Jews and calling the Gentiles. For [τι ἐμὴν] *what shall we say then?* evidently connects this 30th Verse with what goes before. But in the Discourse which goes before, he argues about being called to be the People, and Children of God in this World; and being admitted to the Privileges of the visible Church. Therefore he certainly argues about the same Subject in the five first Chapters; and consequently, the *Righteousness*, and *being justified*, he pleads for, is the FIRST Justification; and relates to our Admission into the Church and Kingdom of God in this World. Compare also Chap. x. 3,—14, with Chap. i. 16. iii. 29, and Chap. xi. 7. with Chap. ix. 30, 31.

383. VII. *THE Justification*, the Apostle argues about, in the five first Chapters, is such as may be applied to collective Bodies of Men, as well as to particular Persons; as appears from Chap. iii. 9: *Are WE [Jews] better than THEY [Gentiles?]* And Ver. 29; *Is he the God of the Jews only?* Doth he confine his Favours only to Jews? *Is he not also the God of the GENTILES?* Yes of the Gentiles? This is one Argument he advances to prove the Justification of Gentile-Believers. But it is evident, he here considers them in a general, collective Capacity. Consequently, the Justification, he is arguing for, is such as suits this collective Sense; though no doubt but it is intended for the Benefit of Individuals: But primarily, and in the Apostle's Argument, it is to be considered as affecting the whole Body of believing Gentiles, as contradistinguished from the Nation of the Jews. Therefore, it is the FIRST Justification he is arguing about. For full and final Justification is applicable only to good Men, in Opposition

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position to the Wicked; not to any *Body of Men*, whatever they believe or profess, in Opposition to the *Jewish Nation*.

384. VIII. *FULL* and *final* Justification is not compleated till the *End* of our Course. *Mat. x. 22, He that endures unto the End shall be saved. So run that ye may obtain. I have fought the good Fight, I have finished my Course,——henceforth there is laid up for me a Crown of Righteousness, which Christ, the righteous Judge, shall give me at that Day: To him that overcomes will I give, &c.* But the Justification, the Apostle pleads for, was then compleat, by the free Gift and Grace of God. Therefore it is the *FIRST* Justification. \*

385. FROM all these Considerations, it seems very clear to me, That the Justification the Apostle is contending for, in the five first Chapters of this Epistle, is the Calling of the *Gentiles*, and their being admitted, upon Faith, into the peculiar Family and Kingdom of God. And we need not wonder he has so much laboured this Point, if we consider; That this Salvation of the Heathen World, or the bringing the *Gentiles* into the Church, makes a glorious Figure in the Promises and Prophecies of the Old Testament, how low soever our Sense of it may now run.—Besides, it was the grand Article in the Apostle's Commission, and the great Point in which he was opposed by the *Jews*. It was *here* they laboured to unsettle the *Gentile* Converts, and to demolish all that the Apostle had built up, by his Preaching. Therefore the Right of the believing *Gentile* to a Place in the Church, and an Interest in the special Covenant of God, was the first and principal Thing the Apostle had to establish; which if it were not true, both his Ministry and his Gospel, as well as our Faith and Hope, must come to the Ground.

386. AND

\* But the Justification which the Apostle *James* discourses about, Chap. ii. 14, to the End, is *full* and *final* Justification. Which I prove thus. St. *James* evidently speaks of *Works consequent* to Faith; or such Works as are the Fruit and Product of Faith. For he saith, Ver. 17, *Faith without Works is dead being alone*. Which evidently supposes Faith to have a Being without Works, though it is but a dead Faith. Again; Ver. 22, *Seekest thou how Faith wrought with his [Abraham's] Works, and by Works was Faith made perfect*. If Faith was made perfect by Works, then those Works must be additional to Faith; and Faith must have a Being before they were produced; and [by the Addition of Works to Faith] the Scripture was fulfilled, [or had its full and compleat Sense] which saith, *Abraham believed God, and it was imputed to him for Righteousness*, Ver. 23. The Apostle *James* manifestly speaks of Works *CONSEQUENT* to Faith, or of such Works as are the Fruit and Product of Faith. Whereas St. *Paul*, *Rom. iii. 20,—29*, speaks of, and rejects, Works considered as *ANTECEDENT* to Faith [380]. According to St. *Paul*, *Abraham's* Justification refers to his State *BEFORE* he believed; or when he was *unbelieving*, *Rom. iv. 5*. According to St. *James*, to his State *AFTER* he believed; or when Faith wrought with his Works. But Justification, or Salvation, by Works, *after* a Man believes; by Works produced by Faith, is *full* or *final* Justification. And of this he speaks, when he saith, Ver. 14, that *Faith without Works cannot save a Man*; that is, cannot save him *finally*. And St. *Paul* argues as strenuously as *James*, or any of the Apostles, for Works *CONSEQUENT* to Faith; or, for a Life of Piety and Virtue, as absolutely necessary to *full* and *final* Justification, or Salvation; as appears from all his Writings; especially *Rom. vi.* and *Heb. xi.*—Thus St. *James* and *Paul* are truly and perfectly reconciled.

386. AND that the Admission of the *Gentiles* into the Church and Covenant of God should be expressed by being *justified*, \* will not seem strange, when we consider; that it is expressed by other Terms, which are full as strong as this. For Instance; it is expressed by being *SAVED*. Rom. x. 1, *My Heart's Desire and Prayer to God for [unbelieving] Israel is that they might be saved.* xi. 26, *And so all Israel [who are now in Unbelief] shall be saved.* 1 Thes. ii. 16, *The Jews forbid us to speak to the Gentiles that they might be saved.* It is also expressed by *OBTAINING MERCY*, Rom. xi. 30. 1 Pet. ii. 10. Whence we may conclude, that being *justified* is not too strong an Impression, when rightly understood to denote our being taken into the visible Church and Kingdom of God.

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387. AND indeed it was in itself a great Deliverance and Salvation; considering how obnoxious the *Gentile* World was to the Wrath of God. This Mercy the old World, exceeding corrupt and wicked, did not obtain; but were all cut off by the Flood of Waters. And our being preserved from a like Destruction, and being put into a State of Pardon, and a Capacity of being finally and for ever saved, ought to be regarded as a great Instance of God's Grace and Goodness. The Sense of being *justified*, *saved*, and not destroyed, but taken into the Bosom of God's Love, would stand more clear and full before the Thoughts of those, who had been immersed in all the Darkness, Error and Wickedness of an Idolatrous State; and were then turned to the Light and glorious Privileges of the Gospel. And indeed, this inestimable Benefit of Pardon and Salvation, whereby the World is preserved from Wrath; and still enjoys the great Advantages and Blessings of the Gospel, would much more affect our Hearts; even at this Time, and engage our Attention, were it not for the following Causes.

388. (1.) THE Wickedness of the *Christian* World, which renders it so much like that of the *Heathen* †, that the good Effects of our Change to Christianity, or of our being the People and Children of God, are but little seen; and therefore the Grace, which grants us the Privileges and Blessings we abuse, is but little regarded and valued.

389. (2.) WRONG Representations of the Scheme of the Gospel have greatly obscured the Glory of Divine Grace, and contributed much to the Corruption of its Professors. For, not only have very gross Absurdities been introduced into the Gospel Scheme, which have prejudiced great Numbers against it, and confounded the Understandings of the Generality, who have embraced it; but such Doctrines have been, almost universally, taught and received, as quite subvert it. Mistaken Notions about *Nature and Grace, Election and Reprobation, Justification, Regeneration, Redemption, Calling, Adoption, &c.* have quite taken away

\* Possibly the Apostle chose the Term *Righteousness*, or Justification, and consequently *Justify*, to signify our Title to the Blessings of the Covenant, because it is the very Word by which the Grant of Pardon, and of Covenant Blessings, is signified to *Abraham*, Gen. xv. 6.

† As God in his righteous Judgment gave up the *Gentile* World to corrupt and dishonour themselves; because they had abused their Understanding, and corrupted the Religion of Nature. So in like Manner, God has given up the *Christian* World to corrupt and debase themselves by the vilest Affections, Principles and Practices; because they also have shamefully abused their Understanding, and have corrupted, in a Degree very astonishing, the *Christian* Revelation.

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away the very Ground of the Christian Life, the *GRACE* of God, and have left no Object for the Faith of a Sinner to work upon. [268, 269.] For such Doctrines have represented the Things, which are *FREELY* given to us of God, as uncertain; as the Result of our Obedience; or the Effect of some arbitrary, fortuitous Operations, and the Subject of doubtful Enquiry, Trial and Examination of ourselves: As, whether we *have an Interest in Christ*, whether we are in a State of Pardon, delivered from the Power of Darkness, and translated into the Kingdom of God's Son; whether we be called into the Fellowship of his Son, whether we have obtained Redemption by him, and have a Promise left us of entering into his Rest; whether we be elected, adopted, &c. All which Things are the free Gift of God's Grace; and therefore are not the Subject of Self-Examination; but of Praise and Thanksgiving. The proper Subject of the Christian's Self-Examination is; whether he lives agreeably to those great Favours conferred upon him by the Divine Grace. But those Favours have been represented as *uncertain*; as the Result of our Obedience, or Holiness; and as the Subject of Self-Examination. This is to make our Justification, as it invests us in those Blessings, to be of *WORKS*, and not by *FAITH* alone. Thus the very Ground of the Christian Life, the Grace of God, is taken away, and no Object left for the Faith of a Sinner to act upon.

390. (3.) THE *Christian Church*, chiefly through Ambition and worldly Views, has, for many Ages, been broke into various Sects and Factions, distinguished by some peculiar Opinions, or Modes of Worship; which have been made the Tests and Terms of Admission into particular Churches, And the Zeal and Thoughts of *Christians* have been so much employed about these party Tests and Terms of Communion, that they have lost Sight of the *only* Condition of a Right to a Place in the Church, which *Christ* and his Apostles established; namely, that professed *FAITH* in *Christ*, upon which the first Converts were baptised, and of the Advantages and Privileges thence resulting. Instead of attending to what the Apostles have taught, concerning our common Justification, and Admission to the Blessings of the Kingdom and Covenant of God, they have been busy in supporting with great Zeal their various Pretences and Peculiarities. Hence have arisen the bitterest Animosities and Quarrels. And thus the Minds of Men have been so far led astray from the pure, simple Doctrine of the Gospel, that it would, probably, have been wholly lost to the World, had not the good Providence of God preserved the Writings of the New Testament, as a Mean and Standard of Reformation. Which Writings the more we study with Care and Impartiality, the more we shall discern the Truth and Glory of the Christian Scheme; and, if we are wise to submit our Hearts to its Influences, it will be an infallible Guide to eternal Life. *Amen.*



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# THE P R E F A C E,

## C O N T A I N I N G

- I. An Account of the Kingdom of God, particularly under the Gospel. II. The Occasion and Importance of St. *Paul's* vindicating the Right of believing *Gentiles* to the Blessings and Privileges of that Kingdom. III. A general Survey of the Epistle to the *Romans*. IV. Remarks on the Apostle's Manner of Writing. V. And on the following Paraphrase.
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### S E C T. I.

*Containing an Account of the Kingdom of God, particularly under the Gospel.*

1. **O**UR Relation to God, the Maker and Governor of the World, and what we have to expect from him, is essentially necessary to a *just and perfect* System of Religion. This is self-evident. And therefore in vain we expect such a System from human Wisdom. God alone can be the Author of it; as he alone can declare whether he will pardon, or punish the Ungodliness and Unrighteousness of Mankind, which is in its own Nature punishable; and, if he is pleased to pardon Sin, as he alone must choose, so he alone must shew us the Way his Wisdom judges most proper to exercise his Mercy. The Reason of Things, to an attentive Mind, makes it evident enough, that our present

SECT. I.

SECT. I. Being stands in Relation to some future State. But as our Reason also tells us, that a Character of Virtue must be necessary in order to our gaining eternal Life, what Man in all the World can conclude, he has aſſed ſuch a due Degree of Virtue, that the Governor of the Univerſe is obliged in Equity to give him eternal Glory, or that he is *worthy* God ſhould put him into Poſſeſſion of Immortality? And therefore, though *we* know it to be true, that an Heathen, acting an honeſt and virtuous Part, according to the Light he enjoys, ſhall, in Fact, hereafter find himſelf the Heir of eternal Life, yet in this preſent World, as to the Knowledge and Hopes of a future State, he muſt be in great Darkneſs and Uncertainty. The certain and clear Diſcovery of that State, in its proper Circumſtances, is what none of the Philoſophers have given us; nor indeed can give us. God only can open the future World, and ſhew, what Honour and Glory he has prepared for the Reward of ſincere Virtue, and what Punishment he will inflict upon incurable Vice.

2. AND of all theſe Things the Goſpel gives us clear Ideas, agreeable to the Goodneſs, and other Perfections of the Deity. There we are informed, that God, who delights in the Happineſs of his Creatures, has erected a ſpecial Kingdom, or Polity, among rational Beings; which is to conſiſt of all the Excellent, Wiſe and Virtuous, collected from all Parts of the Creation, at leaſt, that we have any Knowledge of. That, with Regard to us Men, his high and grand Deſign is, to prove and diſcipline us in this World, in order to ſeaſon our Virtue, and to refine our rational Powers into a proper Conformity to his own Perfections, a due Submiſſion and Obedience to his Will, to the moſt ſincere and fixed Regards to Righteouſneſs and Truth, to the moſt kind and friendly Harmony among ourſelves, and the moſt generous and extenſive Benevolence to one another. And, being thus qualified for Uſefulneſs, Honour and Enjoyment, it is the gracious Intention of the univerſal Father, the Parent of Good, to raiſe us from the Dead, and ſettle us in the heavenly Regions, the World of pure and bleſſed Spirits; there to mix, and for ever reſide with them, as Partners in their Glory, their Felicity, and delightful Activity.

3. THIS ſeems to be the hiſheſt Deſign, and moſt excellent Scheme the Divine Wiſdom and Munificence can form, with Reference to his Creatures. We ſee ſomething grand in the Conſtitution of our Globe, the Situation and Revolutions of the heavenly Bodies. But all this vaſt Fabric is mere Matter and Motion. The ſpiritual and rational Nature is, in itſelf, unſpeakably more excellent; and the refining and fitting of that Nature for a general Aſſociation in the immense, everlaſting Regions of Light, is vaſtly grand and magnificent, full of Honour, Happineſs and Joy, perfectly worthy of the moſt high God, and the utmoſt Stretch of his Bounty, that our Thoughts can comprehend.

4. THUS the Excellent and Virtuous, in Heaven and Earth, ſhall be incorporated into one happy Kingdom, or Family; while the incorrigibly Wicked



Wicked shall be punished with everlasting Destruction, like Tares and Chaff, as being the Corruption and Nufance of the Creation. SECT. I.

5. IN order to Men's being fitted for, and introduced into this glorious Kingdom, there is not one single, uniform Dispensation fixed; but in different Ages of the World, there have been different Dispensations: And in the same Age, different Nations are under different Degrees of Light, and enjoy different Privileges. *Adam*, in Innocence, besides the Light of Nature, was under the Dispensation of *mere Law*; from which Dispensation all the rest are branched out. That was succeeded by the *Patriarchal*; next followed the *Jewish*, and then the *Christian*. But besides these, there is the Dispensation of *mere Nature*, under which God affords no other Means of Instruction, but what may be gathered from the Works of Creation, and the Ways of Providence; nor any other Rule of Duty, but the Light within, the Reason and Understanding which God has given to all Mankind, and which the Apostle calls, *The Work of the Law written in their Hearts*, Rom. ii. 15.

6. THESE various Dispensations are not to be accounted for by the Reason of Man. Here we ought to adore the sovereign Wisdom of God in *St. Paul's* Language, *Rom. xi. 33, &c.* While we are sure, God will do no Wrong to any of his Creatures, it is very evident, his bestowing original Gifts and Favours, the Privilege of more or less Light, cannot fall under the Censures of human Wisdom.

7. UNDER the *Jewish* Dispensation, God was pleased to erect a Kingdom among the Posterity of *Abraham*, similar to the heavenly Kingdom and Polity of which we have spoken above, and in a particular, and extraordinary Manner *preparatory* to it. God set up his Palace and Throne, he *dwelt*, or reigned, among them. They were his *chosen People*, his *Children*, &c. He established his Covenant, or Grant of Blessings, with them, and gave them the Ordinances of Worship, &c. And all this, to engage them to the Love and Obedience of God, in the Practice of Virtue and Goodness, as I have shewn [64, &c.] If we reckon from the Call of *Abraham*, *Gen. xii. 1, 2, 3.* (which was the Rise, or first Step, of this Dispensation, and happened Four Hundred and Thirty Years before the Law was given at Mount *Sinai*, when *Abraham's* Family was formed into a Nation;) If we reckon, I say, from the Call of *Abraham* to the Coming of *Christ*, the *Jewish* Dispensation continued about One Thousand Nine Hundred and Twenty-one Years. During which Period, the other Families and Nations of the Earth, not only lay out of God's peculiar Kingdom, (and so were *not a People*, or had not obtained the Mercy of being taken into it) but also lived in Idolatry, great Ignorance and Wickedness.

8. UNDER the *Christian* Dispensation, the Plan of a Kingdom upon Earth, similar to the heavenly Kingdom, and preparatory to it, was much

**SECT. I.** much improved and enlarged. A new and plentiful Fund of Light was opened, by the Son of God from Heaven. He clearly revealed the Kingdom of God in the future heavenly World, with which he was perfectly well acquainted; and he, and his Apostles have very particularly explained the Nature, Privileges, Laws, Ordinances, Design and End of the *similar, temporary, or preparatory Kingdom* in this present World. \*

9. In the New Testament we learn, That Jesus Christ, the Son of God, (upon whose Goodness and Obedience the whole Dispensation of Grace in every Shape, Place and Age, from *Adam* to the End of the World, is founded; for verily he was *fore-ordained before the Foundation of the World*, (1 Pet. i. 20) though he was not manifested till the *Fulness of Time*) is constituted the Head of this Kingdom, and so is our *LORD*, King or Governor, whom therefore we ought to *hear*, or *obey*, *John* xviii. 37. *Rom.* xiv. 7,—11.—We are also taught, that it is not a Kingdom of this World, erected with a View to gain the Powers, Honours, Possessions, or Pleasures of this Life, *John* xviii. 36. *Mat.* xx. 25,—28. —We are shewn, in several Respects, the Connection between this Kingdom under the *Jewish* and *Christian* Dispensations; how the *latter* succeeds, explains and improves upon the *former*.—We are also shewn, in several Parables, and Discourses, the Connection between this Kingdom in the present World, and the everlasting Kingdom in the World to come;

\* This *temporary, or preparatory Kingdom* our Lord once denotes by his *Church*, or Congregation, *Mat.* xvi. 18; once by his *Kingdom*, *John* xviii. 36; sometimes by the *Kingdom*, *Mat.* xiii. 19, 38; but frequently by the *Kingdom of God*, and the *Kingdom of Heaven*. —The Apostles denote this *temporary, preparatory Kingdom* by the *Israel of God*, *Gal.* vi. 16; the *twelve Tribes of the Children of Israel*, *Rev.* vii. 4; once by the *Kingdom*, 1 *Cor.* xv. 24; by the *Kingdom of Christ*, *Col.* i. 13. *Rev.* i. 9; often by the *Kingdom of God*, *Acts* viii. 12. xix. 8, &c. *Rom.* xiv. 17, &c. And often by the *Church*, or Congregation of God, or of *Christ*; of which particular Churches, or Congregations, were Parts, or Branches in the *Golden Candlestick*, (*Rev.* i. 12, 13;) which is an Emblem of the Kingdom of God in this World, denoting the pure and heavenly Light, wherewith it is illuminated in the Word of God, to enlighten the Darkness of the Earth.

In the Book of the Revelation this Kingdom is also denoted by the *Heaven*, *Rev.* iv. 1, 2. viii. 1. xi. 19. xiv. 17. xv. 5. xvi. 17. xix. 1, &c. And this *Heaven* is figuratively represented by the Temple at *Jerusalem*, (see [128]) with God sitting upon the Throne, *Rev.* iv. 2; *Christ the High-Priest*, i. 13; the Twenty-four *Elders* representing the Priests, iv. 4; and the four *living Creatures*, or *Cerberim*, representing the Body of the People, *Ver.* 6, 7. For when the Children of *Israel*, the *Priests*, and High-Priest were assembled in the Temple, to worship before the Throne of God in the *Holy of Holies*, they were a Resemblance of the Kingdom of God, or the Society of the Blessed, in the heavenly World. And so these Images serve as well to represent the Kingdom of God under the *Christian* Dispensation. Accordingly St. Paul denotes the Kingdom of God by the *Temple of God*, 2 *Thes.* ii. 4. For he represents the *Man of Sin*, the Anti-christian Authority erected in the Christian Church, as sitting in the Temple of God.

For this Reason, I conceive, the *Jewish* Dispensation is called the *Heaven*, *Heb.* xii. 26, in Opposition to the *Earth*, or *Gentile-World*. Which *Heaven* was to be shaken or altered: But the *Christian Dispensation* is a Kingdom, or *Heaven*, not to be moved, or changed.

come; which we are directed to consider, as our proper Residence, the proper Seat of our Being and Happiness, *Mat. vi. 19,—22.* And are taught the Conditions of our Admittance into it, *Mat. vii. 21,—28.* And in several other Places. — As to the present temporary Kingdom, the only Condition of Admittance into it, is *Faith*, as the Apostle demonstrates in the Epistle to the *Romans*. Only, as in other Kingdoms, the Child of a Subject is born a Subject, intitled to all the common Privileges of Subjects, and to the Protection of the King, and those in Authority under him, while it maintains due Allegiance: so in the peculiar Kingdom of God, the Child of a Subject is born a Subject, &c.

10. THE *Privileges* of the similar, temporary Kingdom are very largely explained in the New Testament; which are all the Blessings, Honours, Promises, and Prospects that come under the Head of *Antecedent* Blessings in the foregoing large Explication of the Gospel Scheme. Particularly, the Subjects of this Kingdom enjoy the Benefit of the Gospel Revelation, to instruct them clearly in the Goodness and Beneficence of God, their Relation to him, the Hopes they are allowed to have towards him, and all the Duties they owe him, and one another.

11. WITH regard to God, they are to conceive of him as their God and Father, in a special and particular Manner, as he has given them special and particular Blessings; for Instance, the Benefit of Pardon, the Promises of his Presence and Succour in all their Necessities, that he will never leave them, nor forsake them; that he will supply all necessary Light, Strength and Comfort to carry them safe through the Dangers and Temptations of this World to eternal Happiness. On Account of these Favours, they are to conceive of God as their *Father*, their *Shepherd*, their *Husband*, &c. and of themselves, that they are his *Children*, *Flock*, *Spouse*, &c. and as having obtained an *Inheritance* in the heavenly World.

12. THEY have a Right to all the Ordinances of Worship; — To Baptism, which by the Sign of washing the Body in Water, is at once intended to denote their Interest in the Blessings of this Kingdom, and their Obligation to cleanse their Hearts and Lives from all Wickedness. — To the Assembling of themselves together, to hear the Word, to join in Prayer and Praise, and particularly to sit down together in the Lord's Supper, to revive the Memory of *Christ's* Love, and from his Death to learn the most perfect Obedience to God; and at the same Time to impress upon their Minds the Idea of their being the Children of God, Members of his Family, Brethren and Sisters, incorporated into one Society; to feast upon his Love, to comfort their Hearts, to rejoice together in his Favour, and in the Hope of eternal Glory; and to give them a Specimen, or Sample, of the heavenly and eternal Kingdom; when they shall sit down at the Table of God, or be happy in the Enjoyment of him, with *Abraham*, *Isaac*, and *Jacob*, and all blessed Spirits in Heaven.

SECT. I. 13. THE LAWS of this Society, or Kingdom, are no more than the universal Laws of Truth and Righteousness, Honesty, Peace and Goodness, Sobriety and Temperance, &c. to which all Mankind are obliged. But, more especially, they are bound to consider one another as Brethren and Sisters, as Heirs of the Grace of Life, to be kind, tender and compassionate, forgiving, patient, &c. towards each other, and to do what they are able to promote each others Happiness.

14. THEY are to live by the Faith of the Son of God, and to support and animate themselves under all Sufferings by the Hopes of that Glory, which he has revealed, and promised, and which he is appointed to confer upon them.

15. THIS is a brief Sketch of the Kingdom of Heaven in this World, so called, I suppose, because it is a Representation, or Specimen, of the glorious Kingdom above, and introductory to it.

16. Now if we review, and soberly consider this Scheme, we shall find,

17. (1.) THAT it is true, rational, and consistent, worthy of God, and very proper to affect our Hearts, and raise our Minds to the Love of God, the Admiration of his Goodness, and the joyful Expectation of Immortality; to attach us most firmly to Virtue and Goodness, and to animate us to all Endeavours, Resolutions, Steadfastness and Perseverance in the Course of Trials, through which we are to pass. As the original Scheme, of the glorious and eternal Kingdom, is very noble and grand, full of Glory and Felicity; so this Specimen, or Resemblance, of it in the Church in this World, evidently partakes of the same Nature, and is perfectly agreeable to the Dignity, Wisdom and Beneficence of the great God who erected it.

18. (2.) THAT it is very distinct from, and rises far, very far above the Dispensation, or Religion, of mere Nature. Not that it stands in Opposition to, or in any wise contradicts, natural Religion. So far from that, that it takes in, strongly confirms and establishes all the Laws of Nature; and the very End and Design of it is to restore, inforce, and secure the Observance and Practice of them. Inasmuch that nothing can possibly be found in the *Religion of Nature*, which is not an essential Part of the *Religion of Jesus*. The Religion of *Jesus* is no ways inconsistent with the Religion of Nature; but it is raised vastly above mere Nature, or whatever the wisest Philosophers among the Heathen either understood or taught, in Privileges, Instructions, Motives, Hopes and Prospects. And a Person, who is a Member of this select Society, or peculiar Kingdom, may, and ought to, regard himself, as in a more advantageous, happy and honourable Situation, than one who enjoys only the Light of Nature, and belongs only to the general and common Kingdom of God in the World. He has no Reason to despise the rest of Mankind, or to believe

believe they are abandoned of God, or totally excluded from his Favour and eternal Life. But he may, and ought to judge that himself enjoys very great and extraordinary Favours above them. Therefore, to be a Member of this Kingdom is a great and singular Privilege, however it may not be understood, or not improved, by any who enjoy it. And I reckon, the true Reason, why it is not regarded with Pleasure, and duly improved is, because it is not duly understood.

19. TEMPORAL Things ingross our Affections, and pervert our Minds. Therefore, we prefer the Honours, Inheritances and Pleasures of this World, before those of the Kingdom of God. Temporal Honours and Estates we account Realities, and pursue them with our whole Hearts: The Honours of the Children of God, and the heavenly Inheritance, pass for Dreams, Uncertainties, and imaginary Fancies; and accordingly are disregarded. But this is the most wretched and fatal Delusion. The Honours, Enjoyments, and Inheritance revealed, and freely granted, in the Gospel, are not *imaginary* but real; infinitely more real and valuable than any human Dignities, or Possessions. The very highest Titles and Honours in this World, with the largest Estates annexed to them, are but faint Shadows, slight, imperfect Resemblances of the Honours and Possessions of the Gospel. Human Honour is derived from a low, mean Fountain, the Will of Man: Gospel Honours come from God, the only and supreme Original of all Being and Honour. Human Honours are confined to a narrow Theatre: Gospel Honours will shine in great Splendor and Power before the whole Universe. Human Honours are for a very little Time: Gospel Honours are eternal. Any the largest Inheritance or Estate, belonging to human Honour, is but small, and of short, uncertain Duration: the Inheritance annexed to the Titles and Honours of every *Christian*, is a far more exceeding and eternal Weight of Glory. *All Flesh is as Grass, and all the Glory of Man, as the Flower of Grass. The Grass withereth, and the Flower thereof falls away, but the Word of the Lord, which by thy Gospel is preached unto us, assuring us of all spiritual Blessings in heavenly Places, endureth for ever,* 1 Pet. i. 24, 25. Great Pity, that we should despise such a blessed and glorious Hope! 'Tis despising our own Happiness; and will turn to our everlasting Shame and Confusion.

S E C T. II.

*The Occasion and Importance of St. Paul's vindicating the Right of believing Gentiles to the Blessings and Privileges of God's peculiar Kingdom.*

SECT. II. 20. **B**EFORE the Coming of our Lord, the peculiar Kingdom of God was confined to the *Jewish* Nation, and to such only of the Heathens, as were incorporated among them by becoming *Jews*, and observing the whole Law of *Moses*. And the *Jews* firmly believed, it would always continue in the same State.

21. BUT, when our Lord came, the Mystery of God, which had been concealed from both *Jews* and *Gentiles*, was revealed; *namely*, That the *Gentiles* also, even Men of all Nations, should be *freely* admitted into it. This was an Act of great Favour; considering the Darkness, Idolatry and Wickedness, into which the Heathen World was then sunk.

22. BUT God mercifully past over their former Sins, and our Lord commissioned his Apostles, and particularly St. *Paul*, to promulge a general Pardon, and to call, or invite, all who repented, and accepted of the Grace, to all the Blessings and Privileges of his Kingdom; confirming their Interest in those Blessings, by pouring out the Holy Ghost upon them, in various miraculous Gifts, or Endowments, above the ordinary Capacity of Men. This was a very evident Seal to them (and to us too) of a Title to the Blessings of God's Kingdom and Covenant, *Gal. iii. 2,—5.*

23. AND it had such an Effect upon the Christian *Jews* at *Jerusalem*, that, though they were at first greatly disgusted at *Peter*, for treating the first uncircumcised *Gentile*-Converts, as Members of the Kingdom of God, (*Acts. xi. 2, 3.*) yet, when they heard that the Holy Ghost was fallen upon those Converts, they were much surprized, and glorified God, saying, *Then hath God also to the Gentiles granted* [the Benefit of] *Repentance unto* [eternal] *Life*, which, they verily believed, could not have been granted unto them, without Obedience to the Law of *Moses*, by being circumcised.

24. BUT the unbelieving *Jews* paid no Regard to this, or any other Argument in Favour of the uncircumcised *Gentiles*. The Notion of admitting them into the Kingdom and Congregation of God, only upon Faith in *Christ*, they opposed and persecuted every where, with great Zeal and Bitterness. And it was not long before good Impressions wore off, and old Prejudices revived, among even the believing *Jews*. Numbers of them very stiffly, and with much Warmth and Contention, endeavoured to persuade the *Gentile*-Converts, That *except they were circumcised after the manner*

manner of *Moses*, they could not be saved, or admitted to the Privileges of the Kingdom of God, and the Hope of eternal Life, *Acts* xv. 1, 2.

25. THE *Gentiles*, even the most learned and wisest among them, were wholly ignorant in the Affair : They were perfect Strangers to the Gospel Scheme : They had no Notion, or Expectation of being received into the Kingdom and Covenant of God ; and could have no Knowledge of it, but what they received from some or other of the *Jews* ; nor could they have an Objection against it, worth regarding, but what came from that Quarter. And the *Jews* had a considerable Influence among them, having Synagogues in most, if not all the great Towns in the Empire, from the *Euphrates*, as far as to *Rome* itself ; which Numbers of the *Gentiles* frequented, and so had received Impressions in Favour of the *Jewish* Religion.

26. BUT had the *Jewish* Notion prevailed, That no Part of Mankind could have any Share in the Blessings of God's Covenant, the Pardon of Sin, and the Hope of eternal Life, but only such as were circumcised, and brought themselves under Obligations to the whole Law of *Moses* ; had this Notion prevailed, the extensive Scheme of the Gospel would have been ruined, and the gracious Design of freeing the Church from the Embarrassments of the Law of *Moses*, would have been defeated. The Gospel, or glad Tidings of Salvation, must, not only have been confined to the narrow Limits of the *Jewish* Peculiarity, and clogg'd with all the Ceremonial Observances belonging to it, which to the greatest Part of Mankind would have been either impracticable, or excessively incommodious ; but, which is still worse, must have sunk and fallen with that Peculiarity. Had the Gospel been built upon the Foundation of the *Jewish* Polity, it must have been destroyed when that was demolished ; and the whole Kingdom of God in the World would have been overthrown and extinct at the same Time : And so all the noble Principles, it was intended to inspire, to animate and comfort our Hearts, would have been lost ; and all the Light it was calculated to diffuse throughout the World, would have been quite extinguished.

27. IT was therefore the Apostle's Duty to vindicate and assert the Truth of the Gospel, which he was commissioned to preach to the *Gentiles* ; and of very great Consequence to prove, *That we Gentiles are the Children of God, interested in his Covenant, and all the Honours, Blessings and Privileges of his Family and Kingdom here upon Earth, only by Faith in Christ, without coming under any Obligations to the Law of Moses, as such.* Which is the main Drift and Subject of this Epistle.

28. IT is worth Notice, that there is this Difference, in one Respect, between the *Gospels* and *Epistles* ; namely, That our Lord in the *Gospels* represents the Doctrines and Principles of the Christian Religion, chiefly in an *absolute* Sense, or, as they are in themselves. But in the *Epistles*, those

SECT. II. Doctrines and Principles are chiefly considered in a *relative* View, as they respect, partly, the foregoing *Jewish* Dispensation, and partly the future Corruption of the Christian Church; but principally, as they respect the different State of *Jews* and *Heathens*; shewing how just, true and necessary they are with reference to both; and directing and exhorting both to value them, and make a right Use of them. This was absolutely necessary to a full Explication of the Gospel, to guard it against all Objections, and to give it a solid Establishment in the World. And we must not forget, that in the Epistle to the *Romans*, the Gospel is presented in this relative View, as adapted to the Circumstances of us *Gentiles*, and obliging us to all Virtue and Piety.

29 FURTHER; we can neither duly value this Epistle, nor be sensible how much we are indebted to the Author of it, unless we make this Sentiment familiar to our Thoughts: Namely, *That he is the Patron and Defender of all that is by far the most valuable and important to us in the World, against the only Opposition that could be made to our Title and Claim.* Give me leave to explain this by an easy Comparifon. A Person, to me unknown, leaves me at his Death a Thousand a Year. I myself can have no Objection against the noble Donative. And the good Pleasure of the Donor, who had an undoubted Right to dispose of his own, may silence any of the Caviller's Surmises. But a Person claiming as Heir at Law gives me the greatest Uneasiness. He alledges, the Estate was intail'd; that he has a prior Title, which renders the Donation to me invalid. Here I want an able Advocate, to prove, that his Pretensions are ill-grounded, and that my Title is perfectly good and firm. St. Paul is that Advocate. He argues, and strongly proves, that we believing *Gentiles* have a just and solid Title to all the Blessings of God's Covenant; and effectually establishes us in Possession of all the noble Principles, Motives, Comfort, Hope and Joy of the Gospel.—The Sum of what he demonstrates is comprehended in 1 Pet. ii. 8, 9, 10. *They, the Jews, stumble, and lose their ancient Honours and Privileges: But ye, Gentiles, are a chosen Generation; a royal Priesthood, an holy Nation, a peculiar People; that ye should shew forth the Praises of him, who has called you out of Heathenish Darknes into his marvellous Light.*



S E C T. III.

Paul's Character. A general Survey of the Epistle to the Romans.

30. **P**AUL had never been at *Rome* when he wrote this Letter : and SECT. III.  
therefore it cannot turn upon some particular Points, to revive the Remembrance of what he had more largely taught in Person ; or to satisfy the scrupulous in some Things he might not have touched upon at all. But we may expect a full Account of *HIS* Gospel, or those glad Tidings of Salvation, which he preached among the *Gentiles* ; seeing this Epistle was intended to supply the total Want of his Preaching at *Rome*.

31. HE understood perfectly well the System of Religion he taught ; for he was instructed in it by the immediate Revelation of *Jesus Christ*, *Gal. i. 11. Ephes. iii. 3. 1 Cor. xi. 23* ; and being also endowed with the most eminent Gifts of the Holy Spirit, a Man disinterested, and quite unbiassed by any temporal Considerations, we may be sure he has given us the Truth, as he received it from our Lord, after his Ascension. On the other hand ; he was also well acquainted with the Sentiments and System of Religion he opposed : For he was well skilled in *Jewish* Literature, having had the best Education his Country could afford, and having been once a most zealous Advocate for *Judaism*. Having frequently disputed with the *Jews*, he was thoroughly versed in the Controversy, and knew very well what would be retorted upon every Point. And therefore we may very reasonably suppose, that the Queries and Objections, which the Apostle in this Epistle puts into the Mouth of the *Jew*, were really such as had been advanced in Opposition to his Arguments.

32. HE was a great Genius, and a fine Writer ; and he seems to have exercised all his Talents, as well as the most perfect *Christian* Temper, in drawing up this Epistle. The Plan of it is very extensive ; and it is surprizing to see what a spacious Field of Knowledge he has comprized, and how many various Designs, Arguments, Explications, Instructions and Exhortations he has executed in so small a Compass.

33. THIS Letter was sent to the World's *Metropolis*, where it might be exposed to all Sorts of Persons, *Heathens, Jews, Christians, Philosophers, Magistrates*, and the *Emperor* himself. And I make no doubt the Apostle kept this in View, while he was writing, and guarded and adapted it accordingly.

34. HOWEVER, it is plain enough, it was designed to confute the UNBELIEVING, and to instruct the BELIEVING JEW, to confirm the CHRISTIAN, and to convert the IDOLATROUS GENTILE.

SECT. III. *GENTILE*. Those several Designs he reduces to one Scheme, by opposing and arguing with the *Infidel* or *unbelieving Jew*, in Favour of the *Christian* or *believing Gentile*.

35. UPON this Plan, if the *unbelieving Jew* escaped and remained unconvinced; yet the *Christian Jew* would be more inoffensively, and more effectually instructed in the Nature of the Gospel, and the kind, brotherly Regards he ought to have to the *believing Gentile*, than if he had directed his Discourse plainly and immediately to him. But if his Arguments should fail, in reference to the *believing Jew*, yet the *believing Gentile* would see his Interest in the Covenant and Kingdom of God as solidly established, by a full Confutation of the *Jewish* Objections, (which were the only Objections that could, with any Shew of Reason, be advanced against it) as if the Epistle had been wrote for no other Purpose. And thus it is of the greatest Use to us at this Day.

36. It is also at present exceeding useful, as it entirely demolishes the ingrossing Pretensions, and imposing Principles of the Church of *Rome*. For a professed Faith in *Christ*, and a Subjection to him is, in this Epistle, fully shewn to be the only Gospel Condition of a Place in his Church, an Interest in the Covenant of God, and of Christian Fellowship. By this extensive Principle God broke down the Pales of his own ancient Inclosure, the *Jewish* Church; and therefore, by the same Principle, more strongly forbids the building any other Partition-Wall of Schemes, and Terms of Christian Fellowship, devised by human Wisdom, or imposed by human Authority. He then who professes Faith in *Christ*, and Subjection to him, is by the Apostle allowed, and demonstrated, to be a Member of the true visible Church, and to have a Right to all its Privileges: And it is with equal Clearness and Certainty proved; That all Establishments, which advance, and require, any other Terms of Christian Communion, besides a professed Faith in *Christ*, and Subjection to him, do not stand upon a Gospel-Foundation.

37. BOTH Ancients and Moderns make heavy Complaints of the Obscurity of this Epistle; though all agree it is a great and useful Performance. *Origen*, one of the Fathers, compares our Apostle to a Person, who leads a Stranger into a magnificent Palace, but perplexed with various cross and intricate Passages, and many remote and secret Apartments; shews him some Things at a Distance, out of an opulent Treasury; brings some Things near to his View; conceals others from it; often enters in at one Door, and comes out at another: So that the Stranger is surprized, and wonders whence he came, where he is, and how he shall get out. But we shall have a tolerable Idea of this princely Structure, if we observe, that it consists of four grand Parts, or Divisions. The first Division contains the five first Chapters. The Second, the sixth, seventh and eighth. The third, the ninth, tenth and eleventh. The fourth, the five last Chapters.

38. PART I. Displays the Riches of Divine Grace, as free to all Man-  
 kind. *Jews* and *Gentiles* were equally sinful and obnoxious to Wrath ;  
 and therefore, there was no Way for the *Jew* to be continued in the  
 Kingdom of God, but by Grace, through Faith; and by Grace and Faith  
 the *Gentile* might be admitted into it.—To reject this Way of Justifi-  
 cation, was to reject the very Method in which *Abraham* himself was  
 justified, or interested in the Covenant made with him. In which Co-  
 venant believing *Gentiles* were included, as well as believing *Jews* ; and  
 had as great, or greater, Privileges to glory in.—But if the *Jew* should  
 pertinaciously deny that, he could not deny, that all Mankind are in-  
 terested in the Grace of God, which removes the Consequence of *Adam's*  
 Offence. Through that Offence all Mankind were subjected to Death ;  
 and through *Christ's* Obedience all Mankind should be restored to Life at  
 the last Day. The Resurrection from the Dead is, therefore, a Part of  
 the Grace of God in the Redeemer. And, if all Mankind have an In-  
 terest in this Part of the Grace of God, why not in the whole of it ? If all  
 Mankind were subjected to Death through *Adam's* one Offence, is it not  
 much more reasonable, that through the opposite nobler Cause, the  
 Goodness and Obedience of the Son of God, all Mankind should be in-  
 terested in the whole of the Grace, which God has established upon it ?  
 —And as for *Law*, or the Rule of right Action, it was absurd for any  
 Part of Mankind to expect Pardon, or any Blessedness upon the Foot of  
 that, seeing all Mankind had broken it. And it was still more absurd,  
 to seek Pardon and Life by the Law of *Moses* ; which condemned those,  
 that were under it, to Death for every Transgression.

39. PART II. Having proved, that believing *Jews* and *Gentiles* were  
 pardoned, and interested in all the Privileges and Blessings of the Gospel,  
 through mere Grace ; he next shews the Obligations laid upon them to  
 a Life of Virtue and Piety, under the new Dispensation. And upon this  
 Subject he adapts his Discourse to the *Gentile Christians* in the vith  
 Chapter; and, in the viith and Part of the viiith, he turns himself to  
 the *Jewish Christians*. Then, from *Ver. 12*, to the End of the viiith  
 Chapter, he addresses himself upon the same Head to both *Christian Jews*  
 and *Gentiles* ; particularly, giving them right Notions of the Sufferings;  
 to which they were exposed, and by which they might be deterred from  
 the Duties required in the Gospel ; and concluding with a very strong  
 and lively Assertion of the certain Perseverance of all who love God, not-  
 withstanding any Infirmities, or Trials in this World.

40. PART III. Gives right Sentiments concerning the Rejection of  
 the *Jews* ; which was a Matter of great Moment to the due Establish-  
 ment of the *Gentile* Converts.

41. PART IV. Is filled with Exhortations to several Instances of  
*Christian* Duty ; and concludes with Salutations to and from particular  
 Persons.

SECT. III. 42. IT will be an Advantage to the Reader, to have this Sketch of the Epistle ready in his Thoughts. However, that he may always know the Apartment into which the Apostle leads him, I have all along noted in the Margin, *to whom*, and *concerning whom*, and *what* the Apostle discourses: The Passages to each Apartment, (or the Transitions,) and the Furniture it contains, he will find in the Paraphrase.

43. FURTHER; we cannot enter into the Spirit of this Epistle, unless we enter into the Spirit of a *Jew* in those Times; and have some just Notion of his utter Aversion to the *Gentiles*, his valuing and raising himself high upon his Relation to God, and to *Abraham*; upon his Law, and pompous Worship, Circumcision, &c. As if the *Jews* were the only People in the World, who had any Manner of Right to the Favour of God.

44. AND let it also be well noted; That the Apostle, in this Epistle, disputes with the whole Body of the *Jews*, without Respect to any particular Sect or Party among them, such as *Pharisees*, *Sadducees*, &c. For the grand Proposition or Question in Debate is, *Are we, Jews, better than they, Gentiles?* (*Chap. iii. 9.*) And one Argument in Proof of the Negative, which the Apostle espouses, is this, (*Chap. iii. 29.*) *Is God the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.* These are the two Points, through which the Line of the Apostle's Discourse in the third Chapter, and consequently, in all the argumentative Part of the Epistle, must necessarily run. And as, both in the *Proposition*, and in the *Argument*, he evidently means the whole Body of the *Jews*, in Opposition to the whole Body of the *Gentiles*, He who doth not give such a Sense of the Apostle's Discourse, throughout the argumentative Part of the Epistle, as exactly hits and suits this general, collective Notion of *Jews* and *Gentiles*, certainly misses his Aim, and shoots wide of the Mark.

45. IN Consequence of this, I further observe; That we cannot, so far as I can see, have clear Conceptions of the argumentative, or controversial Part of the Epistle, unless we are clear in this Point; That the Justification, the Apostle argues for, is the Right which we believing *Gentiles* have, through the Favour and Gift of God, to the Blessings, Honours and Privileges of his Kingdom in this World; not so, as thereby to have the Possession of the heavenly and eternal Kingdom absolutely secured to us; but so, as to be favoured with the Assurance of Pardon, the Promises and Hope of the eternal Kingdom, and all proper Light and Means to prepare us for it, if we do not wickedly despise and abuse them. See this proved [376. &c.] It is this Notion of Justification alone, which corresponds to the Design and End of the Epistle, to the fore said general, collective Notion of *Jews* and *Gentiles*, and makes every Thing lie easy, and streight in the Apostle's Discourse and Arguments.

46. LASTLY, the whole Epistle is to be taken in Connection, or considered as one continued Discourse: and the Sense of every Part must be taken


taken from the Drift of the Whole. Every Sentence, or Verse, is not to SECT. III.  
 be regarded as a distinct Mathematical Proposition, or Theorem; or as a  
 Sentence in the Book of *Proverbs*, whose Sense is absolute, and inde-  
 pendent of what goes before, or comes after: But we must remember,  
 that every Sentence, especially in the argumentative Part, bears Relation  
 to, and is dependent upon, the whole Discourse, and cannot be under-  
 stood, unless we understand the Scope and Drift of the Whole. And  
 therefore, the whole Epistle, or at least the eleven first Chapters of it,  
 ought to be read over at once without stopping. And I would recom-  
 mend it to the Reader to go over the Paraphrase alone, once or twice,  
 carefully, before he compares it with the Text. And, when he reads  
 the Text and Paraphrase together, before he reads a Chapter or Section,  
 he should first turn to the Contents: And after he has read the Chapter or  
 Section, he should then peruse the Notes upon it.

47. As to the Use and Excellency of this Epistle, I shall leave it to  
 speak for itself, when the Reader has studied and well digested the Con-  
 tents of it. And methinks Curiosity, if nothing else, should invite us to  
 examine carefully the Doctrine, by which (accompanied with the Gifts  
 and Operations of the Spirit of God) a few Men, otherwise, naked, weak  
 and contemptible, in Opposition to the Power, Learning and deep rooted  
 Prejudices of the World, confronted and overthrew the *Pagan Religion*  
 and Idolatry throughout the *Roman Empire*. A Victory far more difficult  
 and surprizing than all the Atchievements of *Alexander* or *Cæsar*. The  
 Fact cannot be denied. And surely the Dignity and Virtue of the Cause,  
 must be proportionable to such an unusual and wonderful Event. It is  
 certain, the World never, either before or since, has seen any thing equal  
 to the Writings of the *New Testament*. Never was the Love of God, and  
 the Dignity, to which he has raised the human Nature, so clearly shewn  
 and demonstrated; never were Motives so Divine and powerful proposed,  
 to induce us to the Practice of all Virtue and Goodness. In short, there  
 we find whatever ennobles and adorns the Mind; whatever gives solid  
 Peace and Joy; whatever renders us the most excellent and happy Crea-  
 tures, taught, recommended and enforced by Light and Authority derived  
 from the only Fountain of Truth and of all Good.

Thus much for the Epistle in general.

## S E C T. IV.

## Remarks on the Apostle's Manner of Writing.

SECT. IV. 48.  AS to the Apostle's Manner of Writing, it is with great Spirit and Force, I may add, Perspicuity too: For it will not be difficult to understand him, if our Minds are unprejudiced, and at Liberty to attend to the Subject he is upon, and to the current, scriptural Sense of the Words he uses. For he keeps very strictly to the Standard of Scripture Phraseology. He takes great Care to guard, and explain every Part of his Subject. And I may venture to say, he has left no Part of it unexplained, or unguarded. Never was Author more exact, and cautious in this, than he. Sometimes he writes Notes upon a Sentence, liable to Exception, and wanting Explanation. As *Rom. ii. 12,—16.* Here the 13th Verse is a Comment upon the latter Part of the 12th Verse; and the 14th and 15th Verses are a Comment upon the former Part of it. Sometimes he comments upon a single Word; as *Chap. x. 11, 12, 13.* The 12th and 13th Verses are a Comment upon *was*, every one in the 11th.

49. HE was studious of a perspicuous Brevity. *Chap. v. 13, 14.* For *until the Law Sin was in the World: But Sin is not imputed, when Law is not in being. Nevertheless Death reigned from Adam to Moses, even over them that had not sinned after the Likeness of Adam's Transgression.* Surely never was a greater Variety of useful Sentiments crowded into a smaller Compass; and yet so skilfully, that one Part very clearly explains another. Hence we learn, 1. That here *imputing of Sin* means, Mens being subject to Death for Sin; for it follows, *Nevertheless Death reigned.* 2. That Law is the Constitution that subjects the Sinner to Death; for he saith, *Sin is not imputed, when Law is not in being.* 3. That, *until the Law*, is the Times before the Law of Moses was given; For he saith, *Nevertheless Death reigned from Adam to Moses.* *Until the Law*, is the same as, *until Moses.* 4. That Law was not in being from *Adam to Moses*; for having said, *When Law is not in being*, he immediately adds, *Nevertheless Death reigned from Adam to Moses.* 5. That *Adam* was under the Law; for if the Law was not in being from *Adam*, or after the Dispensation he was under, it is plain it was in being before; or, that Law was the Dispensation, under which God placed *Adam.* 6. That the Clause, *even over those that had not sinned after the Likeness of Adam's Transgression*, is not to be understood only of some particular Persons, as Infants, but of all that lived from *Adam to Moses*; because, none that lived from *Adam to Moses* were under the Law, and so none could *sin after the Likeness of Adam's Transgression.* 7. That the Law was in being after *Moses*; for it was not in being

being from *Adam* to *Moses*, which evidently supposes, it was in being SECT. IV.  
afterwards; and that the *Jews*, from that Time, sinned after the Likeness of *Adam's* Transgression, or, were by the Law condemned to Death for every Transgression. 8. Lastly, from the whole it is evident, that from *Adam* to *Moses* Men did not die for their own personal Transgressions, but in Consequence of *Adam's* one Transgression; which is the Point to be proved. One shall hardly find, in any other Author, an *Argument* so justly managed, so fully established, attended with such a Variety of instructive Sentiments, in the Compass of thirty Words; for, setting aside the Articles, there are no more in the *Greek*. It is by this unparalleled Art, that the Apostle has brought such a Variety of Arguments, Instructions, and Sentiments, all stated, proved, and sufficiently guarded, explained, and defended, within the Limits of this Letter; which has made it a Magazine of the most real, extensive, useful and pleasant Knowledge.

50. He treats his Countrymen, the *Jews*, with great Caution and Tenderness. He had a natural Affection for them, was very desirous of winning them over to the Gospel; he knew their Passions and Prejudices were very strong for their own Constitution. Therefore in his Debates with them he avoids every Thing harsh, introduces every kind and endearing Sentiment, and is very nice in choosing soft and inoffensive Expressions, *So far as he honestly could*; for he never flatters, or dissembles the Truth.

51. His Transitions, and Advances to an ungrateful Subject, are very dextrous and apposite: as *Chap.* ii. 1,—17. viii. 17.


52. He often carries on a complicated Design; and while he is teaching one Thing, gives us an Opportunity of learning one or two more. So *Chap.* xiii. 1,—8. He teaches the Duty of Subjects, and at the same Time instructs Magistrates in their Duty, and shews the true Grounds of their Authority.

53. He is a nervous Reasoner, and a close Writer, who never loses Sight of his Subject, and who throws in every Colour that may enlighten it.

54. He writes under a deep, and lively Sense of the Truth and Importance of the Gospel, as a Man who clearly understood it, and in whose Heart and Affections it reigned far superior to all temporal Considerations.

## S E C T. V.

*Remarks on the following Paraphrase.*

SECT. V. 55.  IN the following *PARAPHRASE*, I have endeavoured to personate *St. Paul* explaining himself; and have given his Sense, turned his Words and Phrases into plain *English*, cleared his Transitions, supplied his *Ellipses* (or the Things, or Words which he has dropt, upon Supposition they would easily be understood) and have made out the Connection and Force of his Arguments, to the best of my Judgment, as honestly and impartially as if he had been at my Elbow, and I had wrote only what he dictated.

56. I HAVE paraphrased the Text, as far as I could, in the grammatical Order of the Words. And therefore, as every Member of a Verse is distinctly paraphrased, I thought it would be an Advantage to the Reader, to see what Parts of the Paraphrase correspond to the several Parts of the Text. For which Purpose I have used the following Marks both in the Text and Paraphrase; namely,

— WHICH signifies the End of one Verse and the Beginning of another.

| THE End of the 1st Member of the Verse.

† THE End of the 2d Member.

|| THE End of the 3d.

‡ THE End of the 4th.

\* THE End of the 5th Member. Read that Part, or Member, of the Verse, which lies between any two of these Marks, and then that Part of the Paraphrase, which lies between the same Marks, and you have a Paraphrase of that Part of the Text.

57. THE Words, or Sentence, which supply the Sense, or make out the Transition, I include in two Brackets, thus [     ].

58. I JUDGED it best not to interrupt the Reader's Attention with *Contents* and *Notes* upon the same Page with the Text and Paraphrase; and therefore, have thrown both to the End of the Epistle. The Notes will be readily found, as they refer to Chapter and Verse. And wherever the Reader finds this Mark ¶, if he turns to the same Place in the Notes, he will there find the Contents of the following Chapter, or Section. And thus he may use the Contents and Notes when, and as he sees Occasion.

59. IT will be of Use to the Reader to keep his Eye upon the little marginal Notes, pointing to *whom*, and *concerning whom*, or *what*, the Apostle discourses. For which Reason, I was not willing there should be any other References in the Margin, that his Attention to the Subject



ject might not be interrupted. And therefore, I here give Notice, SECT. V.  
that I have taken the Paraphrase of the Quotations out of the *Psalms*,  
Chap. iii. 10,—18. mostly from Dr. *Patrick*; and that I have borrowed  
a few Sentences from Mr. *Locke*, and Mr. *Pyle*. It is of no great Sig-  
nificancy to point to Particulars. Let the Curious and Inquisitive com-  
pare Performances.

60. BUT to Mr. *Locke* I am so much indebted, for the Sense of the  
Epistle, that I question whether I could have wrote my Paraphrase and  
Notes, had he not first written his; nor have I any Design to render his  
Work useless. On the contrary, it is my Intention, that his Notes, as  
far as I think them just and useful, should stand good. For which Rea-  
son I have transcribed very little from them, and have taken Notice of  
all the Mistakes which I thought were in them, on purpose that I might  
freely leave, and encourage the Reader to peruse the rest.

61. OUR Translation of this Epistle is, upon the whole, good. Not-  
withstanding, with a strict Eye to the original *Greek*, I think it *expedient*  
to make the following Alterations, and in some Places *necessary*, that the  
Paraphrase might not seem to say one Thing, and the Text another.

For	I read
Called—sometimes —	Called, or invited.
And —	But — I. 4.
Grace—sometimes —	Favour * I. 5. IV. 16.
Righteousness —	JUSTIFICATION, in those Places where it signifies the pardoning, fav- ing Mercy of God, Salvation, or a Grant of Pardon and Blessings, See [368]
Shall live by Faith —	By Faith shall live — I. 17.
Foolish —	Inconsiderate — I. 21.
Between —	By — I. 24.
In —	By — I. 27.
Like—reprobate —	Search—unsearching I. 28.
Understanding —	Consideration — I. 31.
Deeds —	Works — II. 6.
Their Thoughts in the mean while ac- cusing or else accusing one another	Their Reasonings between one another, accusing or else defending II. 15.
Makest thy Boast of —	GLORIEST in — II. 17, 23.
Because that —	Indeed because — III. 2.
For what if —	And what? — III. 3.
Did not believe —	Have been unfaithful III. 3.
Unbelief —	Unfaithfulness — III. 3.
	God

\* Note, the Reader may every where, if he pleases, instead of *Grace* read *Favour*, a  
Word of the same Signification, and more generally understood.

## P R E F A C E to a Paraphrase

For

I read

God forbid	—	By no Means	—	III. 4.
Taketh Vengeance	—	Inflicted Wrath	—	III. 5.
And not rather	—	And why do you not say	—	III. 8.
Damnation	—	Condemnation	—	III. 8.
That every Mouth may be stopped, and all the World may be made guilty.		So that every Mouth is stopped, and all the Word is made guilty		III. 19.
Deeds	—	Works	—	III. 20.
Propitiation	—	Mercy-Seat	—	III. 25.
At this Time	—	In this present Time	—	III. 26.
Boasting	—	GLORYING	—	III. 27.
A Man	—	Man	—	III. 28.
Deeds	—	Works	—	III. 28.
It is one God	—	God is one	—	III. 30.
By Faith	—	Which is of Faith	—	III. 30.
Through Faith	—	By Faith	—	III. 30.
The Law	—	Law	—	III. 31.
As pertaining to the Flesh hath found		Hath found as pertaining to the Flesh		IV. 1.
Hath whereof to glory	—	Hath GLORYING	—	IV. 2.
Counted	—	Reckoned	—	IV. 3, 5.
Imputeth	—	Reckoneth	—	IV. 6.
Blessedness, blessed	—	Happiness, happy	—	IV. 6,—9.
Imputed	—	Reckoned	—	IV. 11, 22, 23, 24.
Considered	—	Minded	—	IV. 19.
Rejoice	—	GLORY	—	V. 2.
Glory in Tribulations also	—	Even glory in Tribulations	—	V. 3.
Ghost	—	Spirit	—	V. 5.
Peradventure	—	Possibly	—	V. 7.
A good	—	The good	—	V. 7.
Joy	—	GLORY	—	V. 11.
Atonement	—	Reconciliation	—	V. 11.
There is no Law	—	Law is not in being	—	V. 13.
Similitude	—	Likeness	—	V. 14.
Figure	—	Pattern	—	V. 14.
By Grace	—	Which is through the Grace	—	V. 15.
By one—of	—	From one Offence—from	—	V. 16.
Abundance	—	The ABOUNDING	—	V. 17.
Freed	—	Justified	—	VI. 7.
Form	—	Mould	—	VI. 17.
Which was delivered you	—	Into which ye were delivered	—	VI. 17.
He liveth	—	It liveth	—	VII. 1.
Taking occasion	—	Having received Force	—	VII. 8, 11.
That it might appear Sin	—	That Sin might appear	—	VII. 13.
I myself	—	I the same Person	—	VII. 25.
Therefore	—	Verily	—	VIII. 1.
		For		

# on the Epistle to the ROMANS.

cli

SECT. V.

For

I read

To be carnally minded	—	The Minding of the Flesh	VIII. 6.
To be spiritually minded	—	The Minding of the Spirit	VIII. 6.
The carnal Mind	—	The Minding of the Flesh	VIII. 7.
If so be	—	Seeing	VIII. 9.
Now	—	But	VIII. 9.
And	—	But	VIII. 10.
Because of	—	With respect to	VIII. 10.
Also quicken	—	Quicken even	VIII. 11.
By	—	Because of	VIII. 11.
Abba, Father	—	Abba, that is to say Father	VIII. 15.
Willingly	—	Willingly	VIII. 20.
By reason of	—	Through	VIII. 20.
Because	—	That	VIII. 21.
To wit	—	That is to say	VIII. 23.
Likewise	—	Agreeably to this	VIII. 26.
Called	—	Invited	VIII. 28, 30.
Endured	—	Hath endured	IX. 22.
Had afore	—	Hath afore	IX. 23.
Sabbaoth	—	Armies	IX. 29.
They fought it	—	They seek it	IX. 32.
They stumbled	—	They have stumbled	IX. 32.
Wot	—	Know	XI. 2.
It is no more Grace	—	Grace is no more	XI. 6.
Should fall	—	Should totally fall	XI. 11.
Magnify my Office	—	Honour my Ministry	XI. 13.
Provoke	—	Excite	XI. 14.
Boast	—	Glory	XI. 18.
Boast	—	Glorieft	XI. 18.
Be the natural Branches	—	Are Branches by Nature	XI. 24.
Concluded them all	—	Locked up all together	XI. 32.
Be kindly affectioned one to another with brotherly Love	—	In brotherly Love one to another, let your Affection be natural	XII. 10.
This saying, Namely, Thou	—	This, Thou	XIII. 9.
And that	—	And this we should do	XIII. 11.
Armour	—	Drefs	XIII. 12.
No Man	—	None of us	XIV. 7.
Hast thou Faith? Have it to thyself before God.	—	{ Thou hast Faith. With respect to thy- self have [or hold it] in the Sight of God	XIV. 22.
And — damned	—	But—condemned	XIV. 23.
We then	—	But we	XV. 1.
Consolation	—	Comfort	XV. 5.
God even the	—	The God and	XV. 6.
For the Truth	—	On Account of the Truth	XV. 8.
And that	—	And I say that	XV. 9.

For

Might glorify God for his Mercy

Trust

In some sort

Because of

Greet

Since the World began

{ On Account of Mercy obtained should  
glorify God

Hope

With respect to a Part of you

On Account of

Salute

In the Times of the Ages

XV. 9.

XV. 12.

XV. 15.

XV. 15.

XVI. 3, 6, 8.

XVI. 25.





A

## P A R A P H R A S E

U P O N T H E

## E P I S T L E

T O T H E

## R O M A N S.

## P A R T I. C H A P. I.

T E X T.

P A R A P H R A S E.

<sup>1</sup> P A U L a servant of  
Jesús Christ, | call-  
ed [*or invited*] to be an  
apostle, † separated unto  
the gospel || of God.

<sup>2</sup> (Which he had prom-  
ised afore his prophets  
| in the holy scriptures;

¶ P A U L a Bond-servant of *Jesús Christ*,  
| by him invited to the Office of an  
Apostle; † and by the exprefs Com-  
mand of the Holy Ghost separated to the Work  
of the Gospel, || which deriveth its Original from  
God the Father, the sole Author of it,—(A  
happy Dispensation, which he foretold he would  
set up by the Prophets, whom he sent to the  
*Jews*, | as may be seen in the sacred Writings

TO ALL  
CHRISTIANS  
AT ROME,  
The Intro-  
duction.

X

of

# A PARAPHRASE upon the Part I.

of the old Testament; — And which relateth to his Son *Jesus Christ* our King and Governour; | who was of the Family and Lineage of *David*, † as to the Body he assumed in the Virgin's Womb:

— But ascertained to be the SON OF GOD | in a glorious and convincing Manner, † as to that spiritual Part in him, which remained perfectly holy and spotless under all Temptations, || by his being raised from the Dead to universal Dominion. — By whose Authority I have received the great Favour of being employed as a special Messenger | to bring the *Gentiles* every where to the Obedience of the Gospel, † that the Name of our Lord *Jesus Christ* may be glorified in them.

2 *Thef.* i. 12. — Among which *Gentiles*, to whom my Commission extends, are you also, already invited into the Kingdom of God by *Jesus Christ*.) — To all, without Exception, at *Rome*, who are so beloved of God, as to be taken into his Church, | and invited to the Dignity and Privileges of *Saints*, or of God's Holy Nation, and peculiar People, † I *Paul* do cordially wish Grace and Peace, all Favour and Felicity, from God our Father, and the *Lord Jesus Christ*. — In the first place, I sincerely rejoice, and praise and thank my God, | in a grateful Sense of his Mercy communicated to Mankind by *Jesus Christ*, † on the Behalf of you all, *Jews* and *Gentiles*, || that your embracing and professing the Christian Religion, is spoken of, and with Joy celebrated throughout the World. — [Be assured my Affection to you is real] For God, whose Kingdom I endeavour to promote with my whole Soul, in preaching the Gospel revealed from Heaven by his Son, knows it to be true, | That in all my Prayers to him, I never forget you. — Constantly requesting (if possible, I may now at length have a good Opportunity by the Approbation and direction of God) to come unto you. — For I earnestly desire to see you, that I may communicate unto you some greater Degree of spiritual Knowledge, or some other Gift and Endowment of the Holy Spirit, | for your  
Esa-

3 Concerning his Son *Jesus Christ* our Lord, | which was made of the seed of *David* † according to the FLESH:

4 But declared to be the Son of God | with power, † according to the SPIRIT of holiness, || by the resurrection from the dead.

5 By whom we have received favour and apostleship | for obedience to the faith among all nations † for his name.

6 Among whom are ye also, called [*or invited*] of *Jesus Christ*.)

7 To all that be in *Rome*, beloved of God, | called [*or invited*] saints: † Grace to you, and peace from God our Father, and the Lord *Jesus Christ*.

8 First I thank my God | through *Jesus Christ* † for you all, || that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the Gospel of his Son, | that without ceasing I make mention of you always in my Prayers.

10 Making request [*if by any means now at length I might have a prosperous journey by the will of God*] to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, | to the end you may be established,

12 That is, | that I may be comforted together with you, † by the mutual faith of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor | both to the Greeks, and to the Barbarians, both to the wife, and to the unwise.

15 So, | as much as in me is, † I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ; | for it is the power of God † unto salvation, to every one that believeth, || to the Jew first, † and also to the Greek.

17 For therein the righteousness [or JUSTIFICATION] of God is revealed | from faith unto faith: † as it is written, || the just by faith shall live.

18 For the WRATH of God is revealed from heaven | against all ungodliness,

Establishment in the true and pure Gospel of *Christ*, — I speak not this, as if you only were to be Receivers from me; | I expect my Share of Benefit from you; and please myself both Parties would be refreshed and strengthened, † I by your spiritual Attainments, as well as you by mine. — For it is proper you should know, my Christian Brethren, that I have often purposed to take a Journey to *Rome*, (though I have hitherto been hindered) that I might have some Fruit of my Ministry among you also, even as among other *Gentiles*. — I am obliged, by my apostolical Commission, to do what Service I can | to *Gentiles* of all Kinds, and to People of all Ranks and Capacities. — And it is with Regard to this Obligation, | as far as the Thing is in my Power and Option, † that I am willing to preach the Gospel even to you at *Rome*, the Head of the World, and chief Seat of Human Power and Wisdom. — ¶ For I am neither afraid nor ashamed to assert the Gospel of *Christ* before the greatest and wisest of Men; | being persuaded it is the mighty Effort of the Wisdom and Goodness of God, and divinely efficacious † for the Salvation of all Sorts of People that believe and obey it; || of the *Jew* indeed first, to whom it was first offered, † but not with a Design to exclude any of the *Gentiles*. — For therein the *SALVATION*, which God has mercifully provided for a sinful World, is discovered, | which is by Faith in his Goodness and Power, in order to establish in our Hearts that noble Principle of all righteous Action. † A true Idea of which Way of Salvation you may take from the Words of the Prophet, *Hab. ii. 4* || *The just by Faith, shall live*. That is to say, The Man who is pious and sincerely obedient, upon the Principle of Trust in God, and patient Waiting for his Salvation, shall be delivered and saved. — [And the Circumstances of Mankind do stand in need of such a Way of Salvation: ] For God has revealed from Heaven the *PUNISHMENT* due from him, as the righteous Governour of the World, | to the Atheism Idolatry and Profane-

TO ALL  
CHRISTIANS  
AT ROME.  
The Intro-  
duction.

Concerning  
the IDOLA-  
TROUS GEN-  
TILES.

They were  
obnoxious to  
Wrath, and  
stood in need  
of God's Mer-  
cy for their  
Salvation.

Concerning  
the IDOLA-  
TROUS  
GENTILES.

They were  
obnoxious to  
Wrath, and  
stood in need  
of God's Mer-  
cy for their  
Salvation.

ness, † the Injustice, Cruelty and Debauchery of all Sorts of Men, || who act contrary to the Light they enjoy, either by refusing to understand what they may, and ought to, understand, or by not living according to the Truth, which they do understand. — [In particular, the Idolatry and Wickedness of the *Gentiles* exposteth them to the Wrath of God, as being contrary to the Light they enjoy;] For, though they have no written Revelation, yet what may be known of God is manifest every where among them; | God having made a clear Discovery of himself to them.

— For his Being and Perfections, invisible to our bodily Eyes, | have been, ever since the Creation of the World, evidently to be seen, † if attentively considered, || in the visible Beauty, Order and Operations observable in the Constitution and Parts of the Universe, ‡ especially his eternal Power, and universal Dominion and Providence;\* so that they cannot plead Ignorance in Excuse of their Idolatry and Wickedness: — Because even while they retained the Knowledge of the true God, they glorified him not suitably to his most excellent Nature; | nor with due Thankfulness acknowledged him the Author of their Being, and Enjoyments; † But through Pride and Wantonness indulged idle Conceits, and false Reasonings, || and so their Understanding, unconscionable abused, was covered with a thick Cloud of Error.

— Assuming to themselves the Opinion and Name of wise and learned Men, | they fell into a lamentable Degree of Folly and Ignorance; — So far as to debase the spiritual and incorruptible Nature of God, by exhibiting it under the Image of a corruptible Man; | nay, of Fowls, and Beasts and creeping Things, which they worshipped as Representations of the Deity. — Wherefore, as a just Retribution of this *Dis- honour* done to God, he permitted them to fall into the vilest Impurities, | the natural Effect of a dark and corrupt Mind, † whereby they debased and *dishonoured* their own Bodies, || by a voluntary and shameful Abuse of themselves.

— They

liness, † and unrighteousness of men, || who hold the truth in unrighteousness.

19 Because that which may be known of God is manifest in them; | for God hath shewed it unto them.

20 For the invisible things of him, | from the creation of the world, are clearly seen, † being understood, || by the things that are made, ‡ even his eternal Power and Godhead; \* so that they are without excuse.

21 Because that when they knew God, they glorified him not as God, | neither were thankful; † but became vain in their imaginations, || and their incon- siderate heart was darkened.

22 Professing themselves to be wise, | they became foolish;

23 And changed the glory of the incorruptible God, into an image made like to corruptible man, | and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, | through the lusts of their own hearts, † to dishonour their own bodies, || by themselves:



25 Who changed the truth of God into a lie, | and worshipped and served the creature more than the Creator, † who is blessed for ever. || Amen.

26, 27. For this cause | God gave them up to vile affections: † for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly, || and receiving by themselves † that recompence of their error which was meet.

28 And even as they did not search | to retain God in their knowledge, † God gave them over to an unsearching mind, || to do those things which were not convenient.

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: | full of envy, murders, debate, deceit, malignity:

30 Whisperers, | backbiters, † haters of God, despisers, || proud, boasters, inventors of evil things, disobedient to parents,

31 Without consideration, | covenant-breakers, † without natural affection, || implacable, unmerciful:

32 Who knowing the judgment of God, (that they

—They *CHANGED* the true Nature of God into a Lie, by false Representations of him, | and payed religious Homage and Adoration to weak and contemptible Creatures, instead of worshipping the Almighty Author of all Things, † who is worthy of everlasting Praise and Adoration. || And may he be praised and honoured for ever! — For which Reason, because they, in their Notions and religious Institutions, so monstrously *changed* the Nature and Worship of God, | God left all Sorts of People among them to fall into, and the very Philosophers to allow and countenance, the vilest Lusts, and most abominable Sodomitical Practices; † whereby even Women, (in Spite of the Modesty peculiar to their Sex) as well as Men, *CHANGED* the natural Use of their Bodies in a Manner, which sunk them below the very Brutes; || receiving, in such a shameful, and voluntary Abuse of themselves, † a Punishment suitable to the monstrous Error of Idolatry. — And seeing *they* neglected to think and *SEARCH*, | that they might retain a Sense of God in a due Acknowledgment of him; † *he* left them under the Misconduct of an *UN-SEARCHING*, stupid Mind, void of all Sense of Good and Evil, || to live in the Practice of whatever is contrary to Truth and Nature. — All Places and Ranks of Men abounding with every Sort of Injustice, Uncleaness, Villany, Covetousness, Malice: | Their Minds fraught with the *Principles* of Envy, murderous Passions, Contention, Deceit, Mischievousness. — In their *Practice* Whisperers, secretly blasting the Reputation, | Backbiters, openly slandering the Absent, † Haters of God, Insulters of Men, || Proud, Boasters, Inventors of new Arts of Debauchery, disobedient to Parents, — Acting without Consideration, or Conscience, | paying no Regard to solemn Engagements, † divested of natural Affection to the nearest Relations, || to Enemies implacable, to the Wretched without Compassion. — [Into this vicious State the Generality of the Heathens were sunk;]

Concerning the IDOLATROUS GENTILES.

They were obnoxious to Wrath, and stood in need of God's Mercy for their Salvation.

Concerning  
the IDOLA-  
TROUS  
GENTILES.

They were  
obnoxious to  
Wrath and  
Rood in need  
of God's Mer-  
cy for their  
Salvation.

To the UN-  
BELIEVING  
JEW, but  
covertly.

Concerning  
FINAL justi-  
fication.

Jews and  
Gentiles, if  
wicked, shall  
equally perish;  
if virtuous,  
shall equally  
be saved in  
the Last Day.

funk;] and although they were not ignorant of the Rule of Right, which God has implanted in the Human Nature, (and which shews, that they who commit such Crimes are deserving of Death) yet, as a further Aggravation of their Wickedness, they not only commit these Things themselves, but are pleased with, and encourage others in the Practice of them.

¶ Therefore, [if it be an Aggravation of Wickedness to approve in others what we commit ourselves, to commit ourselves, what we professedly and strongly condemn in others, must be the highest Degree of Aggravation: and consequently,] any Man who arrogantly mounts the Tribunal, and condemneth the *Gentiles* as vile and unworthy of the Privileges of the Kingdom of God, and yet liveth in a like vicious Practice, condemneth himself, and is without all Excuse in the Sight of God. — [He may flatter himself, his Iniquities are of a different Sort, and will come under a different Rule of Judgment, because he at present enjoys some extraordinary Favours from God:] But we are sure the Judgment, God passeth upon wicked Men, | is neither partial in itself, nor according to their own overweening Conceits; but agreeable to the true Natures of Things, judging Sin to be hateful, in whomsoever it is found, as being in its own Nature hateful. — How then can any Man, who is guilty of the same Wickedness, which he judgeth will exclude others from Mercy, be so foolish as to reckon, | That, whatever becomes of them, he however shall escape the Judgment of an infinitely holy and righteous God? — Or can he entertain such a low, unworthy Opinion of the bountiful Goodness which bestoweth the happy Advantages he now enjoys, and of the Patience and Forbearance which continueth them, | as to be unsensible that the End of the Divine Goodness is to bring him to a reformed, holy Life? — The Goodness and Patience of God are intended to bring us to a reformed,

they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them.

## CHAP. II.

1 ¶ Therefore thou art inexcusable, O man, whosoever thou art that judgest: For wherein thou judgest another, thou condemnest thyself; for thou that judgest, dost the same things.

2 But we are sure that the judgment of God | is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them that do such things, and dost the same, | that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long suffering; | not knowing that the goodness of God leadeth thee to repentance.

5 But after thy hardness and impenitent heart, trea-

treasurest up unto thyself wrath | against the day of wrath, † and revelation of the righteous judgment of God.

6 Who will render to every man according to his works.

7 To him who by patient continuance in WELL DOING | seek for glory, and honour, and immortality; † eternal life:

8 But unto them that are contentious, | and do not obey the truth, † but obey unrighteousness; || indignation and wrath.

9 Tribulation and anguish *shall be* upon every soul of man that doth evil; | of the Jew first, † and also of the Gentile.

10 But glory, honour, and peace, to every man that WORKETH good, | to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

formed, holy Life; but such a one maketh them an Encouragement and Opportunity for Wickedness: and so, through Stupidity and Obstinacy, refusing to turn from his evil Ways, instead of improving the divine Mercy to his Salvation, he layeth in a Stock of Punishment and Wretchedness | against the awful Day, when wicked Men shall be punished, † and the righteous Judgment of God openly manifested. —Who will then impartially reward and punish every Man, without Exception, according as his Life and Conversation hath been. —Upon those, who in the steadfast Practice of Virtue under Trials and Temptations | endeavour to prepare themselves for immortal Honour and Glory, † he will bestow eternal Life: —But upon such as obstinately and pertinaciously dispute against the Truth, | and do not humbly and sincerely yield themselves to be governed by it, † but follow their own wicked Ways, and prejudicate Opinions, || he will inflict most dreadful Sufferings. —[And this is the *universal* Rule of God's Judgment; namely,] Tribulation and Anguish shall be upon every individual Person in the World, that impenitently worketh Evil, of what Nation soever he be, or under what Dispensation soever he liveth; | saving that those who sin against a greater Light, shall receive a heavier Condemnation; † though such as live under a darker Dispensation shall not escape a proportionable Punishment. —On the other Hand; Glory, Honour and Peace shall be the happy Lot of every one who practiseth true Goodness, of what Nation soever he be, or under what Dispensation soever he liveth; | saving that they, whom God has favoured with a Revelation, and to whom he has made express and special Promises, shall have those Promises first, and with some Marks of Precedency, made good to them; † but not to the Prejudice of any other Part of Mankind. For *God is the Saviour of all Men, especially of those that believe*; 1 Tim. iv. 10. —For though God, in this World, by his own sovereign Pleasure, may be-  
stow

To the UN-BELIEVING *FEW* covertly. Concerning *FINAL* justification.

*Jews and Gentiles*, if wicked, shall equally perish; if virtuous, shall equally be saved in the *Last Day*.

To the UN-  
BELIEVING  
JEW covert-  
ly. Concern-  
ing FINAL  
Justification.

Jews and  
Gentiles, if  
wicked, shall  
equally perish;  
if virtuous,  
shall equally  
be saved in  
the Last Day.

flow his Favours variously upon his Creatures; yet, in Judgment, he cannot wrong them by any partial Propensity to some more than to others; but will judge them fairly and equitably, according as he hath given them more or less Advantages. — Thus, they, who shall be found to have transgressed against the mere Light of Nature, | shall not come under the same Rule with such as have enjoyed an extraordinary Revelation; but shall be punished agreeably to the inferior Dispensation they were under: † whilst those who have sinned against a revealed Law, || shall be tried by that Law, and punished proportionably to the Abuse of such an extraordinary Advantage. — (For it is by no means sufficient to acquit any People before God, that they enjoy, and pretend to value, the Privileges of supernatural Revelation: | But it is living conformably to their superior Advantages, which alone will gain them the continued Favour of God, and at last eternal Life. — [Nor doth it follow, because the *Gentiles* have no written Law, that therefore they are not accountable for their Behaviour, nor punishable for their Sins:] For though they have no written Law, they are, for all that, under a Rule of Life; and that Rule is their own Understanding and Reason; | as appeareth from hence, That some of them actually do the Things contained in the Law; are just, temperate, kind and Benevolent. Now, when thus they do by Nature, the natural Powers of Understanding and Reason, the virtuous Actions which the Law requires, † these honest Heathens, seeing they have no written Law, || must be a Law, or Rule of Action, to themselves. — And hereby do evidence, that God has implanted in their very Nature, Sense and Understanding to discern and approve the Righteousness which his Law requireth, and to dislike the Wickedness it forbids. | Which is also further manifest from the Force of Conscience in them; † and from the Debates which arise among them about Right and Wrong, || when either they ac-  
cuse

12 For as many as have sinned without law, | shall also perish without law: † and as many as have sinned in the law, || shall be judged by the law.

13 (For not the hearers of the law are just before God, | but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, | do by nature the things contained in the law, † these having not the law, || are a law unto themselves.

15 Which shew the work of the law written in their hearts, | their conscience also bearing witness, † and their reasonings between one another, || accusing or else defending.

16 In the DAY | when God shall JUDGE the secrets of men by Jesus Christ, † according to my gospel.

cuse others, or defend themselves.) — Thus, as I have said, (*Ver. 12.*) divine Justice will be impartially distributed at the *LAST DAY*; | when God by *Jesus Christ*, to whom he has committed all Judgment, shall judge, scrutinize, ballance and adjust those Things in the moral Circumstances of the World, which now are Secrets to us, and come not under our particular Cognizance, especially such as relate to the different Dispensations, under which any Part of Mankind may live. † Which Secrets he will judge, not according to the partial, narrow Conceits of mistaken Men; but according to the extensive Principles of the Gospel, which I preach.

To the UN-BELIEVING *JEW* covertly. Concerning *FINAL* Justification. *Jews* and *Gentiles*, if wicked, shall equally perish; if virtuous, shall equally be saved in the *Last Day*.

17 Behold, thou art called a Jew, | and retest in the law, † and GLORIEST in God;

¶ [I am now speaking to the *Jews*; and let me freely and fairly state Accounts with any one of my Country-men, who despises and condemns the *Gentiles*, as unworthy of the Divine Favour.] You wear the honourable Name of a *Jew*; a Professor of true Religion; the holy circumcised Seed of *Abraham*: | You rest in the Law, well satisfied it is a compleat Rule of Duty and Salvation; † you glory in the Knowledge and Worship of the true God, as your God in Covenant;

To the UN-BELIEVING *JEW* openly. Religious Privileges gives wicked *Jews* no Title to the Divine Favour above other Men.

18 And knowest *his* will, | and approvest the things that are more excellent, † being instructed out of the law;

— You know his Will; | are skilful in the most excellent Points of Religion, and capable of distinguishing exactly between Things lawful and forbidden, † having been educated from your Childhood in the Law; — And, confident of your superior Understanding, you assume the Character of a Guide, a Light, an Instructor and Teacher of the *Gentiles*; whom you account to be blind, in Darknefs, Fools and Babes in Comparison of yourself, | who are furnished with the whole Plan and System of divine Knowledge, and of the Truth contained in the Law. [Thus you raise yourself above other Men, as the only and everlasting Favourite of Heaven.] — But tell me; what doth all this amount to, if you are a vicious, wicked Person? What signify your Pretensions to Knowledge, and the Office of teaching others, if you have no Regard to your own Doctrine? | What the better for Preaching

19, 20 And art confident that thou thyself art a guide of the blind, a light of them which are in darknefs, An instructor of the foolish, a teacher of babes, | which hast the form of knowledge, and of the truth in the law.

21 Thou therefore that teachest another, teachest thou not thyself? | Thou that preacheest a man should not steal, dost thou steal?

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against Theft, if you are a Thief yourself?

—Or for declaring Adultery unlawful, if you live in the Practice of it? | Or for representing Idolatry as abominable, if you are guilty of Sacrilege? —What Honour or singular Favours do you deserve, if, while you glory in the Law, and your religious Privileges, | you dishonour God, and discredit his Religion, by transgressing the Law, and living in open Contradiction to your Profession? —And this is more than Supposition: Notorious Instances might be produced of the forementioned Crimes, whereby the Jews of the present Age, have brought a Reproach upon Religion among the Gentiles, | as well as those Jews in former Times, of whom the Prophet speaks, *Ezek. xxxvi. 23. And I will sanctify my great Name, which was profaned among the Heathen, which ye have profaned in the midst of them.*

I own, it is a great Advantage to be a Member of the Church of God, | if you live agreeably to the Laws of it: † Otherwise, if you live in Disobedience to the Law of God, || your being of the true Church, and under the visible Marks of God's Covenant, will signify no more to you, than if you were a mere Heathen. —May we not then contrariwise conclude, that a Heathen, who enjoyeth not your religious Privileges, | if he performeth those righteous Actions, which the Law requireth, † shall, notwithstanding his outward Disadvantages, be accepted of God, as much as if he had been of the visible Church?

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—Nay further; shall not an uncircumcised Heathen, in his natural State, having no other Guide but his own Reason and Understanding, | if he fulfils the Law by a sober and upright Behaviour, † shall not such an Heathen condemn you, as not worthy to be called a Jew, or to enjoy any longer the Privileges of the Kingdom of God, || who, by trusting to a literal, outward Circumcision, wickedly embolden yourself in the Violation of the moral Law. —For, in the Estimate of God, he is not a Jew, | who is so only  
in

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? | thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that GLORIEST in the law, | through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, | as it is written.

25 For circumcision verily profiteth, | if thou keep the law: † but if thou art a breaker of the law, || thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision | keep the righteousness of the law, || shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, | if it fulfil the law, † judge thee, || who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, | which is one outwardly; † neither

neither is that Circumcision, which is outward in the flesh:

29 But he is a Jew, † who is one inwardly; † and Circumcision is that of the heart, ‖ in the spirit, ‡ and not in the letter, \* whose praise is not of men, but of God.

in outward Appearance and Profession, † nor is true Circumcision only a visible Mark in the Flesh: — But *he* is a Jew in God's Esteem, | who is inwardly pure and upright; † and acceptable Circumcision is retrenching and mortifying the inordinate Affections of the Heart, ‖ according to the spiritual Meaning of the Ordinance, ‡ and not according to the mere literal Account of its Institution. \* A Man of his Character, though he shines not in the Plumes of your Church Privileges, and makes but a contemptible Figure in your Eye; yet is he owned and approved of God, and shall be for ever happy in him.

To the UNBELIEVING JEW.

Jews no longer worthy to be God's People.

### CHAP. III.

What advantage then hath the Jews? | or what profit is there of Circumcision?

¶ JEW. You say, It is a great Advantage To the UNBELIEVING JEW. Concerning his Rejection. to be a Member of the Church of God; (Ver. 25.) But if Circumcision, or our being Members of the Church, raises us no higher in the Favour of God than the *Gentiles*; if the Virtuous among them are as acceptable as any of us; nay and condemn our Nation too, as no longer deserving the Divine Regards; pray tell us, wherein lies the superior Excellency and Honour of the Jew? What are his extraordinary Advantages? | Or what Benefit has he from his being circumcised, and vested in the Privileges of God's People? — APOS. With regard to the Means and Motives of Obedience, no doubt, the Jews enjoy many and great Advantages above the *Gentiles*: | The principal of which, is their being intrusted with the Oracles of God, the Revelation of his Will by *Moses* and the Prophets; a Treasure of inestimable Value, which they have possessed, while the rest of Mankind had no such Communications from the Deity. [See the *Jewish Privileges further displayed*, Chap. ix. 4, 5.] — JEW. Well then; I ask again: | What if some of the *Jewish* Nation have abused their Advantages, and acted contrary to their Obligations, † shall their Wickedness ‖ disanul a Promise expressly delivered in those Oracles; I mean the Promise God made to *Abraham*, that he would, by an everlasting Covenant, be a God to him

2 Much every way: | chiefly indeed, because unto them were committed the oracles of God.

3 And what? | if some have been unfaithful, † shall their unfaithfulness ‖ make the faith of God without effect?

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cerning his  
Rejection.

him, and to his Seed after him, *Gen. xvii. 7.*

[Shall God, by stripping the *Jews* of their peculiar Honours, as you intimate he will, falsify his Promise, because some of the *Jews* are bad Men?] — *APOS.* By no means. We must

ever be persuaded and maintain, That God is true; | and that if his Promise faileth in any Case, the Falsehood lieth on the Part of Man, and ought not to be charged upon God. † This is *David's* Sense in *Psal. li. 4.* “ I acknowledge

“ my Sin, and condemn myself, that the Truth  
“ of thy Promise, (2 *Sam. vii. 15, 16.*) to esta-  
“ blish my House and Throne for ever, may be  
“ vindicated, when thou shalt execute that dread-

“ ful Threatening, (2 *Sam. xii. 10.*) that the  
“ Sword shall never depart from my House;  
“ which I own I have brought upon myself by  
“ my own Iniquity.” [See a further Answer,

Chap. ix. 6,—13.] — *JEW.* But one would think the supposed Unrighteousness of us *Jews* should commend, inance and illustrate the Truth and Fidelity of God, in keeping his Promise to our Forefathers. The more wicked we are, the more his Faithfulness to his ancient Promise is to be admired; | and if so; what shall we say? † Shall we bring it to this Conclusion; That GOD is unjust in punishing our Sins by casting us off? (Here I represent the Reasoning of an unbelieving *Jew.*) — *APOS.* Unjust!

by no means; For if God be unjust, how is he then qualified to judge the whole World? [See a further Answer, Chap. ix. 14,—18.] — *JEW.* For if the Faithfulness of God in keeping his Promise | is, through our Wickedness, made far more glorious, than otherwise it would have been; † pray, why should we *Jews* be blamed and condemned as Sinners, for that which redounds to the Honour of God? — *APOS.*

And why do you not draw this into a general Rule and Maxim, That in all Cases we ought to do wickedly, because God can, one Way or other, turn it to his own Glory? | An impious Sentiment which some charge upon me; as if, when

I mag-

4 By no means; yea let God be true, | but every man a liar; † as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. [*Heb.* That thou mayest be just in thy speaking, or what thou hast spoken, and clear in thy judging, or when thou shalt judge.]

5 But if our unrighteousness commend the righteousness of God, | what shall we say? † Is God unrighteous, who inflicteth wrath? (I speak as a man)

6 By no means, for then how shall God judge the world?

7 For if the truth of God | hath more abounded through my lie unto his glory; † why yet am I also judged as a sinner?

8 And why do you not say | (as we be slanderously reported,



reported, and as some affirm that we say,) † Let us do evil that good may come? ‖ whose condemnation is just.

9 What then? are we better *than they*? | No, in no wise; † for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, | There is none righteous, no not one.

11 There is none that understandeth, there is none that seeketh after God.

12 They are gone all out of the way, they are together become unprofitable, there is none that doth good, no not one.

13, Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips.

14 Whose mouth is full of cursing and bitterness.

I magnify the Grace of God in pardoning Sin, I advanced this Notion, † *That we ought to do Evil, that Good [God's Glory] may come of it.* ‖ For which, and other malicious Opposition to the Gospel, they shall come under the just Condemnation of God. [See a further Answer, Chap.

ix. 19, &c.] — *JEW.* Well; but have not we *Jews* a better Claim than the *Gentiles* to the Blessings and Privileges of the Kingdom of God? | *APOS.* No, not at all. † For I have before proved, that *Jews* as well as *Gentiles* are under the Guilt of Sin; [and consequently, that both are equally unworthy of those Blessings; and, now under the Kingdom of the *Messiah*, must equally be indebted for them to the Grace, or Favour of God.] — Which Charge may be

further proved upon the *Jews* from their own authentic Writings, and Standard of their Faith and Religion. | King *David*, speaking of the general Revolt of the People, probably in *Abshalom's* Rebellion, writeth to this Effect, *Psal.* xiv. 1, 2, 3. "That they were universally depraved:

— "That there was nothing to be found " amongst them, but Ignorance and Contempt " of the Divine Majesty. — That the whole " Nation, in a manner, however the whole Body " of Rebels, had lost all Sense of their Duty; " and, like a Body without a Spirit, were become " so rotten and putrified, that it was hard to meet " with so much as one, that had any Sense of " Goodness in him." — Again; *Psal.* v. 9, describing his Enemies, probably in *Saul's* Court, he giveth this Character of them; "[Their Hearts " are perpetually hatching the most malicious " and mischievous Stories,] which they utter " with open Mouth, gaping for the Destruction of " the Innocent: to whom, when they speak fair, " and put on a Shew of Friendship, it is with an " Intent to devour them." Again; *Psal.* cxl. 3. "The Slanders and Calumnies they vent against " me, are as poisonous to my Reputation, as the " Venom of Vipers to the Body." — Again; *Psal.* x. 7, speaking of some wicked Man, or Men,

To the UN-BELIEVING *JEW.* Concerning his Rejection.

Concerning FIRST Justification. By Faith *Gentiles* have as good a Title to the Blessings of God's Kingdom as *Jews*.

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the Jews.

Men in Power, he saith, " whose Mouth his full  
" of the most profane Oaths, and Execrations,  
" uttering all malicious, deceitful, and virulent  
" Language." — *Isaiab* also, *Chap.* lix. 7, 8,  
describeth the corrupt Times in which he lived,  
by such odious Characters as these. " They shed  
" innocent Blood with Eagerness. — All their  
" Actions have a Tendency to destroy other Men,  
" or to render them miserable. — Being tur-  
" bulent and vexatious they know not how to  
" live peaceably, but are always fomenting Strife,  
" and Quarrels." — *David* again, *Psal.* xxxvi.  
1, speaking probably of *Saul* himself, the King  
of *Israel*, saith, " He hath no Regard to God,  
" nor will be restrained by the Fear of him, from  
" doing me any Mischief." — Now it is evident,  
that all these Instances of Iniquity, and the Judg-  
ments annexed to them, in the Sacred Writings] are  
charged upon, and denounced against, the very  
*Jews*, who enjoyed the Benefit of Revelation,  
and the Privileges of the Church and People of  
God. † [Nor have the present *Jews* any just Pre-  
tensions to a better State of Morals, than that of  
their Ancestors, nor any Reason to suppose the  
Vengeance of God is not as much due to their  
Wickedness.] So that, by the Arguments I have  
produced from undeniable Facts, and Scripture-  
Testimony, the Mouth of all Sorts of People is  
stopped, || and the whole World, *Jews* and *Gen-  
tiles*, is brought in guilty before God, and ob-  
noxious to Punishment. — And therefore it is  
true, That upon the Claim which results from  
Obedience to Law, or a Rule of Action, | no  
Part of Mankind can be judged worthy of the  
Blessings of the Kingdom and Covenant of God,  
before the Tribunal of his Justice: † For having  
all sinned, Law is so far from giving them a Title  
to Blessings, that it only discovers their Sin, as  
deserving of God's Wrath. — But now the  
Gospel opens to us more happy and encouraging  
Prospects; as it discovers a Way of Salvation, not  
founded upon the Right and Claim, which results  
from Obedience to Law; but upon the Grace and

Favour

15 Their feet are swift  
to shed blood.

16 Destruction and mis-  
ery are in all their ways.

17 And the way of peace  
have they not known.

18 There is no fear of  
God before their eyes.

19 Now we know that  
what things the law saith,  
| it saith to them who are  
under the law: † So that  
every mouth is stopped, ||  
and all the world is made  
guilty before God.

20 Therefore by the  
works of law, | there shall  
no flesh be justified in his  
sight: † for by law is the  
knowledge of sin.

21 But NOW the  
righteousness [or JUSTI-  
FICATION] of God  
without

without law is manifest, | being witnessed by the law and the prophets.

22 Even the righteousness [or JUSTIFICATION] of God, | which is by faith of Jesus Christ, † unto all, and upon all them that believe; || for there is no difference :

23 For all have sinned, | and come short of the glory of God ;

24 Being justified freely by his grace, | through the redemption that is in Jesus Christ :

25 Whom God has set forth to be a mercy-seat | through faith in his blood, † to declare his righteousness [or JUSTIFICATION,] || for the remission of sins that are past, ‡ through the forbearance of God.

26 To declare, I say, in the PRESENT TIME his righteousness [or JUSTIFICATION] | that he might be just, † and the justifier || of him that believeth in Jesus.

Favour of the Lawgiver, being provided for us by the Mercy of God ; | and is spoken of and established in the Law of *Moses*, and the Writings of the Prophets. — And is no other than the Salvation, or Interest in God's Kingdom and Covenant, which he hath appointed us to obtain, | through Faith in the Divine Grace, taught and communicated to us by Jesus Christ ; † which Salvation is not restrained to any one Country or People, but is open and free to all, and all are Partakers of it, who embrace the Faith of the Gospel. || For, as to the favourable Regards of God, there is no Difference between *Jew* and *Gentile*.

— Seeing all Sorts of Men, *Jews* as well as *Gentiles*, have corrupted themselves, | and have not given Glory to God by Obedience to his Will ; [and therefore can, neither the one nor the other, lay any Claim, in Justice or Equity, to his Favour and Blessing.] — But must be justified, or interested in the Blessings of God's peculiar Kingdom and Covenant, by his free Gift, Grace and Mercy, | dispensed in that Way of Redemption which is in Jesus Christ : — Whom God in his Wisdom hath appointed to be the Ground and Mean of communicating his Mercy to a sinful World, | and of making it effectual upon our Minds, by a right Persuasion concerning his Blood ; † which happy Constitution God has erected to make known his saving Mercy, || in relation to his passing over the Sins which have already been committed by Mankind, ‡ during the Time of his Patience and Forbearance, while he suspended the Wrath and Destruction which they had deserved. — The Gospel Constitution I say, is erected in order to display *IN THE PRESENT TIME* the saving Mercy of God : | that he might appear to be merciful and gracious in general, † and in particular, the bountiful Donor of Pardon, and all the Blessings of his Covenant, || upon any one in the World, *Jew* or *Gentile*, who receives the Discoveries of his Goodness, which *Jesus* has made [or, as it in *Ephes. ii. 7. That he might shew to future Ages the exceeding*

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By Faith *Gentiles* have as good a Title to the Blessings of God's Kingdom as the *Jews*.

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exceeding Riches of his Grace, in his Kindness to-  
wards us, through Jesus Christ.] —JEW. But  
thus you leave nothing in ourselves to ground Ju-  
stification upon. | APOS. It is true, all Self-de-  
pendence is excluded. † JEW. And pray, by  
what Rule is it excluded? || Is it excluded by the  
Rule of Works, or of that Obedience which God  
requires, and which certainly renders us acceptable  
to him? ‡ APOS. No; according to that Rule  
the Donation of Blessings hath Respect to some-  
thing in ourselves. \* But it is excluded by the  
Rule of Faith. For when Faith in God's Fa-  
vour is the only Condition of a Title to Blessings,  
Self-dependence is intirely set aside; and it is all  
one whether a Man has, or has not been obe-  
dient. —Therefore, I conclude, upon the  
Grounds I have laid down, | That all Mankind  
may be interested in the Blessings of God's King-  
dom and Covenant, only by Faith in his Fa-  
vour, † without being obliged to plead a prior  
Obedience to Law. —And why may not any  
Part of Mankind be interested in those Blessings?  
Why should the Jews ingross God and his Fa-  
vour wholly to themselves? | Is he not the Crea-  
tor, Father, Owner and Ruler of the Gentiles,  
of all Mankind, as well as the Jews? † Un-  
doubtedly he is. —For there is but one God,  
whose tender Mercies are over all his Works; |  
And who, under the new Dispensation, will  
pardon the circumcised Jew, and bestow upon  
him the Blessings of his Kingdom and Covenant;  
† not because he is circumcised, but because he  
embraces the Faith of the Gospel: || And, upon  
the same Account, will also freely give the same  
Blessings to the uncircumcised, Gentile. —But  
let not any imagine, I set Law aside, or render  
Obedience unnecessary, by affirming, Mankind  
have a Title to the Blessings of God's Covenant  
only by Faith, or a Dependence upon Grace. |  
On the contrary; the Gospel, which I preach,  
establishes the eternal Obligation of Law, or the  
Rule of right Action, and brings us under the  
strongest Engagements to the Obedience of it.

¶ JEW.

27 Where is GLORY-  
ING then? | It is exclud-  
ed, † By what law? || of  
works? ‡ Nay; \* but by  
the law of faith.

28 Therefore we con-  
clude, | that Man is justi-  
fied by faith † without the  
works of law.

29 Is He the God of  
the Jews only? | Is He  
not also of the Gentiles? †  
Yes, of the Gentiles also.

30 Seeing God is one; |  
who will justify the circum-  
cision, † which is of faith,  
|| and the uncircumcision  
by faith.

31 Do we then make  
void law through faith? |  
By no means: yea, we  
establish law.

CHAP. IV.

<sup>1</sup> WHAT shall we say then, that Abraham our father has found as pertaining to the flesh?

¶ **JEW.** But you set your Argument upon a wrong Foot; namely, the corrupt Morals of our Nation: Whereas we hold all our Prerogatives above the rest of Mankind from *Abraham*, who is our Father, as we have a Right to the Blessings of God's peculiar Kingdom, in Virtue of the Promise made to him. His Justification is the Ground and Rule of ours. Now what shall we make of his Case upon your Principles? Of what Significancy was his Obedience to the Law of Circumcision, if it did not give him a Right to the Blessing of God? — And if, by his Obedience to that Law, he obtained a Grant of extraordinary Blessings, | then, according to your own Concession, (*Chap. iii. 27.*) he might ascribe his Justification to something in himself, or to his own Obedience: [And consequently so may we too, in his Right, and upon the same Foundation; which will exclude all those from a Share in God's Covenant, who are not in like Manner obedient, or who are not circumcised.]

To the UN-BELIEVING **JEW.** Concerning FIRST Justification. By Faith Gentiles have as good a Title to the Blessings of God's Kingdom as the Jews.

<sup>2</sup> For if Abraham was justified by works, | he hath GLORIED. † But not before God:

† **APOS.** This doth not overthrow my Argument: For, granting *Abraham* might ascribe his Justification to something in himself, it must be only in Comparison with other Men, inferior to him in Virtue; but not with Respect to God, and as he stood before him, when he gave him the Blessings of his peculiar Covenant. — For what the Scripture saith, (*Gen. xv. 6.*) concerning his Justification, quite overthrows all Pretensions to Self-Dependence in this Respect. | For it is written expressly, *Abraham believed God*, or trusted in his Favour and Goodness, and it was counted to him for Justification, or a Grant of Blessings. — Now, when a Person has performed due Obedience to a Law, | the Reward is not counted to him as a Favour, but a Debt, which he may claim as his Right; [and *Believing*, or Faith, is no ways concerned in his Justification.] — But when a Man has not performed due Obedience, | but only exercises Trust in the Mercy of God, forgiving and bestowing his Blessings

<sup>3</sup> For what saith the scripture? | Abraham believed God, and it was reckoned unto him for righteousness [or JUSTIFICATION.]

<sup>4</sup> Now to him that worketh, | is the reward not reckoned of favour; but of debt.

<sup>5</sup> But to him that worketh not, | but believeth on him

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upon an ungodly Idolater, who has no Manner of Claim or Title to them; † It is only in the Case of such a one, that his Faith can be given as the Ground and Reason of his Justification. [And

therefore, 'seeing Faith is assigned as the only Ground and Reason of *Abraham's* Justification, he must have been justified upon the Foot, not of his own prior Obedience, but of God's Mercy.] —Of which Way of Justification

*David* giveth us a true Idea, *Psalms xxxii. 1, 2*: For he there describeth a Way of obtaining Blessedness quite different from the Performance of a Law, and declareth the Man to be in a very happy Condition, to whom God vouchsafeth such Justification, without Respect to prior Obedience, — When he saith, Happy are they whose Transgressions of the Law are pardoned, and whose Sins are covered by the Mercy of God. — Happy is the Man whose Sin the Lord will not lay to his Charge. — Now is this Happinefs of having Sin pardoned, and Happinefs conferred, by the pure Mercy of God, peculiar to the *Jew*, who observeth the Law of Circumcision; | or may not the uncircumcised *Gentile* have an Interest in it as well as he? † Let us try the Case by the proposed Instance of *Abraham*. We affirm, upon Scripture Authority, that Faith was imputed to him unto Justification. This was his Happinefs and Privilege. — But how? Under what Circumstance was this Blessing bestowed upon him? | Was it after he was circumcised, and with Regard to his Obedience to the Law of Circumcision? † Or was it before he was circumcised, and when, in that Respect, he was upon a Level with the rest of Mankind? || Certainly the Blessing was conferred, before the Law of Circumcision was given, and therefore could have no Respect to that. — Yea, so far was Obedience to the Law of Circumcision from being the Reason of conferring the Blessing of Pardon, and an Interest in the Covenant, that he received

Circumcision.

him that justifieth the ungodly, † his faith is reckoned for righteousness [or JUSTIFICATION.]

6 Even as *David* also describeth the happinefs of the man, unto whom God reckoneth righteousness [or JUSTIFICATION] without work,

7 Saying, happy are they whose iniquities are forgiven, and whose sins are covered.

8 Happy is the man to whom the Lord will not reckon sin.

9 Cometh this happinefs then upon the circumcision only, | or upon the uncircumcision also? † For we say that faith was reckoned to *Abraham* for righteousness. [or JUSTIFICATION.]

10 How was it then reckoned? | When he was in circumcision, † or in uncircumcision, || not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of

of the righteousness [or JUSTIFICATION] | of faith, which [Justification] he had yet being uncircumcised: † That he might be the father of all them that believe, though they be not circumcised; || that righteousness [or JUSTIFICATION] might be reckoned to them also :

12 And the father of circumcision, | to them who are not of the circumcision only, † but also walk in the steps of that faith of our father Abraham, || which he had being yet uncircumcised.

13 For the promise | that he should be the heir of the world, † was not to Abraham, or to his seed through Law, || but through the JUSTIFICATION of faith.

14 For if they which be of law be heirs, | faith is made void, † and the promise made of none effect.

15 Because law worketh wrath: | For where law is not, there is no transgression.

Circumcision as a Confirmation of the Pardon and Interest in God's Covenant, | which was already granted him only upon his Faith in the Promise, before ever he was circumcised; and consequently, when he was, in the Estimate of the *Jews*, but in the State of a *Gentile*. † And by this Circumstance he is made the Father, the great Head, Rule, and Pattern of Justification, to all the *Gentiles*, who, like him, believe in the Truth and Mercy of God, though they are not circumcised; || that They, as well as He, might be interested in the fore said Grant of extraordinary Blessings. — And also, he is constituted the Head, Rule, and Pattern of Justification to the Circumcision, to the *Jews*; | not as they observe the Law of Circumcision, as if that were the only Ground of their Interest in the Blessings of God's peculiar Covenant; † but so far as they imitate *Abraham's* Faith in the Grace of God, || which Faith was accepted before he was circumcised, and of which Circumcision was a Seal. — For it is plain, that the magnificent Promise to *Abraham*, (wherein his Justification consists, and upon which you *Jews* bear yourselves so high,) | That he and his Seed should be the Heir, the First-born in the World, blessed with a double Portion of the Goodness of the common Father of Mankind, † was not given to *Abraham*, or to his Seed, upon a Right or Claim resulting from Obedience to any Law; || but upon the Foot of that Method of conferring Happiness, which is by Hope and Trust in the Mercy of the Lawgiver. — For if none are to inherit the promised Blessings, but those only who have a Right and Claim to them upon the Foot of prior Obedience to Law, or a Rule of Duty; | then Trust in the Mercy of God, the Principle upon which the Promise to *Abraham* stands, cometh to nothing, † and consequently the Promise itself is annulled. — Because Law, or a Rule of Duty, makes no Provision for the Exercise of Mercy, or for Trust in that Mercy, but leaves the Sinner, and would have left

To the UN-BELIEVING *JEW*. Concerning FIRST Justification.

By Faith *Gentiles* have as good a Title to the Blessings of God's Kingdom as the *Jews*.

To the UN-  
BELIEVING  
JEW. Con-  
cerning  
FIRST Justifi-  
cation.

By Faith Gen-  
tiles have as  
good a Title  
to the Bless-  
ings of God's  
Kingdom as  
the Jews.

*Abraham*, as he was an Idolater, exposed to Punishment without Hope. | It is the very Nature of Law to render a Sinner liable to Punishment.

For take away Law, or a Rule of Action, and there will be no Transgression [and so no Punishment can be deserved.] — For which Reason,

the Promise to *Abraham* is grounded, not upon Obedience to Law, but upon Faith in the Goodness of God; | that it might be dispensed, not according to the Rules of Justice, but by the Favour and Bounty of the Lawgiver: † And so that Promise might stand upon the largest Bottom, and be sure to *all* the Seed of *Abraham*: || not only to those who believe under the Law of *Moses*, ‡ but to those also that are not under that Law, who believe in God as *Abraham* did; \* who is the Father of all that embrace the Faith of the Gospel, as we are all included in the Promise given to him, whether *Jews*, under the *Mosaic* Law, or *Gentiles*, who never were under it.

— (According to the true Import of that divine Declaration, *Gen. xvii. 4, 5. A Father of many Nations have I made thee.*) He is, I say, the Father of us all, in the Account and Purpose of him, who gave the Promise, and in whom he believed, | namely, of God; who is the most proper and worthy Object of Trust and Dependence: For being almighty, eternal and unchangeable, he can even raise the Dead to Life, † and as infallibly assure the Existence of those Things, which are not, as if they were already actually in being. [And therefore can never fail of accomplishing whatever he hath promised. — And the Faith of *Abraham* bore an exact Correspondence to the Power, and never-failing Faithfulness of God.] For though in the ordinary Course of Things he had not the least Foundation of Hope, | yet he believed he should be the Father of many Nations, † in the full Latitude of that Promise, which assured him, his Seed should be as numerous as the Stars of Heaven. — And having surmounted the Scruple of a weak Faith, |

16 Therefore it is of faith, | that it might be by favour; † To the end the promise might be sure to all the seed; || not to that only which is of the law, ‡ but to that also which is of the faith of *Abraham*, \* who is the father of us all.

17 (As it is written, I have made thee a father of many nations) before him whom he believed, | even God, who quickeneth the dead, † and calleth those things that be not as though they were.

18 Who against hope | believed in hope, that he might become the father of many nations; † according to that which was spoken, so shall thy seed be.

19 And being not weak in faith, | he minded not his own



own body now dead, when he was about an hundred years old, † neither yet the deadness of Sarah's womb.

20 He staggered not at the promise of God through unbelief; | but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised, he was able also to perform.

22 And therefore it was reckoned to him for righteousness [or JUSTIFICATION.]

23 Now it was not written for his sake alone, that it was reckoned to him.

24 But for us also, to whom it shall be reckoned, if we believe on him that raised Jesus our Lord from the dead.

25 Who was delivered for our offences, and was raised again for our justification.

he was not discouraged by the Debility of his own Body, which, at an Hundred Years of Age, was in a manner dead, as to his having an Off-spring: † nor by the Improbability of Sarah's being a Mother, who had always been barren, and now near Ninety, was quite past the usual Time of Child-bearing. — Having surmounted those Scruples, he did not dispute the Promise through Unbelief; | but was strong in Faith, giving Honour to God. — By being fully persuaded, that he was faithful, and infinitely able to perform what he had promised. — For which Reason, God was graciously pleased to place his Faith to his Account, and to allow his fiducial Reliance upon the Divine Goodness, Power, and Faithfulness, for a Title to the Divine Blessing, which otherwise, having been an Idolater, he had no Right to.

— Nor is this Instance of Favour, in making his Faith a Title to the Divine Blessing, recorded in Sacred History as a private Incident in Abraham's Life, peculiar to himself alone: — But it was intended for a general Rule, and with an Eye to the then future Dispensation under which we now live; wherein it shall be imputed to any of us; *that is to say*, any of us shall be entitled to the Blessings promised to Abraham, if, like Abraham, we believe in his Goodness, Power, and Faithfulness, who, in raising Jesus, our KING and GOVERNOUR, from the Dead, hath given us the strong st Argument for believing in him. — For such is his Mercy and Love to a sinful World, that upon the Account of our Offences, he delivered his only-begotten Son unto Death; and raised him again, that through his Hands he might bestow upon us all Blessings, and put us into the Possession of eternal Life.

To the UN-BELIEVING JEW. Concerning FIRST Justification.

By Faith Gentiles have as good a Title to the Blessings of God's Kingdom as the Jews.

¶ Therefore,

To the BELIEVING GENTILES.  
Concerning their Privileges.

¶ Therefore, as we *Gentiles* are pardoned, and made Partakers of the Blessings of the Gospel, upon our Faith in the divine Grace, | we are now no more *ENEMIES*, but upon happy Terms with God, and may expect the greatest Blessedness from him, † through the Mediation of our Lord Jesus Christ. — By whose Administration in sending his Spirit, his Apostles, and other Preachers of the Gospel, | we have been introduced, through Faith on our Part, receiving the Evidence of the Truth, † into this State of Favour and high Privileges, wherein we now stand as upon firm and sure Ground. || And as the *Jews* GLORY in their Advantages, so we *Gentiles* GLORY in Privileges of still a more excellent Nature; particularly, in the Expectation of the heavenly and transcendent Glory, which is brought into a far clearer Light by the Gospel. — Nay, moreover we can GLORY even in our suffering Persecution, as redounding greatly to our Benefit; though the *Jew* objecteth it against us as our Misery: | being perfectly assured that the Sufferings we undergo are intended to exercise our Fortitude and Constancy, an adhering to Truth and Virtue under all Trials; — And such Fortitude and Constancy give us an experimental Proof, that we are sanctified and conformed to the Captain of our Salvation; | and this Proof of ourselves animateth our Hope of the Glory of God, as the best Evidence of our being prepared for it. — And this Hope is such as will never fail or deceive us: | Seeing the Love which God beareth to us, and which will raise us to everlasting Life, † is abundantly assured to our Hearts, || by the Gifts and Operations of the Holy Spirit, which he hath imparted to us. [His giving us his Spirit to work Miracles, to lead us into all Truth, to enliven and comfort our Minds, is a Demonstration he intends to bring us to eternal Glory.] — Furthermore; [it is an Argument our *Christian* Hope will be accomplished, That] when we *Gentiles* were liable to Perdition, and

## C H A P. V.

1 Therefore being justified by faith, | we have peace with God, † through our Lord Jesus Christ.

2 By whom also | we have access by faith † into this grace [*or favour*] wherein we stand, || and GLORY in hope of the glory of God.

3 And not only so, but we even GLORY in tribulations, | knowing that tribulation worketh patience;

4 And patience experience; | and experience hope.

5 And hope maketh not ashamed, † because the love of God † is shed abroad in our hearts, || by the holy spirit which is given unto us.

6 For when we were yet without strength, | in due time Christ † died for the ungodly.

7 For scarcely for a righteous man will one die : | (yet possibly for the good man some might even dare to die.)

8 But God commendeth his love towards us, | in that while we were yet sinners † Christ died for us.

9 Much more then, | being NOW justified by his blood, † we shall be saved from wrath through him.

10 For if when we were enemies, | we were reconciled to God † by the death of his Son : || much more being reconciled, † we shall be saved \* by his life.

11 And not only so, | but we even GLORY in God, † through our Lord Jesus Christ, || by whom we have now received the reconciliation.

unable to help ourselves, | *Christ*, in the Time the Divine Wisdom judged most proper, † died to recover us to a State of Salvation, who were Idolaters, and alienated from God. [Which is an Instance of Love beyond all human Example.]

To the BELIEVING GENTILES. Concerning their Privileges.

—For scarcely would any one be willing to lose his own life, to save even a Person of Virtue and Piety, were he in danger of perishing by Fire or Water : | (Though it is possible such a Thing may happen ; but it must be in the Case of singular Goodness : For to preserve the Life of a very kind and generous Benefactor, a Person, engaged by the most endearing Offices of Love, may possibly have Resolution enough to lay down his own Life.) —But God hath magnified his Love to us, as surpassingly great, | in that, while we were so far from having any Manner of Claim to his Kindness, that we were a Race of profligate Sinners, deserving of his Wrath, † *Christ* died to preserve us. —From whence we may strongly conclude, | That being now at present pardoned, and made Partakers of the Blessings of the Gospel, through his Obedience unto Death, † we shall at last be saved from eternal Destruction, by his Almighty Power. —For if when we Gentiles were ENEMIES to God, having forsaken Him, and several other Gods, | this happy Change of State, whereby we are turned from Idols to the Service and Favour of the living and true God, was graciously provided for us, † even through the Death of his well beloved Son ; || much more, now that we are actually turned unto God, by receiving the Gospel preached to us, may we assure ourselves † we shall obtain eternal Salvation \* by that Life and Power, to which our Lord and Saviour is exalted. —And not only upon these Grounds, may we GLORY in the Hope of the future Glory, and the Benefit of present Afflictions ; | but [whereas the *Jews* alone, of all the Nations of the Earth, were interested in God, as their God, by a special Covenant-Right, and therefore generally imagine, that all other People, who are not under the Law, are excluded from

To the UN-  
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leges.

from any Interest in him,] we *Gentiles* are now upon as good Terms with God, as ever the *Jews* were; and can *GLORY* in him, as our GOD, † being admitted into his Kingdom through *Jesus Christ*, our King and Governour, || by whose Means we have received this happy Change of State.

To the UN-  
BELIEVING  
JEW'S.

Love and  
Grace; or the  
Consequent of  
*Adam's* Of-  
fence upon  
ALL, and the  
Effects of  
*Christ's* Obe-  
dience free to  
ALL.

¶ In Relation to which important Affair of our being interested in God, and reconciled to him by the Death of his Son, | [I have another Argument to advance, whereby the Favour of God in the Gospel will appear to be free to all Mankind, to be properly founded upon the Death, or the perfect Goodness and Obedience of the Son of God, and to be infinitely better adapted to our Salvation, than the Law, upon which the *Jews* rests. To this Purpose] let it be observed, That by one Man, *Adam*, Sin entered into the World; he begun Transgression; † and, thro' his one Sin, Death also entered into the World; || and so, In this Way, through his one Sin, Death came upon all Mankind, ‡ as far as which all Men are Sufferers, thro' his Disobedience.—[That Men are subject to Death, not from their own personal Sins, but from the Sin of *Adam*, I thus prove.] Before the Law of *Moses* was given, and therefore while the Law, which threatens Transgression with Death, was not in being, | Men, it is true, were guilty of various Sorts of Sin. † But those Sins of theirs were not the Reason of their common Mortality: Because, whatever Sin may deserve, it is not taxed with the Forfeiture of Life, || when *LAW*, or the Constitution which alone subjects the Sinner to Death, is not in being.—And yet Death, all the long Space from *Adam* to *Moses*, had an uninterrupted Dominion over Mankind, | even over those who did not sin, as *Adam* did, against *LAW*, making Death the Penalty of their Sin: Because, during that Period, Mankind were not under *LAW*. † [And therefore it is evident, that every single Man did not, in this Manner, forfeit his Life for himself; but

12 Wherefore, | as by one man sin entered into the world, † and death by sin; || and so death passed upon all men, ‡ for that all have sinned.

13 For until the law | sin was in the world: † but sin is not imputed || when law is not in being.

14 Nevertheless death reigned from *Adam* to *Moses*, | even over them that had not sinned after the likeness of *Adam's* transgression, † who is the pattern of him that is to come.

15 But not as the offence, so also is the free gift. | For if through [the offence of one, the many be dead; † much more the grace of God, || and the gift, which is through the grace of one man, Jesus Christ, ‡ hath ABOUNDED unto the many.

16 And not as it was by one that sinned, so is the gift: | for the judgment was from one offence † to condemnation; || but the free gift is from many offences ‡ unto justification.

17 For if by one man's offence death reigned by one; | much more they who receive the ABOUNDING of grace, † and of the gift of righteousness [or JUSTIFICATION,] || shall reign in life by one Jesus Christ.

18 Therefore as by the offence of one [Judgment came]

but Life was forfeited by one general, common Cause, viz. by the Sin of Adam.] Between the Effects of whole Transgression, and the Effects of his Obedience, who was to come into the World for the Redemption of Mankind, there is, as to their *Extensiveness*, a Correspondence. — Not that the Effects of the *Transgression*, and of the *Grace* of God in *Christ* so correspond, as to be in every Respect of the same Extent. By no means. | For if *the many*, that is, all Mankind, are made subject to Death through the *TRANSGRESSION* of one Man, † we may strongly conclude, That the *GRACE* of God, || and the Donation of Benefits grounded upon the *BENEVOLENCE* and *WORTHINESS* of one Man, that great and most excellent Personage *JESUS CHRIST*; ‡ do ABOUND and over-flow in *Benefits* and *Blessings* to the many, that is, to all Mankind, far beyond the mere reversing of the Consequence of *Adam's Sin*. — Again; the *Grace* of God in *Christ*, as to its *Object* and *End*, is not confined to so narrow a Compass as *that*, which was occasioned by the one Transgression. | For the judicial Act, which followed *Adam's Sin*, took its Rise from his ONE OFFENCE alone, † and terminated in *Condemnation*: || But the free Gift of God in *Christ* takes its Rise also from the MANY OFFENCES which Men, in a long Course of Time, have personally committed; ‡ and its proper End and Tendency is to accomplish the most perfect *Justification*, by setting them quite to Rights with God, both as to a Conformity to the Rules of Righteousness, and as to the Blessing, eternal Life. — [There is no Difficulty in admitting this.] For if, through the Lapse of one Man, Death was *exalted to reign* over Mankind: | how much more shall all they who receive, who close with, and improve, the redundant Grace, overflowing in a rich Provision of Means, † and the free Grant of Life and Salvation; || how much more shall they be *exalted to reign* in eternal Life, thro' the one great and most excellent Personage, *Jesus Christ*. — [Thus it

To the UNBELIEVING JEWS.

Law and Grace; or the Consequent of Adam's Offence upon ALL, and the Effects of Christ's Obedience free to ALL.

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JEW'S.

Low and  
Grace; or the  
Consequent of  
Adam's Of-  
fence upon  
ALL, and the  
Effects of  
Christ's Obe-  
dience free to  
ALL.

is true, That all Mankind are subjected to Death, not through their own personal Sins, but the one Offence of *Adam*; and thus it is true also, that the Grace of God, founded upon the Obedience of *Jesus Christ*, overflows in Benefits for our Salvation, far beyond the Consequence of that Offence, or the mere reversing of the Mortality, which that Offence brought upon Mankind. These Things being established, I return to my first Purpose and Argument in the 12th Verse. I say then, with Respect to the Affair of our Reconciliation, or Change of State, through the Death of *Christ*, that it must be allowed to reach, in a Sense, to all Mankind; not only to the *Jews*, but also to the *Gentiles*.] For since upon the Account of one Man's Offence, the Sentence of Condemnation extended unto *all Men*; it must be true and fit, that the Revoking that Condemnation, by the *Righteousness* of one, should likewise extend to *all Men*, to deliver them from the common Mortality, to which they were adjudged, and to restore them to Life at the Resurrection. [Which, next to a Life of Obedience in this World, is the first and fundamental Step in the Gospel Salvation.] — For, as upon the Account of one Man's *Disobedience*, Mankind were judicially constituted Sinners, that is, *subjected to Death* by the Sentence of God, the Judge: | So it is proportionably right and true, that, by the *Obedience* of one, Mankind shall be judicially constituted righteous, by being raised to Life again. [And not only so, but, according to my Argument in the 15th, 16th, and 17th Verses, all Mankind have, at present, a Right to the *abounding* Grace of the Gospel, and upon their receiving and improving it, to ETERNAL LIFE.] — [Thus the Grace of the Gospel provides a Way of Salvation in every Respect complete. Not so the Law of *Moses*, taken in Contradistinction to the Gospel. In vain the *Jew* hopes to obtain Deliverance from Death, and the Possession of eternal Life by that Law. It is absurd to suppose, it gives him any Advantage, in that

came] upon ALL MEN to condemnation: | even so by the righteousness of one [*the free gift came*] upon ALL MEN unto justification of life.

19 For as by one man's disobedience the many were made sinners: | so by the obedience of one shall the many be made righteous, [*or be justified.*]

20 But the law entered, | that the offence might abound: † But where sin abounded, grace did much more abound:

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Grace.

that Respect above the *Gentile*. So far from that, That] the Law was introduced for a while, among a small Part of Mankind, | that such Offence, as *Adam's* was, might abound. [For the Law sentenced those who were under it to Death for every Transgression. And thus the Offence, with the Penalty of Death annexed to it, which before the *LAW* was but one, namely, the Sin of *Adam*, by the *Law* *ABOUNDED*, was increased and multiplied to be as numerous as all the Transgressions of the Law, which the *Jews* were guilty of.] † On the contrary, it is the glorious Nature and Efficacy of *GRACE* to be superior to both Sin and Death. *Where SIN abounded, GRACE bath much more abounded*; hath superabounded; it has extended its salutary Influences quite beyond the condemning Power of Sin; either the first Sin of *Adam*, or the many Transgressions of the *Jews* under the Law, rescuing the condemned Sinners out of the Jaws of Death. — That as Sin, through the Law, hath been set upon its Throne by Death, which is its Power and Dominion over us; | so the Divine Grace might be placed upon its opposite and superior Throne † through the Gospel, or Grant of Salvation unto eternal Life, || which Grant of Salvation is conferred through Jesus Christ our KING and GOVERNOUR, and will be executed and completed by him.

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21 That as sin hath reigned by death, | even so might grace reign † through righteousness [or JUSTIFICATION] unto eternal life, || by Jesus Christ our Lord.

## CHAP VI.

## PART II.

1 **W**HAT shall we say then? | shall we continue in sin, † that grace may abound?

¶ *GENTILE.*] But if, as you argue, we are *justified*, or have the Sins of our Heathen State pardoned, and are taken into the Kingdom and Covenant of God, not for any Works of Righteousness we have done, but by the free and undeserved Grace of God, which is magnified by its Triumphs over Sin and Death; may we not conclude, | That our Continuance in Sin, now that we are taken into the Church, will be so far from working our Destruction, † that, on the other hand, it will serve to illustrate and encrease the Riches of the Divine Grace? — *APOS.* Nothing can be more remote from the Doctrine

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BELIEVING  
GENTILES.  
Concerning  
Sanctity of  
Life.

2 By no means; | how shall we that are dead to sin, live any longer therein?

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Concerning Sanctity of Life.

I have laid down than this Conclusion; nothing more inconsistent with the Dispensation of the Grace of God in *Christ*. | How can any Man imagine, the Gospel allows us to continue in a wicked Life, when by its Principles and Obligations, we are set at the greatest Distance from all Iniquity; even as far as the Dead are separated from all Society with the Living? — [Baptism is the Ordinance by which your Justification, or your Pardon and Admission into the Kingdom of God, is signified and sealed. And I cannot suppose any Christian Convert is ignorant of its Nature and Design.] You must know, | that all who by Baptism take upon them the Profession of Christianity, or are *baptized into Jesus Christ*, † are thereby obliged to be conformed to his Death. — By Baptism then we are laid in the Sepulchre with *Christ*, | to signify our being dead to the World and the Flesh; † with this further Intent, That as *Christ* was raised from the Dead, by the Power of the Father, || so we also from thenceforth should enter upon a new Life of Obedience and Holiness. — For [as the Twig, by being first dead to the old Trunk, whence it is cut off, is grafted into a new Stock, and receives from it a new Life, and, in Union with it, grows up into a fruitful Tree; so] if we *Gentiles* have in Baptism been grafted into *Christ*, and vitally united to him, | by a Conformity to his Death, or by being dead to the wicked Heathen World, [from which we are separated,] † the natural Consequence is, that we shall grow up in him, || and bear a Conformity to his Resurrection, being animated to a new and most excellent Course of Life. — To understand this aright, you must know, | that *Christ* gave himself for our Sins, that we might be delivered from this present wicked World; and therefore, when you consider him as crucified, and put to Death, you may take in this Sentiment, that our *Heathen* State was, at the same Time, put to Death; † with this View, that the whole Body of Sin, in all its various Lusts, and corrupt Practices, being destroyed, || we should

from

3 Know we not, | that so many of us as were baptized into Jesus Christ, † were baptized into his death?

4 Therefore we are buried with him by baptism | into death: † that like as Christ was raised up from the dead by the glory of the Father, || even so we also should walk in newness of life.

5 For if we have been planted together | in the likeness of his death: † we shall be also || in the likeness of his resurrection.

6 Knowing this, | that our old man is crucified with him, † that the body of sin might be destroyed, || that HENCEFORTH we should not serve sin.



7 For he that is dead, |  
is justified from sin.

8 Now if we be dead  
with Christ, we believe |  
that we shall also live with  
him:

9 Knowing that Christ  
being raised from the dead,  
dieth no more; | death hath  
no more dominion over him.

10 For in that he died,  
he died unto sin | once: †  
but in that he liveth, he  
liveth unto God.

11 Likewise reckon ye  
also yourselves | to be dead  
indeed unto sin; † but alive  
unto God || through Jesus  
Christ our Lord.

12 Let not sin therefore  
reign in your mortal body, |  
that ye should obey it in the  
lusts thereof.

13 Neither yield ye your  
members as instruments of  
unrighteousness unto sin: |  
but yield yourselves unto  
God, † as those that are  
alive

from henceforth, in our *Christian* State, be quite  
disengaged from the Servitude of Sin. — And  
he alone, who is thus mortified to Sin, | is de-  
livered from both the governing and condemning  
Power of it. — For this is the Faith and Hope  
of the Gospel which we have embraced; That  
if we thus die unto Sin, as Christ did, | our Con-  
formity to him will be carried on, not only in a  
Life of Obedience, but also in that Life of eternal  
Glory, of which he is now possessed. — For  
we know that *Christ* is so raised from the Dead,  
as never to die any more; | Death shall have no  
Dominion over him henceforth for ever. — For  
the Death which he died was a Dying unto Sin.  
He died that he might be without Spot and  
Blemish; that in him there might be no Sin, no  
Guide, no Deviation from Righteousness and  
Truth. | And this his Dying unto Sin was but  
once for all, never in the same Manner to be re-  
peated: † but the Life he now lives is immor-  
tal; happy in the Favour of God, and wholly  
appropriated to his Honour and Service. — In  
Correspondence to this Death and Life of our Sa-  
viour, the just Notion, which you Christians, on  
*your Part*, ought to have of your present State  
and Obligations, is this; namely, | That you are  
quite dead with respect to Sin: dead for ever to  
the Pride and Vanity of the World, to Falshe-  
hood, Malice, Lust, and all Unrighteousness;  
† but yet alive in the noblest Sense, as you  
live to the Honour and Service of God, in  
Hopes of living for ever with him in Glory.  
|| according to the Laws and Grace which he  
hath established in *Jesus Christ*, our KING and  
GOVERNOUR. — Upon these Principles there-  
fore, I exhort you to live, and not to suffer SIN  
to have a governing Power in your mortal Bodies,  
| by yielding Obedience to it, in gratifying the  
Appetites of a corruptible Mass of Flesh. — Nei-  
ther addict yourselves to the Service of SIN, by  
employing the Parts and Powers of your Bodies  
as Instruments in executing wicked and unright-  
eous Deeds: | but consecrate yourselves to GOD, †

To the BELIEVING  
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Life.

To the BELIEVING GENTILES. Concerning Sanctity of Life.

as those that are risen from amongst the Heathen, dead in Trespases and Sins, to a new and Divine Life, || and employ your Members in working Righteousness, ‡ which is agreeable to the Will and Nature of God, and fitteth you for the Enjoyment of him in eternal Life. — [And let not the Sin in which you have heretofore been involved, or your natural Frailty, discourage you from complying with this Exhortation :] For, [if in good Earnest you endeavour to mortify] Sin, [it] shall neither reign in your Hearts at present, nor subject you to Death hereafter : | For you are not brought under the weak and lifeless Dispensation of the Law, which condemns the Sinner, without any Relief or Hope ; † but you are under a Dispensation of Grace, or Favour, which invites to Repentance, promises Pardon, furnishes a plentiful Supply of present Help, and brings in the Hope of a future glorious Immortality to encourage Obedience. — And can any one so far mistake this happy Dispensation, as to make it a Reason for continuing in a sinful Course ? When nothing is more disagreeable to the Nature and End of it. [The Grace of God is illustrious in taking off the Condemnation of Death, and in conferring upon us the most happy Privileges ; not to make us secure in Sin, but to deliver us from the Servitude thereof. For, if we choose to continue still under the Power of Sin, by leading wicked and ungodly Lives, notwithstanding all the Riches of the Divine Grace, we shall perish eternally.] — You will easily conceive, that what governs our Hearts and Actions is our *Master*, and we are its *Slaves* ; and the *Slave* must fare just as the *Master* is to whom he is sold. | Therefore, if you addict yourselves to Wickedness, SIN is your Master, and you have nothing to expect but DEATH. † On the contrary, if you tender your Service to the OBEDIENCE of the Gospel you profess, that is your Master, and you are sure of eternal SALVATION. — And thankful should you be to God, that you, who once were the Slaves of SIN, are now removed

alive from the dead ; || and your members as instruments of righteousness ‡ unto God.

14 For sin shall not have dominion over you: I for ye are not under the law, † but under grace.

15 What then ? shall we sin, because we are not under the law, but under grace ? By no means.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; | whether of sin unto death, † or of obedience unto righteousness [or JUSTIFICATION.]

17 But God be thanked, that ye were the servants of sin ; | but ye have obeyed from the heart that mould

into

of

of doctrine into which you were delivered.

18 Being then made free from sin, | ye became the servants of righteousness.

19 (I speak after the manner of men, because of the infirmity of your flesh :) for as ye have yielded your members servants to uncleanness and to iniquity ; | even so NOW yield your members servants to righteousness † unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye THEN in those things, whereof ye are NOW ashamed ? | For the end of those things is death.

22 But NOW being made free from sin, | and become servants to God, † ye have your fruit unto holiness, ‖ and the end everlasting life.

into the Service of an infinitely better Master, | by obeying, or receiving sincerely, that Type, Mould or Stamp of Doctrine, under the Impression of which you were put, when you took upon you the Profession of Christianity ; — When being set at Liberty from the Service of SIN, | ye were taken into the Service of RIGHTEOUSNESS, and *that* became your Master. — (I make use of this Metaphor of a Slave's passing from one Master to another, well known to you *Romans*, the better to convey my Meaning to your Understandings, which are yet weak in these Matters, being more accustomed to carnal and earthly Things, than to those which are spiritual ) For as you have formerly, in your *Heathen* State, like Slaves, waited and attended upon SIN, having your bodily Members in readiness for *Uncleanneſs* and *Iniquity*, to be employed in all Manner of Iniquity : | So now, in your *Christian* State, you ought to present the Service of your bodily Members to another Master, even to RIGHTEOUSNESS, † that you may attain the true Perfection and Glory of your Nature, by constantly applying and appropriating your Faculties to the Love and Practice of Sobriety, Honesty and Godliness. — [This was not your happy Condition before you embraced the Gospel:] For when you were the Vassals of SIN, you were free from RIGHTEOUSNESS, you were not in the Service of that honourable Master. — And pray, reflect seriously ; while you were in the Service of SIN, what Fruit, what Comfort, what Improvement of your Minds in any real Excellency, had you from those Works of Uncleanneſs, of which you are now justly ashamed ? | I say, what *present* Benefit did you reap ? For, as to the future Consequence of such a Course of Life, I do assure you, and you are by the Gospel taught to understand, that it is eternal Death.

— But *now*, you have embraced the Gospel, the Case is happily altered : *now* being manumitted, or set free from the Slavery of SIN, | and having entered yourselves into the Service of GGD, † the

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† the *present* Advantage is the Improvement of your Minds in the Love and constant Obedience of Truth, in Conformity to the Will of God, || and the *future* Consequence is everlasting Life, among blessed Spirits in the heavenly Kingdom.

— For the *Wages* which SIN, that cruel Master, payeth to those who continue impenitently therein, | is DEATH, or Destruction: † But ETERNAL LIFE is the noble Donative, or Bounty, which GOD bestows upon his Servants, || according to the Constitution established in our KING and GOVERNOUR, *Jesus Christ*.

23 For the wages of sin | is death: † but the gift of God is eternal life, || through Jesus Christ our Lord.

## CHAP. VII.

To the BELIEVING JEWS.

Concerning Sanctification.

*Jews* discharged from the Law of *Moses*.

¶ Know ye not, Brethren, (for I am now speaking to the *JEWS*, who understand the Law of *Moses*,) | that the Law hath Dominion over a Person, and obliges him to be subject to it, † only so long as it subsists, or is in Force.—[To explain my Meaning by a familiar Instance:] a married Woman is bound by the Law to her Husband while he liveth: | but when her Husband is dead, † she is discharged from the Law, which obligeth her to matrimonial Fidelity. —So then, if while her Husband liveth, she becomes another Man's Wife, she incurs the Character of an Adulteress: | But, when her Husband is dead, she is free from the Law, which confineth her Affection and Duty to him alone; † and is no Adulteress, if she marieth another Man. —In the same Manner, by Brethren, the LAW, which was once your Husband, is dead, and you are quite disengaged from it, | by Christ's assuming a Body, and through his Death abolishing Death, and consequently the Law too, as it subjected you to Death; † That you might, without, being charged with Disaffection, be married to another Husband, || even to *Christ*, and subject yourselves to his Dominion, who is risen again from the Dead, and thereby hath given Assurance to all Men, that Death, the Curse of the Law, is abolished; † that, under this encouraging

1 KNOW ye not, brethren, (for I speak to them that know the law) | how that the law hath dominion over a man, † as long as it liveth.

2 For the woman which hath an husband, is bound by the law to her husband so long as he liveth: | but if the husband be dead, † she is loosed from the law of her husband.

3 So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: | but if her husband be dead, she is free from that law; † so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law | by the body of Christ; † that ye should be married to another, || even to him who is raised from the dead, † that we should bring forth fruit unto God.

5 For when we were in the flesh, | the motions of sin which were by the law, † did work in our members, to bring forth fruit unto death.

6 But NOW we are delivered from the law, | that being dead wherein we were held †; that we should serve in newness of spirit, || and not in the oldness of the letter.

7 What shall we say then? is the law sin? | By no means. Nay, I had not known sin, but by the law: † for I had not known lust, || except the law had said, Thou shalt not covet.

8 But sin, having received force by the commandment,

couraging *Hope*, we might bring forth the Fruit of such holy Actions, as will secure to us the highest Glory and Happiness in the Favour of God. —[And this to you *JEW*S, in particular, is a most desirable and necessary Change of State:] For under the *LAW*, when we were once sunk into vicious Habits, | sinful Passions, which subsisted in us, notwithstanding the *LAW*, † working in our sensual Part, did bring forth those Transgressions, which by the Sentence of the *LAW*, subjected us to Death, without any Hopes of being restored to Life. —But now, under the *GOSPEL*, we have done with the Rigour of the *LAW*, | the condemning Power thereof, which bound us in everlasting Chains, being abolished; † that we might serve God with a *new Spirit*, a Heart animated by the Grace and Hopes of the new Life-giving Dispensation; || and not in the *old Letter*; not as under the weak lifeless Dispensation of the *LAW*, which is but a mere, naked Letter, only commanding Duty, and condemning the Breach of it, but supplying neither Hope nor Strength for our Assistance. —[In these two Propositions you have a summary Description of the different Natures of the *LAW*, and the *GOSPEL*. I shall more fully explain both in Order. And as to the *First*, you may enquire.] *JEW*. What do you mean by saying, *sinful Passions, which were by the Law*? Do you trample upon, and vilify our *LAW*, by charging it with favouring Sin? | *APOS*. By no means. I am so far from suggesting that the *LAW* favours any Sin, that I am persuaded we should not have known Sin so certainly and precisely, in all its latent Principles and minutest Branches, but by the *LAW*: † For we should hardly have known that Lust, or irregular Desire, is Sin, || had not the *LAW* said, *Thou shalt not covet*, or indulge irregular Desire in thy Heart. [The *LAW* extends to every Branch and Principle of Sin.] —And [to explain the rest of that Proposition, *Ver. 5.*] whereas *SIN* produceth all manner

To the BELIEVING *JEW*S.

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*Jews* discharged from the Law of *Moses*.

I. Moral State under the Law.

II. Moral State under the Gospel.

I. Law insufficient for Sanctification:

1. Considered as subjecting to Death for every Transgression.

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Law insufficient as subjecting to Death.

manner of irregular Desires in all Mankind, where it hath Power, in ME, the JEW, it produced them under this singular Circumstance, of having received a destructive Advantage and Force from the Commandment, or the Law threatening Death to the Transgressors of it. | For without the Law, threatening Sin with Death, † SIN had no such destructive Force, or Advantage, against us. — For before the Law of Moses was given, we Jews were alive; we were not under the Condemnation of Death for our Sins; for the Law, subjecting the Transgressors to Death, was not then in being: | But, when the Commandment, with the Threatening annexed, was given to us, † then SIN revived; then Sin acquired a destructive Force, and became deadly to us. — And thus the Law, which in its own Nature, is a Rule for obtaining Life, | in the Issue subjected us to Death. — For observe well, SIN, being armed with a destructive Force from the Law, threatening Death to the Transgressors of it, | drew us Jews aside into Disobedience; † and so, by Virtue of the Law, subjected us to Death, without giving us any Hopes of being again restored to Life. — Therefore; nothing I have said, is intended to impeach the Sanctity of the Divine Law: The Law is in itself holy; and the Commandment is holy, just, and good. — JEW. And yet you say, we were made subject to Death by the Commandment: Could that, which is so good, become deadly to us? | APOS. No. Take me right. It was not the Commandment itself which slew us, † but SIN: It was SIN which subjected us to Death, by the Law justly threatening Sin, with Death. || Which Law was given us, that SIN might appear, might be set forth in its proper Colours, when we saw it subjected us to Death, by a Law perfectly holy, just, and good; † that SIN, by the Commandment, or by the Law, might be represented, what it really is, an exceeding great and deadly Evil. — For we are all agreed, that the Law is spiritual, requiring Actions pure

ment, wrought in me all manner of concupiscence. | For without the law † sin is dead.

9 For I was alive without the law once: | but when the commandment came, † sin revived, and I died.

10 And the commandment, which was ordained to life, | I found to be unto death.

11 For sin, having received force by the commandment, | deceived me, † and by it slew me.

12 Wherefore, the law is holy; and the commandment holy, and just, and good.

13 Was then that, which is good, made death unto me? | By no means. † But sin; || that sin might appear, working death in me, by that which is good; † that sin might become exceeding sinful, by the commandment.

14 For we know that the law is spiritual: | but I am carnal, sold under sin.

15 For that which I do  
| I allow not: † for what  
I would, that do I not; ||  
but what I hate, that do I.

16 If then I do that  
which I would not, | I con-  
sent unto the law, that it  
is good.

17 Now then it is no  
more I that do it, | but sin  
† that dwelleth in me.

18 For I know, that  
in me, (that is, in my flesh)  
dwelleth no good thing: |  
For to will is present with  
me, † but to perform that  
which is good, I find not.

19 For the good that I  
would, | I do not: † but  
the evil which I would not,  
that I do.

20 Now if I do that I  
would not, | it is no more I  
that

pure and rational, and quite opposite to those, <sup>To the BELIEVING JEW'S.</sup> which our carnal Affections dictate; | But I, the Sinner, am carnal, under the Dominion of sensual Appetite, and the Habits of Sin; and, for that Reason, condemned by the Law. The Fault is not in the Law, but in the Sinner; as appears from hence, — That the Sin which the Sinner commits, | is what he doth not allow with his Understanding and Reason: † For what his Reason approves and dictates, that he doth not: || but what he hateth, what is abhorrent from his Reason, that he doth, wickedly choosing what his own Conscience tells him is false and odious.

— Now, if a carnal Man doth those Things, which are not the Choice of his own Reason, but the Dictates of his irregular Passions, | then his Reason giveth its Voice for the Law, and declares it is a true Rule of Life, that ought to be observed. — And further, I conclude, It is not I in the best Sense, it is not a Man's Reason, separately considered, that produces the wicked Action; | but it is his sinful Propensities, his indulged Passions and Appetites, † which have got the Possession and Government of him. — For we find by Experience, that in us, I mean our fleshly Appetites, dwells no good Thing. Those, undirected by the Mind, will never prompt us to any thing right, or true, or holy. | For notwithstanding *to will is present*, is adjoined to a Man; notwithstanding God hath endowed him with Faculties to distinguish between Good and Evil, and to approve and choose what is good; † yet, being under the Government of fleshly Appetites, he is embarrassed, and sadly defective in practising, what he knows is good and right. — For, in fact, what good Actions his Reason chooses, | those he, the Man in the Flesh, doth not: † But on the contrary, he doth that Wickedness which his Reason disapproves. — Now, if he do what his Reason disapproves, | it is not (as I said before) I, the Man in the best Sense, it is not his Reason, separately con-

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Law insufficient  
as a Rule  
of Action.

sidered, that produceth the wicked Action; † but the Prevalency of sensual Affection, settled and ruling in his Heart. — So that certainly true it is, a Man may be in such a State, that while his Reason approveth Obedience to the Law, | the doing of Evil will attend him, and his indulged Appetites will draw him into Disobedience. — For as to that *I*, which is the *inward Man*, the Mind or Reason, it is granted, *the Jew in the Flesh* may esteem the Law of God.

— But it is evident, there is in his fleshly Appetites another *I*, another Principle of Action, | which fighteth against and conquers the Principle of Reason, † captivating and enslaving him to the Principles of Wickedness, || seated in the Lusts of the Flesh. — And now, what shall a Sinner do in this miserable Situation? He is under the Power of such Passions and Habits, as the Law declares to be sinful, and which even his own Reason disapproves, but is too weak to conquer; and being a *Jew*, under the Law, he stands condemned to Death for his wicked Compliances with them. | How shall such a wretched, enslaved, condemned *Jew* be delivered from the Dominion of sinful Lusts, and the Curse of the Law, which sub-jects him to Death? — He is delivered, and obtains Salvation, not by any Strength or Favour the Law supplieth, but by the Grace, or Favour, of God, in our Lord *Jesus Christ*, for which we are bound to be for ever thankful. | To conclude; the Sum of what I have advanced concerning the Power of Sin in the sensual Man, is this; † namely, That the same *I*, the same Person, in his inward Man, his Mind and rational Powers, may assent to, and approve the Law of God; || and yet, notwithstanding, by his fleshly Appetites may be brought under Servitude to Sin. — [Thus under the weak and lifeless Dipensation of the *Law*, the Sinner remains in a deplorable State, without Help or Hope, enslaved to Sin, and sentenced to Death.]

But

that do it, † but sin that dwells in me.

21 I find then a law, that, when I would do good, | evil is present with me.

22 For I delight in the law of God, after the INWARD MAN.

23 But I see another law in my MEMBERS, | warring against the law in my MIND, † and bringing me into captivity to the law of sin, || which is in my members.

24 O wretched man that I am! | who shall deliver me from the body of this death.

25 I thank God, through Jesus Christ our Lord. | So then, † I the same Person with the mind serve the law of God; || but with the flesh, the law of sin.

#### C H A P VIII.

1 *There* is verily NOW no condemnation to them | which are in Christ Jesus, † who walk not after the flesh, || but after the spirit.



But now, under the *Gospel*, the most encouraging Hopes smile upon us, and we have the highest Assurance, that those are quite discharged from the Penalty of the Law, and disengaged from the Servitude of Sin, | who embrace the Faith of the Gospel: † if so be they make that Faith a Principle of Obedience, and do not choose to live in Wickedness, according to the Instigation of fleshly Appetite; || but in Truth and Holiness, according to the Dictates of the inward Man, or the rational Faculty. — For the Dispensation of Grace, supplying spiritual Strength, and promising Eternal Life, | which is erected in *Christ Jesus*, † is perfectly sufficient to deliver a Sinner from the Slavery of Sin, as well as from the Penalty of Death. — For whereas the Law could not deliver from the Dominion of Sin, and restore to a new Life of Holiness, | because it was weak, and all the perfect Rules of Action it prescribed were rendered ineffectual, † through the Prevalency of fleshly Lusts; || [I say, whereas the Law was defective in this grand Point,] God, by sending his Son to live, as we do, in Flesh, frail and liable to Sin; ‡ and by sending him about the Affair of Sin, to sanctify and redeem us from all Iniquity, \* hath mercifully supplied the Defect of the Law, by a plentiful Provision of Means for destroying of Sin, for putting it to Death in our Flesh, or for enabling us to get the Mastery of our fleshly Propensities. — That we might as fully attain to Sanctity of Life, and Salvation, as if we had never transgressed the Law: | But always remember, it is upon Supposition we sincerely choose and endeavour to live, not according to the Instigation of fleshly Appetite, † but according to the Dictates of the rational Faculty. [For upon no other Condition will the Advantages of the Gospel be effectual to sanctify and save us.] — For they who are under the Government of sensual Appetite, | have their Thoughts, Affections and Choices, wholly turned to carnal and sensual Pursuits; [and while they choose to continue in that State, it is impossible

To the BELIEVING JEWS.  
Concerning Sanctification.  
II. GOSPEL sufficient for Sanctification, to those who choose to be holy.

2 For the law of the spirit of life, | in Christ Jesus, † hath made me free from the law of sin and death.

3 For what the law could not do, | in that it was weak † through the flesh, || God sending his own son, in the likenels of sinful flesh, † and for sin, \* condemned sin in the flesh:.

4 That the righteousness of the law might be fulfilled in us, | who walk not after the flesh, † but after the spirit.

5 For they that are after the flesh, | do mind the things of the flesh: † but they that are after the spirit, || the things of the spirit.

Nothing sufficient to those who choose to live in Sensuality.

To the BELIEVING  
JEW'S.

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Nothing sufficient to those  
who choose  
to live in Sensuality.

possible they should attain unto Life:] † But they who endeavour to cultivate and improve their Minds, || have their Thoughts and Desires turned to the Things that are right, and true, and spiritual; [and such only shall be enabled, by the Divine Favour, to attain true Sanctity, and eternal Salvation.] —For the Minding of the Flesh, or to have our Thoughts and Choices governed by fleshly Appetite, | is, in its natural Tendency, the Way to Death and Destruction, under every Dispensation, *Gospel* as well as *Law*: † But to have our Thoughts and Affections set upon those Things, which relate to the Improvement of our spiritual Part, || is the only true and natural Way to Life and Happiness. —The Minding of the Flesh, I say, in its natural Tendency, is the Way to Death and Destruction; because it sets us in a State of Enmity and Opposition to God, the only Source of Life and Felicity: | For it is not obedient to the Rules of Sobriety, Righteousness, and Godliness, which he has given us; † nor indeed can it possibly be obedient to those Rules, seeing it is the Contempt and Neglect of them. —Hence it is certain, That they who are, and choose to continue, under the Government of sensual Appetite, | cannot be in a State pleasing to God, or in a due Disposition to receive Blessings from him, under any Dispensation whatsoever. —But it is your great Happiness, under the Gospel Dispensation, that you enjoy the most powerful Means of being delivered from the Dominion of sensual Appetite, and of being brought under the Government of the rational and spiritual Life; | seeing God has sent forth his Spirit, as a sanctifying Principle, to act and govern in you. † And let me tell you, If any Man doth not dispose himself to be animated by this Spirit, which is given us through Christ, and which actuated him, || he doth not belong to Christ as his true Follower, and Subject, whatever he may profess. —But if *Christ* be thus in you, if you are acted and governed by the Spirit of *Christ*, | your present happy

6 For the minding of the flesh, | is death: † but the minding of the spirit, || is life and peace.

7 Because the minding of the flesh is enmity against God: | for it is not subject to the law of God, † neither indeed can be.

8 So then, they that are in the flesh, | cannot please God.

9 But ye are not in the flesh, but in the spirit, | seeing the spirit of God dwelleth in you. † But if any man have not the spirit of Christ, || he is none of his.

10 But if Christ be in you, | the body is dead, with respect to sin; † but the spirit

GOSPEL sufficient for  
Sanctification,  
and eternal  
Salvation.

rit is life, with respect to righteousness.

11 But if the spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, † shall quicken even your mortal bodies, || because of his spirit that dwelleth in you.

12 Therefore, | brethren, † we are debtors, not to the flesh, to live after the flesh.

13 For | if ye † live after the flesh, || ye shall die: † but if ye, through the spirit, do mortify the deeds of the body, \* ye shall live.

14 For as many as are led by the spirit of God, they are the sons of God.

happy State is this; the sinful Appetites and Affections of the Body are slain in you; and as it is your Duty, so you are supplied with Strength to keep them mortified. † On the other Hand, your spiritual Part is alive, is in a healthy, vigorous Condition, with respect to Righteousness, in which you are obliged to increase and abound, and are furnished with Means and Powers for that Purpose. [Thus with regard to your *present* State. — And as to your *future* State,] If the Spirit of God, who raised Christ from the Dead, dwells in you as a living Principle of true Holiness, | you may rest assured, that he who raised Christ, the Captain of our Salvation, from the Dead, and exalted him to his own Right-hand, † will, at the last Day, restore to a glorious and immortal Life, even the meaner Part of your Constitution, even your corruptible Bodies, || because you are sanctified by his Spirit, which now governs your Hearts. [These are Advantages you could never receive from the mere Law of *Moses*.]

¶ To conclude this Argument; the Drift of what I have said is this, | and I desire, my Brethren, that you should carefully attend to it; † *namely*, That we are not bound to the Flesh, to remain in Servitude to the Lusts thereof, either by the invincible Power of sensual Appetite, or through Despair of obtaining Pardon, and Eternal Life. — For thus the Case stands, according to the Gospel Constitution; | If ye, though you are *beloved of God*, and *called to be Saints*, † do continue to live under the Government of fleshly Appetite, || ye shall notwithstanding die the second Death; ye shall perish eternally, at the Day of Judgment: † But, as God in *Christ* hath vouchsafed the effectual Assistance of his Spirit, if you are wise to improve that Advantage to the slaying of the Lusts and Deeds of the Flesh \*, ye shall conquer them, and without fail obtain everlasting Life. — [Ye shall certainly obtain everlasting Life,] because, those who are governed by the Spirit of God are undoubtedly the

To the BELIEVING JEWS.

Concerning Sanctification. Gospel sufficient for Sanctification, and eternal Salvation.

TO BELIEVING JEWS and GENTILES.

Gospel sufficient for Sanctification, and eternal Salvation.

TO BELIEV-  
ING *JEWS*  
and *GEN-  
TILES*.

Gospel suffici-  
ent for Sanc-  
tification, and  
eternal Salva-  
tion.

Gospel brings  
us to eternal  
Salvation.

Through a  
Course of  
Trials.

SONS OF GOD. — For in your present State ye are not, like *SLAVES*, under rigorous Government, filled with dreadful Apprehensions of

God, and the slavish Fear of Death and Wrath, as the *Jews* were under the *Mosaical* Dispensation; | but by the Gospel ye are inspired with such lively Hopes and Encouragements, as give you the Disposition of *SONS*, † and direct *us* all to regard God, and to apply ourselves to him,

as a kind and merciful Father. — And the Spirit itself, which we have received in its miraculous Gifts, confirms the Testimony of our own Hearts and Consciences, that we are the Children of God, — And if we are Children, it follows that we are Heirs; for the Relation of Children implies a Portion and Inheritance; | and being the Children of God, we may expect an Inheritance suitable to the Ability and Goodness of such a Father; yea, a Joint Inheritance together with *Christ* himself, who is our Brother: || But upon this Condition, That like him we pay a dutiful Obedience and Submission to our Father's Will, in bearing patiently any Sufferings in the Cause of Righteousness: ‡ For then, and then only, shall we be glorified with *Christ*.

— [Which is no hard Condition: ] For, according to the Knowledge I have of the Gospel, I account, | That any Difficulties we may undergo, in the Case of Truth, in this transitory Life, † bear no Proportion to that Glory, in which we shall shine in the Kingdom of Heaven. — [And, though we must wait for this Glory in our present uneasy Situation, yet this is the wise Constitution of God, and, in some Measure, the Case of all the World, as well as of us.] For the ardent Expectation even of the whole Race of Mankind, considered in general, as God's Creatures, not as corrupt and wicked, earnestly desiring a better State than this, like a poor Prisoner, who often puts his Head out of the Window of his Goal, and looks for Relief, or longs to be enlarged into the Liberty and Enjoyment of Life. I say, the Longings even of

15 For ye have not received the spirit of bondage again to fear: | but ye have received the spirit of adoption, † whereby we cry, Abba, *that is to say*, Father.

16 The spirit itself beareth witness with our spirit, that we are the children of God.

17 And if children, then heirs; | heirs of God, † and joint-heirs with Christ: || if so be that we suffer with him, ‡ that we may also be glorified together.

18 For I reckon, | that the sufferings of this present time, † are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature | waiteth for the manifestation of the sons of God.

20 For the creature was made subject unto vanity, | not wilfully, † but through him who has subjected *the same* || in hope.

21 That the creature itself shall be delivered from the bondage of corruption, | into the glorious liberty of the sons of God.

22 For we know | that the whole creation groaneth, † and travaileth in pain together until now:

23 And not only *they*, | but ourselves also, which have the first-fruits of the spirit, † even we ourselves groan within ourselves, || waiting for the adoption, *that is to say*, the redemption of our body.

all Mankind for an Exemption from the Difficulties, and Calamities of this present World, | is an implicit Waiting for that happy State, which shall at the last Day be opened to the Sons of God. — For Mankind, considered in general, as God's Creatures, not as corrupt and wicked, were made subject to Vanity, to Sufferings and Death, | not by any wilful Act, or Demerit of their own, † but by the Sentence of God, who was pleased to subject them to Sorrow, and Death; || not irreversibly; not as a final Condemnation, but under the Limitation and Proviso of this Hope. — That even all Mankind considered in general, as God's Creatures, not as corrupt and wicked, shall be delivered from the natural Corruption to which they are in Bondage, | and shall be enlarged into the glorious Liberty which belongs to those who are the Sons of God; that is, shall be made immortal and happy in the Enjoyment of God. — I need not stand upon the Proof of this: For it is very obvious, | that the whole Race of Mankind are extremely sensible of the Misery of this present Life, and have, from the Commencement of Mortality to this Day, all groaned under their Sorrows and Sufferings, † and been in Pain, like a Woman in Labour, longing to be delivered from her Burthen and Grievs. — And not only is the Bulk of Mankind subject to many Sorrows, | but even we *Apostles*, who are of all Men most signally distinguished by the Pledges of God's Love, the most eminent spiritual Gifts and miraculous Powers, † even we ourselves are not exempted from Sufferings: But it is the good Pleasure of God, that we, as well as other Men, should remain under the Pressures of Life; and therefore we, as well as they, are yet in a State of Expectation, and groan under various heavy Burthens, || waiting for the Adoption, the great Period, when we shall be invested in the Privileges of the Sons of God, and have our Bodies redeemed, and quite exempted from Corruption, being raised again to Life,

TO BELIEV-  
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and *GEN-  
TILES*.  
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us to eternal  
Salvation  
through a  
Course of  
Trials.

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never

TO BELIEV-  
ING JEW<sup>S</sup>  
and GEN-  
TILES.

Gospel brings  
us to eternal  
Salvation  
through a  
Course of  
Trials.

Spirit afflicts  
under Trials  
and Suffer-  
ings.

never to die any more. —For we are brought to this Salvation through a Course of Hope; | but were we to enjoy the promised Happiness in this present World, then it could not be the Object of Hope: † For how can a Man hope for what he has already in Possession? —But if, according to the Divine Constitution, we are to hope for a future Redemption, | the very Act of Hope implieth, that we ought to wait for it with Patience, remaining true to our Duty and the Service of God, under all Difficulties, till we receive the Recompence of Reward. —And conformably to this Constitution, | God has sent his Spirit to assist our Infirmities, and lend us a helping Hand under Affliction and Persecution; particularly as a Spirit of Supplication. † For we, in our Weakness, consider not what is most fit for us to ask of God; but are apt passionately to desire an immediate Exemption from present Calamities, regardless of the high Designs of his Wisdom, and the important Ends of our Trials. || But it is our great Privilege and Happiness, that the very Spirit of God manages this Affair for us, and qualifies the silent Desires of our Hearts after a Release from our distressed Condition; tempering and moderating them with patient Submission to the Will of God. —And he who searcheth the Hearts of Men, and seeth all their secret Motions, | knoweth perfectly well, and is pleased with, that Temper and Frame of Mind, which is agreeable to the Sense of the Spirit: † For the Spirit interposeth for the Assistance and Direction of persecuted Christians, || by inspiring such Dispositions as are perfectly agreeable to the Will of God, and acceptable to him. [Whence we may assure ourselves, we are not, under Afflictions, in a State of Destitution, or the Objects of the Divine Displeasure; but under the happy Influences of his Spirit, and the Smiles of his Favour.]

—Further: we are instructed by the Gospel to believe, | That all Things, even Sorrows and Sufferings, shall have a happy Concurrence to produce the spiritual Welfare and everlasting Felicity † of those

24 For we are saved by hope; | but hope that is seen is not hope: † for what a man seeth, why doth he yet hope for?

25 But, if we hope for that we see not, | then do we with patience wait for it.

26 Agreeably to this | the spirit also helpeth our infirmities: † for we know not what we should pray for as we ought: || but the spirit itself maketh intercession for us with groanings which cannot be uttered [or, manages for us in our silent groanings.]

27 And he that searcheth the hearts, | knoweth what is the mind of the spirit; † because he maketh intercession for the saints || according to the will of God.

28 And we know | that all things work together for good, † to them that love God,

Our being invited proves our Trials are intended to promote our eternal Salvation.

God, || to them who are the invited † according to his purpose.

29 For | whom he did foreknow, † he also did predestinate to be conformed to the image of his son, || that he might be the first-born among many brethren.

30 Moreover whom he did predestinate, | them he also called, or invited; † and whom he called, or invited, || them he also justified, † and whom he justified, \* them he also glorified.

31 What shall we then say to these things? | If God be for us, † who can be against us?

those who love God, and truly desire to be accepted of him; || of which we Christians have a special Proof, in that God has invited us into his peculiar Church and Kingdom, and made us welcome to all the Blessings thereof, † according to his original Purpose declared to *Abraham*.

—For [thus the Affair stands in the Divine Purpose, and thus the everlasting Happiness of those that love God is connected with it; namely,] | whom God did foreknow, with an Intention to make them his peculiar Church and People, † he determined should be conformed to the Image of his Son, in the Glories of the future State; that he, the Son of God, might have many Brethren, and be the First-born, the Chief and Head, amongst them. [This is the *Foundation*, and this is the *Finishing* of the wonderful Scheme. The *Foundation* is the free Purpose of God's Grace, the *Finishing* is our Conformity in Glory to the Son of God, (*Ver. 17.*) The intermediate Steps, which connect the *Foundation* and the *Finishing*, are as follows;]—Those whom God did pre-ordain to be his People, upon this grand Scheme and View of having them conformed to the glorious Image of his Son, | he purposed to invite into his Kingdom, by the Preaching of the Gospel: And whom he purposed to invite into his Kingdom, || he purposed to justify, by pardoning their Sins, and giving them a Right to the Privileges of his Church, and the Promises of his Covenant: † And whom he purposed thus to justify, upon their due Improvement of his Grace, \* to them he purposed to give eternal Life and Glory. [Thus you see, how strongly our being *invited* to the Knowledge and Faith of the Gospel, upon Supposition of sincere Obedience to it, infers, according to the unalterable Scheme of the Divine Grace, our everlasting Salvation; and also, that all the Divine Dispensations are working towards this great End.] —And what Reflections then ought we to make upon these Things? And what Effect should they have upon our Hearts? Cer-

TO BELIEV-  
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TILES.

Our being in-  
vited proves  
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vation.

The Certainty  
of the eternal  
Salvation of  
those who  
love God.

TO BELIEV-  
ING *JEWS*  
and *GEN-  
TILES*.

The Certainty  
of the eternal  
Salvation of  
those who  
love God.

tainly to make us stedfast, immoveable, always abounding in the Work of the Lord, notwithstanding all the Sufferings and Persecutions we may undergo. | For, if the eternal and almighty God hath purposed such great Things concerning us, and will certainly execute the Designs of his Wisdom and Goodness, † who can obstruct our Happiness, or work our Destruction?

—And that God will certainly make good all the great Designs of his Wisdom and Grace, he hath given us the most infallible Pledge and Demonstration, in giving his own Son for us. He withheld not from us the Person who was dearest and most delightful to him; | but even delivered him up to Death for the common Benefit of all Men, *Gentiles* as well as *Jews*; † and may we not then assuredly conclude, that, with such an inestimable Gift, he will most readily, constantly, and plentifully communicate all present Supplies, Succour and Comfort, and all the Glory of the future World? For any other Blessing he can bestow, must, in his Account, be of less Value than his own son, whom he hath already given. —And who shall enter any Action, Suit, or Accusation against those, whom God hath chosen to be his peculiar Church and People? | God, the Sovereign Lord, has granted them the Remission of Sins, and an Interest in the Blessings of his Covenant. And what Creature can offer any Thing in Bar of the free Donation of his Favours? —Who in the whole Universe of Beings shall sit in Judgment, and pass Sentence upon them according to the Law, condemning them to Death? | *Christ*, the Son of God, who will be our Judge, hath died for us, to redeem us from Death, the Curse of the Law. † Or rather, *Christ* is risen from the Dead, to assure us of our Resurrection, as the First-fruits of them that sleep; || and is even set down at God's Right-hand, in a State of great Power, as our Head and Fore-runner; ‡ where he manageth all the Affairs of our Salvation, which, consequent-

32 He that spared not his own son, | but delivered him up for us all, † how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? | *It is* God that justifieth.

34 Who is he that condemneth? | *It is* Christ that died, † *yea* rather, that is risen again, || who is even at the right-hand of God; ‡ who also maketh intercession for us.

ly,



35 Who shall separate us from the love of Christ? | shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, | For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, | that neither death, nor life, † nor angels, nor principalities, nor powers, || nor things present, nor things to come.

39 Nor height, nor depth, | nor any other creature, † shall be able to separate us from the love || of God which is in Christ Jesus our Lord.

ly, must be safe, and cannot possibly miscarry in Hands so able, so faithful, and friendly.

—And while we endeavour sincerely to cleave unto him in Faith, Purity, and Obedience, who? what shall be able to shake our Minds, pervert our Integrity, or render us the Objects of his Displeasure? | Shall any of those frightful Things, Tribulation, Distress, Persecution, Famine, Nakedness, Peril, Sword? —Such grievous Things indeed we suffer; and what the Psalmist said of old is now true of us persecuted Christians; | *For thy sake we are killed all the day long, we are accounted as sheep for the slaughter.*

—But, while we suffer for Righteousness's sake, shall these Things be able to overpower and pervert our Minds? So far from that, that, in fact, we find ourselves greatly superior to them, | through his Grace and powerful Assistance, who hath loved us, and will never suffer us to want the richest Supplies of spiritual Strength, and Comfort in all our Conflicts. —And from the Grace of God, the Love, Power and Agency of *Christ*, from our own Experience of the Succours we have already derived from him, we may gather this steadfast Persuasion, which is the Joy and Confidence of my Soul, | That neither the Terrors of Death, nor the Allurements of Life: † nor Angels, nor the Princes and Powers of this World; || nor any Thing present, nor any Thing future; —Not the Height of Prosperity, nor the Depth of Misery; | nor any other possible Cause or Power, † shall seduce the sincere Christian from the Life of Faith and Holiness; or frustrate the Scheme of Love, || which God hath formed in the Gospel, and committed to the Management of our Lord *Jesus Christ*, till he hath brought us through all Temptations, Dangers, and Enemies, to everlasting Peace and

TO BELIEV-  
ING JEWS  
and GEN-  
TILES.

Those who  
love God,  
shall persevere  
and conquer  
all Difficul-  
ties in the  
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vation.

## PART III.

## CHAP. IX.

ELECTION  
of the GEN-  
TILES and  
REJECTION  
of the UN-  
BELIEVING  
JEWS vindic-  
ated.

¶ [THUS I have explained and demon-  
strated the *EXTENT*, *PRIVILEGES*, *OBLIGATIONS*, and *COMFORTS* of the Gospel Dispensation. In *EXTENT* it reacheth to all Nations, whom God shall call, and who believe in his Son, *Jesus Christ*; and therefore, of course, overthroweth the *Jewish* Peculiarity. Whence it follows; That all those *Jews*, who do not embrace the Faith of the Gospel, are cast out of the Pale of the visible Church; which will be the Case of the main Body of that Nation. This Doctrine enters into my Commission, as Apostle of the *Gentiles*. But I am so far from insisting upon it, out of any Ill-will to my Countrymen, that] I solemnly declare, in the Sincerity of my Heart, as becomes a Christian, | without the least Fiction or Dissimulation, † (and herein I have the Testimony of my own Conscience, enlightened and directed by the Spirit of God.) — That I am so far from taking Pleasure in the Rejection of the *Jewish Nation*; that, contrariwise, it gives me continual Pain and Uneasiness to think of it. — Inasmuch, that as *Moses* formerly, (when God proposed to cut them off, and in their stead to make of him a great Nation, *Exod.* xxxii. 10.) begged that he himself might rather die, than the Children of *Israel* be destroyed, *Ver.* 32. So I could even wish that the Exclusion from the visible Church, which will happen to the *Jewish* Nation, might fall to my own Share, if thereby they might be kept in 'it. | And to this I am inclined by natural Affection; for the *Jews* are my dear Brethren and Kindred; [and it toucheth me very sensibly, that they should, through Unbelief, reject such a glorious Scheme of Salvation, such noble Advantages for Purity, Comfort, and heavenly Joy, and be reduced to the Condition of those Nations, who are Strangers to the Discoveries

1 I Say the truth in Christ, | I lie not, † my conscience also bearing me witness in the holy spirit.

2 That I have great heaviness, and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ, | for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; | to whom *pertaineth* the adoption, † and the glory, || and the covenants, ‡ and the giving of the law, \* and the service of God, † and the promises;

5 Whose are the fathers, | and of whom as concerning the flesh Christ came, † who is over all, God blessed for ever. Amen.

6 Not as though the word of God had taken none effect. | For they are not all Israel which are of Israel.

coveries of the Love of God in *Christ Jesus*, and destitute of the Divine Principles they are intended to inspire.] — Especially considering the high Honours and Privileges they have long enjoyed, as they are *Israelites*, the People whom God particularly separated unto himself, for his Glory and Praise; | dignified with the Character of the Sons and First-born of God, (*Exod. iv. 22. Jer. xxxi. 9. Hos. xi. 1.*) † among whom God appeared in a visible Glory; || who were under the Covenants made with *Abraham*, both that which relates to the spiritual Seed, and that which was peculiar to his natural Descendants, afterwards renewed by *Moses*; ‡ who were favoured with Divine Revelation, the written Law; \* and the Rules of Religious Worship; † the Promise of the Land of *Canaan*, and the Blessings of the Kingdom of the *Messiah*; — Who are the Posterity of those worthy and excellent Persons, *Abraham, Isaac, and Jacob*; | and of whom, as to his fleshly Extraction, the *Messiah* came, the Son of God, † who, being by the Father constituted Head over all Things, is for that Reason, to be honoured as God, and his Praises to be celebrated for ever; to which I heartily assent, and say *Amen*. [Now, would it not move any Man's Compassion, and must it not, in particular, be a Grief to me, that a People so highly honoured and privileged, a People that are my own Flesh and Blood, should, through their own Blindness and Infidelity, fall from these Advantages, and sink to a Level with the Nations that lie out of the Church, and are Strangers to the Commonwealth of *Israel*? — But [it may be objected, as *Chap. iii. 3.* Is not God in Faithfulness bound to continue the Nation of the *Jews* his peculiar Church and People, notwithstanding the Infidelity of the greatest Part of them? If they are reduced to a Level with the Nations that lie out of the Church, and excluded from the Commonwealth, to which they once belonged, will it not follow; That God hath failed in the Performance

ELECTION  
of GEN-  
TILES and  
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of JEWS  
vindicated.

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II.

ELECTION  
of GEN-  
TILES and  
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of JEWS  
vindicated.

formance of his Promise to *Abraham*, Gen. xvii. 7, 8. *I will establish my Covenant between me and thee, and thy Seed after thee, — for an everlasting Covenant; to be a God unto thee, and to thy Seed after thee.* I answer; That] this melancholy Dispensation is no way inconsistent with the Veracity of the Divine Promise. | For let it be carefully observed; That even the whole Body of natural-born *Jews* are not the whole of the *Israel* of God comprehended in the Promise. [*Abraham* is the Father of *many* Nations; and his Seed is, not only that which is of the Law, but that also which is of the Faith of *Abraham*, Chap. iv. 16, 17.] — Neither can they conclude, because they are the natural Descendants of *Abraham*, | therefore they are all of them, without Exception, the Children, in whom the Promise is to be fulfilled. † [The Promise is not confined to natural Descent, but may be accomplished in any Part of *Abraham's* Seed, as God, in his sovereign Wisdom, shall choose. For *Abraham* had several Sons, besides *Isaac* (Gen. xxv. 1, 2.) particularly *Ishmael*, who was circumcised before *Isaac* was born; and in whom *Abraham* was desirous the Promise might be fulfilled, (Gen. xvii. 18;) and in him God might have fulfilled the Promise, had he so pleased; and yet he said to *Abraham*, (Gen. xxi. 12.) not in *Ishmael*,] but in *Isaac*, *shall thy Seed be called.* — Whence it appears; | That not the Children, who descend from *Abraham's* Loins, nor those who are circumcised as he was, nor even those whom he might expect and desire, are therefore † the Church and People of God: || but those, who are made Children by the good Pleasure and Promise of God, as *Isaac* was, ‡ are alone to be accounted for the Seed, with whom the Covenant was established. — For this is evidently implied in the Word of Promise recorded Gen. xviii. 10; | *at this Time WILL I COME*, saith GOD, and exert my Divine Power, † and *Sarah*, though fourscore and ten Years of Age, *shall have a Son.* [Which shews, that it is the sovereign *Will and Act* of God alone, which singles

7 Neither because they are the seed of *Abraham*, | are they all children: † but in *Isaac* shall thy seed be called.

8 That is, | they which are the children of the flesh, these are not † the children of God: || but the children of the promise ‡ they are counted for the seed.

9 For this *is* the word of promise, | at this time will I come, † and *Sarah* shall have a son.

10 And not only *this*, || but when Rebecca also had conceived by one, † *even* by our father Isaac.

11 (For the *children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)\*

12 It was said unto her, | the elder shall serve the younger.

13 As it is written, | Jacob have I loved, † but Esau have I hated.

[11\* For the children being not yet born, neither having done any good or evil, † that the purpose of God according to election might stand, || not of works, † but of him that calleth.]

singles out, and constitutes the peculiar Seed that was to inherit the Promise made to *Abraham*.

—You may reply; *Ishmael* was rejected, not by the sovereign Will of God, but because he was the Son of the Bond-woman, and therefore unworthy to be the peculiar Seed.] But observe; This was not the only Limitation of the Seed of *Abraham*, with regard to inheriting the Promise: | For when *Rebecca* was with Child by that one Person of *Abraham's* Issue, to whom the Promise was made, † namely, our Father *Isaac*, he went to enquire of the Lord, (*Gen. xxv. 22, 23.*)

—And the Lord said unto her, | Two Nations are in thy Womb, and two Manner of People shall be separated from thy Bowels; and the one People shall be stronger than the other People; and the Elder shall serve the Younger; That is, the Posterity of the younger shall be a Nation much more prosperous and happy, than the Posterity of the Elder. —Which is exactly agreeable to what the Spirit of God speaks by the Prophet *Malachi*, Chap. i. 2, 3, | Was not *Esau* Jacob's Brother? saith the Lord; yet I loved, preferred Jacob, and bestowed peculiar Favours and Blessings upon his Posterity, making them a special People unto myself, above all the People that were upon the Face of the Earth: † But *Esau*, and his Posterity have I hated; that is, comparatively, I have not been so liberal of my Favours to them, but laid his Mountains and his Heritage waste, for the Dragons of the Wilderness. — [And here you cannot alledge, that the Birth-Right, with the Blessings annexed to it, were taken from *Esau*, because he was a profane Person, and despised, and sold his Birth-Right; and consequently, forfeited his Interest in the Promise to *Abraham*.] For, what the Lord said to *Rebecca*, That the Nation, descended from the Elder Brother, should be inferior to the Nation, descended from the Younger, was declared before the Children were born; and therefore, before they had done either Good to deserve, or Evil to forfeit the Divine Favour. † Which plainly demonstrates; That the Purpose and Intention of

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God,

ELECTION  
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of JEWS  
vindicated.

\* This Verse  
is not para-  
phrased here,  
but below, af-  
ter Verse 13.

ELECTION  
OF GEN.  
TILES and  
REJECTION  
OF JEWS  
vindicated.

God, according to his own free Choice, is the only Rule and Standard of bestowing National Blessings, in the Case I am now speaking of; || not any Works, or Merits on the Part of Man, ‡ but the pure good Pleasure of him, who calls any Race of Men to be his Church and peculiar People, and allows them what special Privileges he thinks fit; [and who, therefore, might have called *Esau*, and have made his Posterity the People of God, instead of *Jacob* and the *Jews*.

III.

—These Things are clear from certain and confessed Facts, and may easily be applied to the Point in Hand, the Rejection of the *Jews* and the Calling of the *Gentiles*.] And now what Reflections shall we make upon this Method of Procedure? | Shall we suggest; That God's bestowing religious Privileges in this unequal Manner upon those, who otherwise are in equal Circumstances, is inconsistent with Equity and Justice? † By no Means. —[I gave a general Answer to this Objection, *Chap. iii. 6*, which I now confirm by the Words, of] God himself to *Moses*, *Exod. xxxiii. 19*. | [after he had declared he would spare the *Jews* of old, and continue them in the Relation of his peculiar People, when they had deserved to have been cut off for their Idolatry;] *I will, saith he, make all my Goodness pass before thee, and will proclaim the Name of the Lord before thee, and will have Mercy on whom I will have Mercy, and will have Compassion on whom I will have Compassion.* As if he had said; “ I will make such a Display of my Perfections, “ as shall convince you I am of a kind and beneficent Nature. But know, that I am a Debtor “ to none of my Creatures. My Benefits and “ Blessings are merely from my own Good-will; “ nor can any People, much less a rebellious “ People, challenge them as their Due in Justice “ or Equity. And therefore I now spare the “ *Jews*, not because either you, who intercede “ for them, or they themselves, have any Claim “ upon my Favour: but of my own free and “ sovereign Grace, I choose to shew them Mer-

14 What shall we say then? | *Is there unrighteousness with God?* † By no means.

15 For he saith to Moses, | I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

“ cy

16 So then | it is not of him that willeth, nor of him that runneth, † but of God that sheweth mercy.

“cy and Compassion.” —I conclude therefore, from these several Instances, | That the making or continuing any Body of Men the peculiar People of God, is righteously determined, not by the Judgment, Hopes, or Wishes of Men †, but by the Will and Wisdom of God alone. For

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For *ABRAHAM* judged the Blessing ought, and desired it might, be given to his eldest Son *Ishmael*; and *ISAAC* also designed it for his First-born *Esau*; and *Esau*, wishing and hoping it would be his, readily went a hunting for Venison, that he might receive it. But they were all frustrated, *Abraham* and *Isaac* who willed, and *Esau* who ran; for the Blessing of being a great Nation, and his peculiar People, God, of his mere good Pleasure, originally intended first for *Isaac*, and then for *Jacob* and his Posterity, and to them it was given. And when, by their Apostacy, they had forfeited this Privilege, it was not *MOSES*'s Willing, nor any prior Obligation God was under, but his own sovereign Mercy, which continued the Enjoyment of it. —[For instead of shewing the *Israelites* Mercy, he might justly have suffered them to have gone on in Sin, till he should have signalized his Wisdom and Justice in their Destruction;] as appears from what God in Scripture declares, concerning his Dealings with *Pharaoh* and the *Egyptians*, *Exod. ix. 15, 16.* | For now, saith the Lord, *I stretched out my Hand* [in the Plague of Boils and Blains] *and I had smitten thee and thy People with the Pestilence, and thou hadst* [by this Plague] *been cut off from the Earth,* [as thy Cattle were with the Murrain.] *But in very deed, for this Cause I have raised thee up,* I have restored thee to Health, and preserved thee alive, by removing the pestilential Boils and Blains, † that by respiting thy Destruction to a longer Day, I may, in thy Instance, give conspicuous Demonstration of my great Power; || and that, in thy final Overthrow, all Mankind may learn that I am God, the righteous Judge of all the Earth, the Avenger of

17 For the scripture saith unto Pharaoh, | even for this same purpose have I raised thee up, † that I might shew my power in thee, || and that my name might be declared throughout all the earth.

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Wickedness. — I conclude therefore, upon this Argument; That God, according to his own Will and Wisdom, in perfect Righteousness, bestows Mercy, that is to say, his Blessings, upon one Part of Mankind, [the *Jews* of old, and the *Gentiles* in the present Time,] | while he suffers another Part [the *Egyptians* of old, and the *Jews* in the present Time,] to go on in the Abuse of his Goodness and Forbearance, hardening themselves in Sin, till he brings upon them a most just and exemplary Punishment. — Here I know the *Jew* will be ready to reply; | And why then is he displeased with those, whom he suffers to go on in Infidelity, and Hardness of Heart; seeing this is the Appointment of his own Will, to display the Glory of his Name? † In which Case, we are so far from opposing, that, in Fact, we are subservient to his Will and Pleasure. And what Consistency is there, in punishing us, for accomplishing his own Purposes? — Weak and ignorant Man! Dare you retort upon God, infinitely good and righteous? Reflect upon yourself; and tell me, after you have abused the Grace of God, and transgressed his Laws, will you cavil at his Dispensations? | God hath made, created, formed the *Jewish* Nation. And shall the Thing formed, when it hath corrupted itself, pretend to correct the wise and gracious Author of its Being, and say, † Why have you constituted me in this Manner? You have done me Wrong, in giving me my Being, under such or such Conditions. Again; — Hath not God shewn, by the Parable of the Potter, *Jer. xviii. 1, &c.* | that he may justly dispose of Nations, and of the *Jews* in particular, according as he, in his infinite Wisdom, judgeth most right and fitting; even as the Potter hath a Right, out of the same Lump of Clay, to make one Vessel to a more honourable, and another to a less honourable Use; as his own Skill and Thought directs him. [For the Word came to *Jeremiah*, from the Lord, saying, *Arise, Go down to the Potter's House, and there I will cause thee to bear my Words.* Then I went down

18 Therefore hath he mercy on whom he will, | and whom he will he hardeneth.

19 Thou wilt say then unto me, | Why doth he yet find fault? † For who hath resisted his will?

20 Nay, but, O man, who art thou that repliest against God? | shall the thing formed say to him that formed it, † Why hast thou made me thus?

21 Hath not the potter | power over the clay, of the same lump, to make one vessel unto honour and another unto dishonour?



to the Potter's House, and behold, he wrought a Work on the Wheels. And the Vessel, that he made of Clay, was marred in the Hand of the Potter; so he made it again another Vessel, as seemed good to the Potter to make it. Then the Word of the Lord came to me, saying, O House of Israel, cannot I do with you, as this Potter? Saith the Lord, Behold, as the Clay is in the Potter's Hand, so are ye in my Hand, O House of Israel. At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it: if that Nation, against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them. And at what Instant I shall speak concerning a Nation,—to build and to plant it: if it do Evil in my Sight, that it obey not my Voice, then I will repent of the Good wherewith I said I would benefit them.]

ELECTION  
of GEN-  
TILES and  
REJECTION  
of JEWS  
vindicated.

22 What if God, willing to shew his wrath, and to make his power known, hath endured, with much long-suffering, the vessels of wrath fitted for destruction:

—And seeing it is a righteous Thing with God thus to exalt, or pull down Nations and People, what have we to object, if he chooseth the fittest Methods of accomplishing more signally his own great and holy Designs? For Instance, in the Case of the *Jews*; What Wrong is it to them? Or how doth it extenuate their Guilt, if God, designing more signally to display his vindictive Justice, and almighty Power, in overturning their Constitution, Nation and Temple, that all might see, and be sensible; that Rebellion against him was the Cause of their dreadful Overthrow, hath thought fit to forbear them with much Patience, even when they were proper Subjects of Punishment, and to respite the Destruction they had long deserved; [as he did in the Case of *Pharaoh* and the *Egyptians*.] —And what if he suspended their Destruction, with this further View; That at last, in the Manner of their Fall, he might the more illustriously exhibit | the Riches of his glorious Goodness † on the Objects of his Favour, || whom he has, before that Judgment be executed, already prepared for the Honour of being his Church and People, instead of the Jewish

23 And that he might make known | the riches of his glory on the vessels of mercy, || which he hath before prepared unto glory?

ELECTION  
of GEN-  
TILES and  
REJECTION  
of JEW'S  
vindicated.

*Jewish Nation?* — By these Objects of his Favour I mean all us *Christians*, | whom he hath invited to the Faith and Privileges of the Gospel, † not only from amongst the *Jews*, but also from amongst the *Gentiles*. — For that he intended to make the *Gentiles* his People, he hath declared in *Hosea*, the second Chapter, the twenty-third Verse; | *I will have Mercy on her that had not obtained Mercy, and I will say to them which were not my People, Thou art my People.* — Again; *Hosea*, the third Chapter, and the tenth Verse; *And it shall come to pass, that, in the Place where it was said unto them, Ye are not my People, there it shall be said unto them, "Ye are the Sons of the living God."* — And, that but a small Part of the *Jews* shall now be taken into the Church, is agreeable to former Dispensations; For the Prophet *Isaiab* expressly declareth concerning the *Israelites*, Chap. x. 22, 23, | *Though the Number of the Children of Israel be as the Sand of the Sea, only a Remnant of them shall be saved: — The Consumption decreed shall overflow in Righteousness. For the Lord God of Hosts shall make a Consumption, even determined in the Midst of all the Land.* — The same thing, in Effect, *Isaiab* had said before, upon another Occasion, Chap. i. 9. | Had not God, who commands and overrules all the Powers in Heaven and Earth, † in Mercy preserved a very small Remnant, to keep up the Name and Being of the Nation, || it had been quite cut off and extinct, as *Sodom* and *Gomorrab* were. [Which Quotations shew, That it is no new Thing with God, to abandon the greatest Part of the *Jewish Nation*, when corrupt, and to confine his Favour and Blessing to a righteous, believing Few.]

[Thus I have vindicated the Rejection of the *Jews*, and the Calling of the *Gentiles*, with Regard to the Divine Veracity and Justice. Now let us turn our Thoughts to the true Reason and State of the Affair, considered in itself.] And in the first Place; What just Notion ought we to have

24 Even us | whom he hath called, † not of the *Jews* only, but also of the *Gentiles*.

25 As he saith also in *Osée*, | I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, *ye are* not my people; there shall they be called, the children of the living God.

27 *Esaïas* also crieth concerning *Israel*, | though the number of the children of *Israel* be as the sand of the sea, a remnant shall be saved.

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make in the earth.

29 And as *Esaïas* said before, | except the Lord of armies had † left us a seed, [Heb. *a very small remnant*] || we had been as *Sodoma*, and been made like unto *Gomorrha*.

30 What shall we say then? | That the *Gentiles*, who followed not after righteousness [or JUSTIFICATION] † have attained to JUSTIFICATION, || *even* the JUSTIFICATION which is of faith.

have of the Calling of the *Gentiles*, and the Rejection of the *Jews*? | I answer; The true Notion of calling, or inviting the *Gentiles*, is this: Whereas they had no Apprehensions of being instated in the Privileges of God's peculiar Kingdom, and consequently, used no Endeavours to obtain that Blessing; † yet notwithstanding they have now attained to Justification, to the Remission of Sins, and the Privileges of God's People; || not on Account of their prior Worthiness and Obedience, but purely by the Grace and Mercy of God, received by Faith on their Part. [And so, by embracing the Scheme of Life, published in the Gospel, they are adopted into the Family and Church of God. Thus the *Gentiles* are called, or invited.] — But the *Jews*, who have hitherto been the People of God, | though they have been industrious in observing a Rule, by which they supposed they should secure the Blessings of God's peculiar Kingdom, † yet have not come up to the true and only Rule, by which those Blessings can be secured. [Thus they have distanced, and cast themselves out of the Church.]

ELECTION  
of GEN-  
TILES and  
REJECTION  
of JEWS  
vindicated.

31 But Israel, | which followed after the law of JUSTIFICATION, † hath not attained to the law of JUSTIFICATION.

32 Wherefore? | because they seek it, not by faith, † but as it were by the works of the law: || for they have stumbled at that stumbling-stone.

— And where lieth their Mistake? | Their Mistake lieth in this; That they attend not to the *Abrahamic* Covenant, which stands upon the extensive Principles of Grace and Faith: † But turn all their Regards to the Law of *Moses*. They imagine, that Obedience to that Law gives a Right to the Blessings of the *Messiah's* Kingdom; || But finding the Gospel setteth out special Interest in God, and the Privileges of his Church upon a different Foot, they are offended, and refuse to come into it. Thus *Christ*, the *Messiah*, is become a Stone of Stumbling to them. — And thus, what is written in the Prophecy of *Isaiab* is verified in their Case (*Isa.* viii. 14.—xxviii. 16.) | *Behold, I lay in Zion*, &c. that is, I will raise up a Person of great Importance among the *Jews*, against whom they may be so far prejudiced, by mistaking the Manner and Design of his Coming and Ministry, as to stumble and fall from the Privileges of God's peculiar People: † But every

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ING JEWS.

33 As it is written, | Behold, I lay in Zion a stumbling stone, and rock of offence: † and whosoever believeth on him, shall not be ashamed.

one,

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one, who rightly apprehends the Nature of his Mission, and receiveth his Doctrine, shall find him a real and compleat Saviour. — But I desire, Christian Brethren, you would take Notice, that I point at this great Mistake of the *Jews*, concerning the End of their Law, in Reference to the *Messiah's* Kingdom, not to expose their Weakness, or insult their Unhappiness; but with a cordial Desire, and fervent Prayer to God, | that they may see their Error, embrace the Gospel-Salvation, and continue in the Church and Covenant of God. — For I can testify, from my own Knowledge and Experience, | that their Zeal in religious Matters is very great. † But alas! it is a Zeal not enlightened, or directed by right Knowledge. — For as I have said, being ignorant of the Salvation which is provided for Mankind by the Mercy and Wisdom of God, | and endeavouring to maintain that Salvation, which they themselves have imagined, and which serveth none but themselves, or such as come into their Peculiarity, † they refuse to accept the true and only Way of Salvation, which God hath prepared. — Thus far indeed they think justly, That the End and Design of the Law is to introduce the Kingdom and Dispensation of *Christ*, the *Messiah*; | not, as they suppose, to procure the Blessings of his Kingdom by the Obedience of the Law; but *Christ* is the End of the Law, as the Law leads, and obliges us to fly to that Way of Life and Salvation, which is open and free to *ALL*, that believe in the Power and Mercy of God. — For the Way of gaining a Title to Life and Salvation by the Law, as *Moses* describeth it, | is perfect, sinless Obedience: [A Way, in which no People in the World, not the *Jews* themselves, can hope to procure the Blessings of the Kingdom of the *Messiah*.] — But the Way of Salvation, which is by Faith in the Mercy and Power of God, | runs in a quite different Strain. † It forbids the Supposition of procuring the Grace of Redemption by any Works of Righteousness we can do. For, in order to our Redem-

ption,

# CHAP. X.

1 Brethren, my heart's desire and prayer to God for Israel is, | that they might be saved.

2 For I bear them record, | that they have a zeal of God, † but not according to knowledge.

3 For being ignorant of God's righteousness [or JUSTIFICATION,] | and going about to establish their own JUSTIFICATION, † they have not submitted themselves to the JUSTIFICATION of God.

4 For Christ is the end of the law, | for JUSTIFICATION to every one that believeth.

5 For Moses describeth the law, † That the man who doth those things, shall live by them.

6, 7 But the JUSTIFICATION, which is of faith, | speaketh on this wise; † say not in thy heart, “ Who shall ascend into heaven? (*that is*, “ to bring Christ down from

“ from above ) —Or, who  
“ shall descend into the  
“ deep? (that is, to bring  
“ up Christ again from the  
“ dead.)”

demption, *Christ* was first to come down from Heaven, and to be raised from the Dead, after he was crucified, otherwise he could be no Saviour to us. And what Man, through the Perfection of his Obedience to the Law, could acquire either Power or Interest enough, to bring *Christ* down from the heavenly Mansions to this Earth; or to loose the Bands of Death, restore him again to Life, and exalt him to God's Right-hand, to be the Author and Captain of our Salvation? Such mighty Effects are not to be accomplished by our Works. And therefore, the Way of Salvation by Faith very rightly teacheth us to disclaim such vain, impracticable Schemes.

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ING JEWS.

8 But what faith it?  
The word is nigh thee,  
even in thy mouth, and in  
thy heart: | that is, the  
word of faith which we  
preach.

9 That if thou shalt  
confess with thy mouth the  
Lord Jesus, | and shalt be-  
lieve in thine heart, that  
God hath raised him from  
the dead, † thou shalt be  
saved.

10 For with the heart  
man believeth unto JUSTI-  
FICATION, | and with  
the mouth confession is made  
unto salvation.

—On the contrary, it teaches us, That the Mercy and Kindness of God our Saviour hath cleared all Difficulties on his Part, and reduced the Affair to the lowest and easiest Conditions on ours, by leaving nothing for us to do, but what may be performed by our own Heart and Mouth. | I mean that Faith, which I preach among the *Gentiles*: —Which is plainly no more than this; That if any one openly professeth, That *Jesus* is the *Messiah* or Saviour, | and believeth in his Heart that God hath raised him from the Dead, and made him Head over all Things, † such Faith and Profession, if he continues rightly therein, will bring him unto eternal Life. — [And though the plain, simple Principles of Faith and Profession may seem low and despicable to the *Jew*, puffed up with his Relation to *Abraham*, the pompous Worship of his Temple, his Sacrifices and Ceremonial Observations, and all the Badges of Distinction, by which he stands, as he imagines, exalted in the Divine Favour above all People; yet I tell you, the plain, simple Principles of Faith and Profession will *effect* more, than all the pompous Relations, Rites, and Pretensions of the *Jew*.] For although Faith is but a Principle in the Heart, yet by believing in the Heart, a Man attains to the Remission of Sins, and all the present Privileges of the Gospel-Covenant. | And though Pro-  
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session and Practice, according to that Principle, is no more than doing plain Duty, as Occasion requires, and makes no great Shew in the Eye of the World; yet, through the Grace of God in *Christ*, it is the sure and infallible Way of obtaining Salvation. And these, Faith and Practice, are alone sufficient for these great and highest Ends. —For it is expressly declared by the Spirit of God, in the Place I have just now quoted out of *Isaiah*, | namely, “Whosoever BELIEV-  
“ETH on him shall not be disappointed, but  
“shall certainly obtain Salvation.” —And observe, here is no Difference put between *Jew* and *Gentile*; the Expression is general and unlimited; “WHOSOEVER believeth in him:” | and so in Truth it ought to be. For God, who is equally the Creator, Proprietor and Governour of all Mankind, is not more favourable to one Man, because he is a *Jew*, nor less merciful to another, merely because he is a *Gentile*; but is bountiful and gracious to all, in all Nations, who worship and serve him. —Which Extensiveness of the Divine Grace is confirmed by the Prophet *Joel*, speaking of the Gospel Times and Salvation, *Chap.* ii. 32, WHOSOEVER trusts in God, and looks unto him for Life, shall be delivered from everlasting Destruction. —Whence we may deduce the Necessity of our Mission, as Apostles, to preach and propagate the Gospel among the *Gentiles*, against which the *Jews* cavil and raise Objections: (1 *Thef.* ii. 16.) For, how shall the *Gentile* World be brought to trust in God, and look unto him for eternal Life, unless they have a right Persuasion of his Grace in *Christ Jesus*? | And how should they be persuaded of the Grace of God in *Christ*, unless they are acquainted with it? † And how should they be acquainted with it, if they have none to publish the Gospel among them? —And how shall any undertake the Work of publishing the Gospel among the *Gentiles*? How shall they either be duly qualified for it, or hope for Success, unless they have a Commission from God? | They, that go upon  
this

11 For the scripture faith, | Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: | for the same Lord over all, is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord, shall be saved.

14 How then shall they call on him, in whom they have not believed? | and how shall they believe in him, of whom they have not heard? † and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, “How  
“beautiful are the feet of  
“them that preach the  
“gospel

“gospel of peace, and  
“bring glad tidings of good  
“things |”

16 But they have not all  
obeyed the gospel. | For  
Esaia's faith, Lord, “who  
“hath believed our re-  
“port?”

17 So then, faith com-  
eth by hearing, | and hear-  
ing by the word of God.

18 But I say, Have they  
not heard? | Yes verily,  
their sound went out into  
all the earth, and their  
words unto the ends of the  
world.

19 But I say, | did not  
Israel know? + First Moses  
faith, I will provoke you  
to jealousy by *them that are*  
*no people, and by a foolish*  
*nation I will anger you.*

20 But Esaia's is very  
bold, and faith, | “I was  
“found of them that sought  
“me not; I was made  
“mani-

this Errand, must be singularly furnished, accord- Concerning  
ing to the Sense of the Spirit of God, *Isa. lii. 7.* the MIS-  
How excellent is the Ministry, the Mission and TAKES of the  
Endowments of those, who bring glad Tidings of UNBELIEV-  
Peace, and publish the News of good Things? ING JEWS.

—*JEW.* But a Divine Mission would be at-  
tended with Success: Whereas there are Num-  
bers, who pay no Regard to the glad Tidings  
you preach. | *APOS.* To this Objection, it is a  
sufficient Answer; That the Spirit of God, in  
*Isaiah*, foretold it would be so, even in the Case  
of the *Jews* themselves, when he saith, *Isa. liii. 1.*  
“Lord, who hath believed the glorious and im-  
“portant Things, which we have reported, or  
“proposed to their Hearing?” —(Here, by  
the Way, we may see, that Faith is produced by  
something proposed to the Hearing of Mankind;  
| and that can be no otherwise than by Preaching  
the Word of God; which is another good Argu-  
ment for our Ministry.) —But to return to  
the Objection: You say, All have not obeyed the  
Gospel; but I say, Have they not all heard it? |  
Yes verily. The Providence of God hath so visi-  
bly attended the Preaching of the Gospel, and  
spread it among the *Gentiles* so far, that one may  
say, in the Words of the Psalmist, (*Psal. xix. 2, 3.*)  
the Sound of those, who preach it, is gone forth  
into all the Earth, and their Words to the fur-  
thest Part of the World. [And therefore it must  
be wholly charged upon their own Wickedness,  
if they are not obedient to the Gospel.] —And  
I say further; | Why all these Cavils and Eva-  
sions, in Relation to the Preaching of the Gospel  
among the *Gentiles*, when the *Jews* had sufficient  
Notice, that God would extend his Grace to the  
*Gentiles*, and take them in to be his People? +  
for *Moses* himself declareth as much, when, in  
the Name of God, he saith, (*Deut. xxxii. 21.*)  
*I will move them to Jealousy with those, which are*  
*not a People; I will provoke them to Anger with a*  
*foolish Nation.* —But *Isaiah* speaks out in the  
plainest Language, | *Chap. lxi. 1, I have offered*  
*myself to those that asked not for me; I am found*  
of

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*of them that sought me not: I said, Behold me, Behold me, unto a Nation not called by my Name.*

—When, in the very next Verse, he thus expresseth the Sense of the Divine Mind, with regard to the People of *Israel*; | *I have spread out my Hands all the Day long unto a rebellious People, which walketh in a Way not good, after their own Thoughts.*

To the BELIEVING GENTILE, concerning the REJECTION of the JEWS.

I. The EXTENT of their Rejection.

¶ BUT what I have argued concerning the present Exclusion of the *Jews*, must not be understood, as if God had absolutely, universally, and for ever, thrust his People *Israel* away from him. | By no means. † For I am myself an *Israelite*, of the Seed of *Abraham*, and of the Tribe of *Benjamin*; and yet I stand in the peculiar Covenant and Church of God. —God hath not *universally* thrust away his People, for whom, in the Promise to *Abraham*, he intended, and decreed his special Favour and Blessing. | But the Case is now, much as it was in the Days of *Elias*: That good Man, you know, made his Addresses to God, complaining of *Israel*, as abandoned and totally apostate; —And supposing that all Religion, and religious People, himself excepted, whose Life was very precarious and uncertain, were entirely destroyed out of the Land. —But the Answer, which God made, assured him, there were then in the Land several Thousands of Men, uncorrupted with Idolatry, whom the Providence of God had preserved from the Rage of wicked *Jezebel's* Persecution, 1 *Kings*, Chap. xix. Ver. 14, 18. —And so it is at this very Time; | there is a Remnant of *Jews*, a considerable Number, who have accepted of the Grace of the Gospel, and are the People of God, † after the only true Way of choosing his People, which is by Grace.

(AND here, by the Way, let me put the Remnant of the *Jews*, who have embraced the Gospel, in Mind; That if their Standing in the Church is of Grace and Favour, it is *wholly* so, and

“manifest unto them that asked not after me.”

21 But to *Israel* he saith,  
“| All day long I have stretched forth my hands unto a disobedient and gain-saying people.”

## CHAPTER XI.

1 I Say then, Hath God cast away his people? | By no means. † For I also am an *Israelite*, of the seed of *Abraham*, of the tribe of *Benjamin*.

2 God hath not cast away his people whom he foreknew. | Know ye not what the scripture saith of *Elias*? How he maketh intercession against *Israel*, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God to him? “I have reserved to myself seven thousand men, who have not bowed the knee to the image of *Baal*.”

5 Even so at this present time also | there is a remnant † according to the election of grace.

6 (And if by Grace, then it is no more of works; | otherwise Grace is no more Grace. † But if it is of works,

To the BELIEVING JEWS.



works, then Grace is no more; || otherwise work is no more work.)

and in no Part, or Respect, dependent upon their Observance of the Law of *Moses*. | For if it were, Grace would lose its proper Nature, and cease to be what it is, a free, undeserved Gift. † On the other hand; were it true, that they are invested in the Privileges of the Kingdom of *Christ* only by the Observance of the Law of *Moses*; then Grace would be quite set aside. || For if it were not, Work, or the Merit of Obedience, would lose its proper Nature, which excludes Favour, and Free-gift. [Let the *Jewish Christians* therefore remember; That, however they may be obliged, or allowed, while their Polity continueth, to observe the *Mosaical* Institutes, yet their Interest in the Kingdom and Covenant of God has no Dependence upon the Observance of them; but stands upon a distinct Foundation; namely, the Mercy and Favour of God.]

To the BELIEVING JEWS.

7 What then? | Israel hath not obtained that which he seeketh for; † but the election || hath obtained it, ‡ and the rest were blinded,

BUT to return to the Point. The State of the Case before us is this: | Whereas the Nation of the *Jews* strenuously contend to be continued, as they have hitherto been, the peculiar Church and People of God, they have missed of their Aim. † But this is not true of the whole Body without Exception, that Part of them, who come into the Scheme of Election, which God has established, by accepting the Gospel, || have attained to the Honour and Happiness of being continued in the Church; ‡ and the rest of them are, at present, in a State of Blindness and Infidelity.

To the BELIEVING GENTILE, concerning the REJECTION of the JEWS.

8 (According as it is written, | " God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear," † unto this day.)

—In the same unhappy Circumstances described by the Prophet *Isaiah* xxix. 10; | The Word and Revelation of God, which should have awakened their Consciences, and opened their Eyes and Ears, hath had a very different Effect, and been the Occasion of their greater Obduration. † This is their unhappy Condition to this Day, even after all that the Divine Wisdom and Goodness hath done, to confirm the Gospel, and to convince them. —And it might justly be expected the Consequences of their Infidelity and Opposition to the Truth would be the same, that *David* predicted, (*Psal.* lxix. 22, 23.) would befall

9 And David saith, | " Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them.

To the BELIEVING GENTILE, concerning the REJECTION of the JEWS.

II. The DUPLICATION of their REJECTION.

beside the *Jews* of a like Character, in his Times; | namely, that what should have been for their Comfort would prove a Snare, a Stumbling-block, and just Retribution of their Wickedness.

—That they would be still more and more blinded, and averse to Truth; | in greater Slavery to their own Lufts, and still less able to recover themselves from their Wretchedness. [A wicked Opposition to Truth, always hath produced, and will always produce the same sad Effects, we see in the *blinded infidel Jews* at this Day.]

—But, although their Condition is very unhappy, we must not therefore conclude, they are fallen from the Favours and Privileges of God's People, | beyond a Possibility of ever being restored to them. † Very far from that. || On the contrary, their Fall is so circumstanced, that at present, it yields an exciting Motive to those, that will reflect, to rouse and recover themselves, when they see the Dispensation, which occasioned their Fall, turn to the Salvation of the *Gentiles*, by their accepting the *Messiah*, and thereupon being taken into the Church, and favoured with the Gifts of the Spirit, the Seal of their Adoption, and Earnest of eternal Life. —And if even the Dispensation, which occasioned their Fall, | hath enriched the World with Light, and Truth, and Grace; † if even that, which hath degraded them from their ancient Privileges, hath been the aggrandizing of the *Gentiles*, before in a low and poor Condition, || how much more shall that Dispensation enrich and aggrandize the *Gentile* World, which shall bring the whole Body of the *Jews* to the Faith of the Gospel? —(I direct my Discourse now to you, *Christian Gentiles*; | and seeing I am the Apostle of the *Gentiles*, † you must allow me to honour my Ministry, by speaking magnificently of the Advantages, you have received, and shall receive by the Gospel.

—But remember, it is with no Design to give you a Handle to insult the *Jews*, my own Flesh and Blood; but to stimulate and rouse, at least some of them, to value and embrace that Mercy, which

“ 10 Let their eyes be darkened, that they may not see, | and bow down their back always.”

11 I say then, Have they stumbled | that they should totally fall? † By no means. || But through their fall salvation is come to the *Gentiles*, for to excite them to emulation.

12 Now, if the fall of them | be the riches of the world, † and the diminishing of them the riches of the *Gentiles*: || how much more their fulness?

13 (For I speak to you *Gentiles*, | in as much as I am the apostle of the *Gentiles*, † I honour my ministry.

14 If by any means I may excite to emulation them which are my flesh, and might save some of them.)

15 For, if the casting away of them | be the reconciling of the world; † what shall the receiving them be, || but life from the dead?

16 For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And, if some of the branches be broken off; | and thou, being a wild olive-tree, † wert grafted in among them, || and with them partake of the root and fatness of the olive-tree.

18 Glory not against the branches: | but, if thou gloriest, thou bearest not the root, † but the root thee.

19 Thou wilt say, then, "The branches were broken off, that I might be grafted in."

20 Well; | because of un-

which hath so much enriched you.) — I repeat it again, as deserving special Observation; That, if the present Dispensation, whereby the unbelieving *Jews* are cast off, | hath opened the Doors of the Church, and the Arms of God's Covenant Love to the World: † Is it not easy to suppose; That the future Dispensation, whereby they shall be received again into the Church, || will produce such a new and surprizing State of Things among the *Gentiles*, as shall resemble a general Resurrection from the Dead?—[Think not the unbelieving *Jews* are a People entirely abandoned.] The first of the Dough offered to God (*Num.* xv. 20, 21.) consecrated the whole remaining Lump, and any Virtue in the Root must be communicated to the Branches. Now *Abraham*, who may be considered as the First-Fruit, or Root, of the *Jewish* Nation, was in Covenant with God; and consequently the *Jewish* Nation, which answer to the Lump of Dough, and are the Branches sprung from him, are to be still considered, as standing in some special Relation to God. —And, although some of those Branches are broke off, | and you, *Gentile*, who ought to think no better of yourself, than a wild, unfruitful Olive, living before in Ignorance and Alienation from God, † are grafted into the good Olive of the *Jewish* Church, || and so are become a Sharer in the Root and Fatness of that Olive; namely, the Promises made to the Patriarchs, and the spiritual Privileges of the *Jewish* Church; —Do not, therefore, boast against the *Jews*, insulting the Branches, among whom you are grafted: | For should you boast, it is easy to quell your Pride, by putting you in mind; That from you the least Blessing is not derived to the *Jewish* Nation, † but you have received from *them* the original Promise of Grace, made to *Abraham*, which is the Foundation of all your spiritual Privileges. —You may say; "But surely it is some Honour, that the Branches were broke off, that I might be grafted in." —Well, be it

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it so: But consider upon what Foot Things are placed. | *They* who are broken off, are in those unhappy Circumstances, through Unbelief, and Misimprovement of the Grace of God; † and you maintain your present Station in the Church, only by Faith and Obedience to the Gospel. || Therefore the Conditions of your present Situation are such, as should lead you, not to Confidence, and Boasting, ‡ but to Fear and Caution to make good those Conditions. — For, if God spared not the natural Branches, but brake them off, when they fell into Unbelief and Obduracy, | you have great Reason to fear, he will reject you, if you are not careful to make a right Use of his Goodness. — Here then you have two very different Views; | the one of God's Severity, towards the unbelieving *Jews*; † and the other of Mercy, in your own Case. || But consider well, how both the Mercy and the Severity are qualified. The Mercy God has shewn you in pardoning your Sins, and taking you into his Kingdom and Covenant, will be confirmed, and issue in your eternal Salvation, if you make a due Improvement of it, and continue fit Objects of his Favour. ‡ But, if you abuse his Goodness, notwithstanding your present Advantages, you shall be cut off from Life and Salvation. — On the other hand; they are fallen away from their ancient Privileges, only by their own Unbelief; | for, would they but at *any* Time, either now or hereafter, embrace the Gospel, nothing could hinder their being restored to all their former Honours and Advantages. † For the Goodness, and Providence of God, can never want Means to effect any thing of this Nature, how improbable soever it may seem to Men. — [And you, *Gentiles*, have Reason to expect such a Dispensation in their Favour. [For, if God hath found out a Way of grafting you, the Branches of the wild, unfruitful Olive, contrary to your Deserts, and Hopes, into the good and genuine Olive-tree of his Church; | How much more may we assure ourselves, God will erect a Dispensation, which

unbelief they were broken off, † and thou standest by faith. || Be not high-minded, ‡ but fear.

21 For, if God spared not the natural branches, | take heed lest he also spare not thee.

22 Behold therefore, the goodness and severity of God: | on them which fell, severity; † but towards thee, goodness || if thou continue in *his* goodness: ‡ otherwise thou also shalt be cut off.

23 And they also, | if they abide not still in unbelief, shall be grafted in: † for God is able to graft them in again.

24 For, if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted, contrary to nature into a good olive-tree: | how much more shall these, which are *branches* by nature, be grafted into their own olive-tree?

25 For I would not, brethren, that you should be ignorant of this mystery | (lest ye should be wise in your own conceits † that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so | all Israel shall be saved: † as it is written, "There shall come " out of Sion the deliverer, " and shall turn away ungodliness from Jacob."

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, | *they are* enemies † for your sake: || but as touching the election, ‡ they are beloved \* for the fathers sakes.

29 For the gifts and calling of God | are without repentance.

30 For, as ye in TIMES PAST have not believed God, | yet have now obtained mercy † through their unbelief:

which shall graft those Branches, that are broken off, into the old Olive tree, to which they properly belong. [For to be plain, *Gentile* Brethren, my Design is to inform you of this Point, which can be known only by Revelation, and which hath been revealed to me; | lest, building your Conceptions upon your own Conjectures, you should vainly exalt yourselves, in Contempt of the *Jews*: † My Design, I say, is to inform you; That the Unbelief, which the greatest Part of the *Jews* are now under, will remain no longer than till the Christian Church of the *Gentiles* is fully completed. — And by that means, that is, by the Dispensation, which shall complete the *Gentile*-Church, | the whole Body of the *Jews* shall be brought to the Profession of Christianity, taken into the Kingdom of God, and restored to their ancient Privileges; † according to the Prophetic Writings, which affirm, That out of Sion shall a Deliverer come, and be shall turn away Ungodliness from Jacob. — For this is the Blessing, which God has promised to bestow upon them, when he shall remove those Judgments, which have been inflicted upon them for their Sins. — Understand then; That the unbelieving *Jews*, with Regard to the Gospel, which they have rejected, | are, at present, ENEMIES, or Aliens from the Kingdom of God, under his Son, *Christ Jesus*, † on Account of that extensive Grace, which has overturned their Peculiarity, and admitted you into his Church and Family: But with regard to the original Purpose of Election, whereby they were chosen and separated from the rest of the World, to be the peculiar People of God, ‡ God hath still Favour in Store for them, \* upon the Account of their Fore-fathers, the Patriarchs. — For the Gifts and Invitation of God, in this Case, | are such as he will not absolutely revoke, while the World stands. — For, as you, *Gentiles*, for many Ages past, were in a State of Alienation from God; | yet not so as to be totally, and for ever excluded, for you are now taken into his Kingdom,

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dom, † by that Method which hath occasioned the Unbelief of the *Jews*: — So in like Manner the *Jews*, in their Turn, are, through Infidelity, shut out of the present Kingdom of God, | not to their utter Exclusion, but to open a new

Scene; when, through the further Displays of God's Mercy to you, † they shall be taken into his Kingdom again. — For God has so ordered his Dispensations, that the *Jews*, as well as the *Gentiles* before them, have fallen into such Unbelief, as has excluded them out of his visible Kingdom, in this World. In which State he thought fit they should both for a long while continue; | that at length he might display his Wisdom and Goodness in reducing both into one Church under *Jesus Christ*. — And in those Things, which relate to the Government of the World, the erecting and managing various Dispensations, we must not take upon us to censure the Divine Proceedings; but, while we are sure he will, at the last Day, judge every one, in perfect Equity, according to the Light and Dispensation he is under, we ought to believe, and with humble Admiration adore, and subscribe to, the most profound, immense Wisdom and Knowledge of God; | being persuaded, that his Schemes of Government are not to be scrutinized by our shallow Understandings, † nor his Methods of effecting his own holy Purposes, to be traced by any created Skill or Sagacity. — For who can pretend to enter into his Mind, or comprehend the Schemes that are laid there? | Or which of his Creatures did he ever take to be of his Council, to direct him, or to supply the Defects of his Wisdom? — Or who can pretend to have any Demands upon him? Who hath ever brought him under any Obligations? May he not freely, as in his Wisdom he seeth fit, bestow his Favours, and grant more or less external Advantages and Privileges, Light, Powers, Capacities and Enjoyments upon his Creatures, for any Thing he hath received from any of them? Certainly he

may:

31 Even so have these also now not believed; | that through your mercy, † they also may obtain mercy.


32 For God hath locked up all together in unbelief, | that he might have mercy upon all.

33 O the Depth of the riches both of the wisdom and knowledge of God! | how unsearchable are his judgments, † and his ways past finding out!

34 For who hath known the mind of the Lord? | or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed to him again?

36 For of him, | and through him, † and to him are all things: || to whom be glory for ever. Amen.

may: — *For if him*, as the original Designer and Author, | *and by him*, as the principal Cause and Efficient, † *and to him*, as the last End, to his Honour, are all Things throughout universal Nature: || And let his Majesty, Wisdom and Goodness be celebrated, and magnified for ever. *Amen.* 

TO THE BELIEVING JEWS and GENTILES, concerning the REJECTION of the JEWS.

## PART IV.

## CHAP. XII.

1 Beseech you therefore, brethren, | by the mercies of God, † that ye present your bodies a living sacrifice, || holy, acceptable unto God, † *which* is your reasonable service.

¶ HAVING thus cleared your Title to the Blessings and Privileges of God's peculiar Kingdom in the World, I now earnestly exhort you, Christian Brethren, | in Consideration of the Goodness of God in revealing his Gospel, and admitting you all to an equal Interest in the Grace, therein declared and promised, † that as an holy Priesthood, instead of brutal, dead Sacrifices, you consecrate and offer your Bodies, a living Sacrifice, by mortifying the Deeds of the Flesh; || that, being free from every Blemish of sensual Impurity, you may practise Holiness, and the Things that are pleasing to God, † which is the most rational Worship and Service you can perform, and infinitely preferable to the ritual Observances of the Law. — And, as you are now become the separate and peculiar People of God, do not mix yourselves again with a profane, wicked and ignorant World; do not conform to the vicious Customs, Taste, and Examples thereof: | But be changed into new Creatures in *Christ Jesus*, by receiving better Principles and Habits of Mind, † that you may thereby be enabled to discover, relish, approve and recommend to others, || that Course of Life, which is good, just and true, most pleasing and acceptable to God, and whereby he shall be accomplished in every Part of the Divine Life. — [And the first Thing, wherein I would have you act as Persons devoted to God, not according to the Pride and Folly of the World, but agreeably to the Spirit of the Gospel, is the extraordinary Gifts of the Holy Spirit, with which several of you are endowed:] And

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2 And be not conformed to this world: | but be ye transformed by the renewing of your mind, † that ye may prove || what *is* that good, and acceptable, and perfect will of God.

3. For I say, through the grace given unto me, | to every man that is among you, † not to think of *himself* more highly than he ought

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therefore, according to the Gift and Wisdom, the Office and Authority, by the Favour of God conferred upon myself, as I am an Apostle, I exhort and charge | every one amongst you, † not to raise his Thoughts above his peculiar Endowment, to the Contempt and Disparagement of other People; || but to preserve a sober, modest, and composed Mind, ‡ according to the Nature and Extent of the Gift or Office, which God has committed to his Fidelity, [that it may turn, not to the Prejudice, but to the Benefit, of the whole Society. — For as in the human Body we have many Limbs, and those Limbs are not all subservient to the same End; but one, the Hand for Instance, is applied to one Use, and another, the Foot, is applied to another Use: — So, by Analogy, it is in the spiritual Body. Though we, who profess Christianity, are many distinct Persons, yet in *Christ* we are incorporated into one Body? | and every single Person is to be considered as a Limb, or Part of that Body, standing in Relation to the other Limbs, and having his particular Place, use and Office for the Benefit of the whole. — Therefore, as the Favour of God, with this View of our mutual Subserviency and Usefulness, hath endowed us with different Gifts and Qualifications, let us every one apply ourselves to the diligent Improvement of our particular Province and Talent, and modestly keep within the Bounds of it, not exalting ourselves, or despising others. | For Instance, let those who are endowed with the Gift of Prophecy, of interpreting Scripture by Inspiration, or foretelling Things to come, exercise that Gift, according to the Place it holds, or the Proportion and Relation it bears to the Gifts of others in the Church. — He, whom God hath qualified to be a Minister or Evangelist, that is to say, an Assistant to the Apostles, Prophets, or superior Ministers, | let him keep within his own Sphere, and diligently execute that Office. † Let him, that is a Teacher, confine himself to his own Province, and

ought to think; || but to think soberly, ‡ according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, | and all members have not the same office:

5 So we, being many, are one body in Christ, | and every one members one of another.

6 Having then gifts, differing according to the grace that is given to us, | whether prophecy, let us prophesy according to the proportion of faith:

7 Or ministry, I let us wait on our ministering; † or he that teacheth, on teaching;



8 Or, he that exhorteth, on exhortation: | He that giveth, *let him do it with simplicity*; † he that ruleth, with diligence; || he that sheweth mercy, with cheerfulness.

9 *Let love be, without dissimulation.* | Abhor that which is evil, † cleave to that which is good.

10 In brotherly love one to another let your affection be natural; | in honour preferring one another;

11 Not slothful in business; | fervent in the spirit; † serving the Lord;

12 Rejoicing in hope; | patient in tribulation; † continuing instant in prayer;

and be faithful in it. — He that is endowed with a particular Talent of exhorting, comforting and supporting others in their Profession, let him attend to that good Work. | He, who is employed as a Deacon, in distributing the Churches Stock, let him do it with an honest and disinterested Mind. † He that undertakes to patronize and succour such as are under Persecution, let him do it with Care and Application. || He, whose Office it is to minister to the Sick, the Widow, or Stranger, let him do it heartily and cheerfully. — Let your Love, and all the Expressions of it, be sincere and unfeigned, without Flattery and Compliment. | Detest every base and injurious Action; † be always ready and desirous to do what is kind and good. — [Imprint in your Hearts and Memories the following short Precepts; *Let Love be natural; Be first in giving Honour; Active in good Offices; Fervent in Spirit; serving the Lord; in Hope rejoicing; in Affliction patient; in Prayer persevering; To the Poor charitable; To Strangers hospitable.* That is to say;] Let the brotherly Love, to which you are obliged by the Gospel, be really such, like the genuine, natural Affection of the nearest Relatives. | Stand not upon Points of Precedency; insist not that others first pay their honourable Respects to you; but let every Man, from a Principle of cordial Love and Esteem, be ready to be first in giving Honour to his Christian Brother. — Be not cold, listless and indifferent in doing those good Offices, which require a cheerful, diligent Activity. | So improve in the Habits of Virtue and Piety, that you may receive the Spirit to a Degree of real Life and Fervour, in the Love and Worship of God, and the Practice of the Truth. † Be wholly devoted to the Interest and Obedience of the Gospel, accounting yourselves the Property of *Jesus Christ*, and bound to serve him faithfully and constantly. — Let your Hopes of eternal Life, which is in *Christ Jesus*, be so much in your Thoughts, so clear, so strong and lively, as to produce a Cheerfulness, Joy and Pleasure, proportionable

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proportionable to the glorious Object of them. | Let no Sufferings deter or discourage you from your Duty; but continue stedfast in Well-doing, how much soever you may be despised, hated, or injured by wicked Men. † Faint not in your Minds; do not imagine yourselves neglected or forsaken of God; but call upon him with Faith and Constancy; believing that he regards you, and will supply present Strength, and in due Time will give compleat Deliverance. —Contribute what you can to the Comfort and Relief of your Fellow-Christians in Want and Distress. | Kindly entertain such as come to you, either as Preachers of the Gospel, or as Refugees. —With the best of Blessings to them that are injurious to you upon a religious Account, and pray for their Conversion to the Love and Practice of the Truth: | and let no Abuses whatever provoke you to ill Wishes or passionate Imprecations. —Have such a sympathizing Concern in the Condition of your Fellow-Christians, as to rejoice with them in their Prosperity, and condole with them in Adversity. —Endeavour to maintain Concord and Unanimity among yourselves; and let the same kind and Friendly Regard, which every Man expects from others, run through the whole Body. | Do not ambitiously affect Greatness and Preheminence, † but with a courteous Condescension keep Pace, go Hand in Hand with, and suit yourselves to those who are in any Respect your Inferiors. || Be not puffed up with a Conceit of your own Wisdom and Abilities, as if you were sufficient to yourselves, and needed no Help or Instruction. —Meditate no Revenge for any Sort of Injuries of what Country, Condition, or Character soever the Person may be, from whom you receive them. | Do every Thing so prudently, as to give the World no Occasion of Scandal, or of censuring and slandering you. —By all Means avoid Strife and Quarrels; and, so far as is consistent with Duty, Honour, and Conscience, do all in your Power | to procure the Love of all Sorts of Men, among whom you live, and to preserve  
Peace

13 Distributing to the necessity of saints; | given to hospitality.

14 Bless them who persecute you: | bless and curse not.

15 Rejoyce with them that do rejoyce, and weep with them that weep.

16 Be of the same mind one towards another. | Mind not high things, † but condescend to men of low estate. || Be not wise in your own conceits.

17 Recompense to no man evil for evil. | Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, | live peaceably with all men.

19 Dearly beloved, avenge not yourselves, | but rather give place unto wrath: † for it is written, vengeance is mine; I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: | for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, | but overcome evil with good.

## C H A P XIII.

1 **L**ET every soul be subject unto the higher powers. | For there is no power but of God: † the powers that be, are ordained of God.

Peace and good Agreement with them. — My dear Brethren, if any of your Heathen Neighbours, in the late Persecution under *Claudius*, have been injurious to you, seek no Revenge upon them, | but patiently leave them to the Judgment of God, † who hath claimed the Prerogative of inflicting Vengeance to himself, and hath promised he will do it, *Deut.* xxxii. 35.

— Wherefore, if you should see any even of your most cruel Persecutors in Distress, instead of adding to his Sufferings, be free and ready to assist and relieve him: | For by such kind and generous Behaviour, you will take the most effectual Course to melt him into Repentance, and a better Disposition. — Let no injurious Treatment get such a Mastery over your Temper and Virtue, as to engage you in any revengeful Designs; | but, by returning good Offices for ill Usage, ingage in the noble and generous Design of conquering Evil, and of increasing the Quantity of Love and Goodness in the World.

¶ Such let your winning Behaviour be, towards any private Persons, who are, or have been your Persecutors. And, as to the Government under which you live, let no Man, *Jew* or *Gentile*, imagine he is exempted from Subjection to it. | [It is a common Notion among the *Jews*, That, God alone being their Lord and Governour, and they his peculiar People, they ought not, in Honour or Conscience, to yield Subjection, or pay Taxes, to any Heathen Power; or own any Prince that is not of their own Nation, and of God's special Appointment, *Matt.* xxii. 17. But the Religion of the Gospel, and your being Members of the Kingdom of *Christ*, encourageth no such seditious Notions. The Christian Religion interfereth with no Civil Constitution; but on the one hand, leaveth you in full Possession of all your natural Rights; and, on the other, confirms your Obligations to yield due Subjection to the governing Powers, under every Form, and in every Nation.] For there are no governing Powers, in any Nation, or under any Form, but what

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what is the Appointment of God. † The govern-  
ing Powers, both supreme and subordinate,  
which now subsist in the *Roman* Empire, are  
constituted by God, in the Course of his com-  
mon Providence, as certainly, tho' not in so visi-  
ble and extraordinary a Manner, as he settled the  
*Jewish* Government itself. — Therefore who-  
ever opposeth the Government of the Country  
where he liveth, | opposeth what God has con-  
stituted. † And such disorderly Persons are not  
only obnoxious to the Correction of the Ma-  
gistrate, but also to the Divine Judgment.  
— And it is but just they should. For consider;  
Civil Government is established for the great Be-  
nefit of Mankind; not to terrify and discounte-  
nance the Virtuous; but to punish and restrain  
the Vicious. | Would you then live comfortably,  
and without Fear of that Power which is dele-  
gated to Magistrates? † Live righteously and  
peaceably; || and you will find that Power, which  
is the Scourge of Iniquity, will reward your Vir-  
tue with Countenance and Protection. — For  
the Magistrate, according to the true Nature of  
his Office, is the Minister and Vicegerent of God,  
| for the Good, the Peace and Safety of the Sub-  
ject; [not to hurt and abuse you, not to tyran-  
nize over you, not to persecute you, or to rob  
you of any natural or national Right.] † But, if  
you are wicked and unruly, then you have Rea-  
son to be uneasy and afraid, || For God, whose  
Officer he is, hath not put into his Hand an use-  
less Sword; but with an Intent he should inflict  
due Punishment upon Offenders. — Where-  
fore, as all Government in every Country is the  
Ordinance of God, and the End of it to protect  
the Good, and punish ill Men, | you ought to live  
as peaceable Subjects at *Rome*, and in all Parts of  
the Empire, † not only for Fear of the Punish-  
ment which Disobedience will draw upon you,  
|| but out of Conscience, as a Duty which you  
owe to God. — It is also with Relation to the  
Ordinance of God, and the Benefits of Go-  
vernment, that you pay Taxes for the Support of  
it.

2 Whosoever therefore  
resisteth the power, | resist-  
eth the ordinance of God :  
† and they that resist, shall  
receive to themselves con-  
demnation.

3 For rulers are not a  
terror to good works, but to  
the evil. | Wilt thou then  
not be afraid of the power ?  
† Do that which is good, ||  
and thou shalt have praise of  
the same.

4 For he is the minister  
of God | to thee for good. †  
But if thou do that which  
is evil, be afraid; || for he  
beareth not the sword in  
vain : for he is the mini-  
ster of God, a revenger to  
execute wrath upon him that  
doth evil.

5 Wherefore | ye must  
needs be subject, † not only  
for wrath, || but also for  
conscience sake.

6 For, for this cause  
pay you tribute also : | for  
they

they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues : tribute to whom tribute *is due*, custom to whom custom, fear to whom fear, honour to whom honour.

8 Owe no man any thing, | but to love one another : † for he that loveth another, hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, | it is briefly comprehended in this, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour : | therefore love *is* the fulfilling of the law.

11 And this *we should do*, | knowing the time, † that now *it is* high time to awake out of sleep : || for now is our salvation nearer than when we believed.

12 The night is far spent, | the day is at hand : † let

it. | Which should in Reason be regarded as a Debt due to Magistrates, as they are God's Servants, who employ their Care, Time and Pains for the publick Weal. —Therefore, see that you chearfully pay all Taxes, Subsidies, and Customs, as just and legal Dues. Honour and respect the Government you live under, and pay to every Magistrate and Officer, employed in it, his proper Reverence and Regard.

TO return now to the Duties of mutual Love and Charity, I was before exhorting you to (*Chap. xii.*) Be just in discharging all Debts and Dues to all Men, as far as possibly you can. | Only remember, Love is a Debt that will last you your whole Lives, a Bond that will remain in Force to your dying Day, † as being a Duty that includeth all the Commands of the second Table of the Law. —For all those Commandments which forbid Uncleanneſs, Murther, Stealing, Defamation, false Evidence, envying or coveting the Enjoyments of other Men, and all Precepts whatever, relating to the Rights of our Neighbour, | are all included in that of loving others, or of doing as fairly, honestly, and kindly by them, as we desire to be done by ourselves. —For, as this Duty restrains a Man from every Injury, and obligeth him to all good Offices to others, | it is the Sum-Total of all the Laws that respect our Neighbour.

AND all the Duties of a holy and virtuous Life we should the more carefully and zealously perform, | considering the Nature and Shortness of the present Season of Life ; † which will convince us, it is now high Time to rouse, and shake off Sleep, and apply with Vigilance and Vigour to the Duties of the Christian Life. || For that eternal Salvation, which is the Object of our Christian Faith and Hope, and the great Motive of our Religion, is every Day nearer to us, than when we first entered in the Profession of Christianity. —The Night of this imperfect afflicted State of Temptation and Trial is far spent, |

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and the glorious Day is at hand, when the Good and Virtuous shall shine as the Sun in the Kingdom of their Father. † Therefore, without Delay, throw off all the shameful Works of your former Heathenish Ignorance; || and put on the Dress and Ornaments of that Virtue and Holiness, ‡ which is suitable to the heavenly Light of the Gospel. — Ye are of the Day; ye are illuminated with the Knowledge of eternal Life, and of that Course of Action, which prepareth us for it. Let your Behaviour then be sober, decent and upright, agreeably to your Profession and Advantages, and such as will bear the Test of the Light, and may be seen by any body without Offence or Reproach; | and do not indulge any intemperate, lewd Conversation among your Heathen Acquaintance, † nor any Strife or Envy against your Christian Brethren. — But walk in Newness of Life, and imitate that true Piety and Holiness, that Goodness, Meekness and Humility, Patience and Peaceableness, Self-denial, Love to God, and Submission to his Will, of which *Jesus Christ* hath given us a bright Example. Put these Virtues on as a Garment, that thereby you may be distinguished in the Eyes of the World, as his true Disciples; | and no longer study to gain the Wealth, or Pleasures of the World, or whatever may only serve to gratify the Lusts and sinful Passions of a corruptible Body.

Concerning  
mutual For-  
bearance,  
Unity and  
Peace.

¶ [AND let me particularly exhort you, to exercise Love and Gentleness, with Regard to any religious Differences which may subsist among you.] I desire the GENTLE Converts would cheerfully receive into Christian Fellowship such, as, being weak and scrupulous in religious Principles, cannot thoroughly digest the Liberty, wherewith *Christ* hath made us free: | and do not tease, and disquiet them with grievous Censures, or vexatious Disputes about their Sentiments. — For I perceive there is an Instance or two, wherein you are not come to a perfect

† let us therefore cast off the works of darkness, || and let us put on the dress ‡ of the light.

13 Let us walk honestly as in the day; | not in rioting and drunkenness, not in chambering and wantonness, † not in strife and envying.

14 But put ye on the Lord Jesus Christ, | and make not provision for the flesh to fulfill the lusts thereof.

#### C H A P XIV.

1 H I M that is weak in the faith receive you, | but not to doubtful disputations.

2 For one believeth that he may eat all things: | an-

another, † who is weak, || eateth herbs.

3 Let not him that eateth, despise him that eateth not: | and let not him, which eateth not, judge him that eateth: † for God hath received him.

4 Who art thou, that judgest another man's servant? | to his own master he standeth, or falleth: † Yea, he shall be holden up: || for God is able to make him stand.

5 One man esteemeth one day above another: | another esteemeth every day alike. † Let every man be fully

perfect Harmony. In particular with regard to MEATS. The GENTILE Christian, who was never bound to the *Mosaic* Laws about Meats and Drinks, is fully persuaded, Christianity allows him to use any Diet, without Distinction; whereas the *JEWISH* Christian, † who hath been accustomed to reverence those Laws, and doth not see that he is disengaged from them, || thinks himself obliged to abstain from Flesh-Meat, in Heathen Countries, for Fear of being polluted, and to eat nothing but Herbs and Fruits, the Use of which the ritual Law leaveth without any Restraint.—Under this Difference of Sentiment, be moderate, candid and peaceable; and let not the GENTILE, who eateth, despise the Jew who eateth not, as strait-laced and superstitious; | neither let the JEW censure the Gentile; as if his Freedom, in such Matters, made him unworthy to be a Member of God's Church: † which is a Mistake; seeing God hath actually taken the believing Gentile into his Church, and hath sealed his Right to all the Mercy and Grace of the Covenant, by the Gifts of the Spirit conferred upon him, (*Acts* xi. 15—18.) — Seeing then God hath admitted him into his Family, you have no Right to judge him, as if you were his Head and Master; he is the Servant of God, and no ways accountable to you, in those Things which concern his conscientious Regard to God. | In such Cases, it belongs to none but his own Master to pronounce, whether he shall continue in his Favour, or be cast off. † And let me tell you; he shall be continued in his Favour, and established as a true Member of his Family: || For it is not only consistent with the Honour of God, but it is his good Will and Pleasure, that he should be continued and established, notwithstanding his Neglect of the ritual Law. — Again; there is another Instance of like Nature. The *Jewish* Christian thinks some DAYS have more Holiness in them, than others: | The Gentile thinks them all alike. †

TO BELIEV-  
ING JEWS  
and GEN.  
TILES. Con-  
cerning mu-  
tual Forbear-  
ance, Unity  
and Peace.

TO BELIEV-  
ING *JEWIS*  
and *GEN.*  
*TILES.* Con-  
cerning mut-  
ual Forbear-  
ance, Unity  
and Peace.

Let none condemn or exclude, let none usurp over others, or dictate to their Consciences; but leave every Man freely to form, settle and follow his own Judgment. — Because, in such Cases, both Parties may have a pious and upright Regard to our Lord *Jesus-Christ*; both they who do, and they who do not, religiously observe particular Days; the one believing he hath, and the other that he hath not, taken away that Difference of Days which is commanded in the Law of *Moses*. | So also, they who eat all Sorts of Food, and they who observe a Distinction of Meats, may act upon the Principles of true Religion; seeing both may equally have respect to the Authority of *Christ*, and be equally thankful to God for their Sustenance. — [And why then should you censure and condemn one another? Since, to have a serious and upright Regard to the Lord *Jesus Christ* in all we do, is to act up to our Christian Obligations.] For we are all bound, by the Rules of our Religion, not to live according to our own Choice and Pleasure, | as we cannot hope, when we die, to be in our own Power and Disposal, with regard to a future State of Blessedness. — But our whole Life ought to be devoted to the Service of *Christ*; and all our Choices, Sentiments and Actions entirely regulated by what we judge to be his Will. This is our Duty. | And it is our great Privilege when we die, that we die into his Hands, in full Assurance, that he will raise us again from the Dead, to everlasting Life. † So that, with regard to *Duty*, while we live, and, with regard to future *Happiness*, when we die, we have no Dependence upon one another, but are wholly dependent upon the Lord *Jesus*. — For this was the great Design of God, in appointing *Christ* to die, in Obedience to his Will, and to rise again, and to be put into Possession of that glorious Life, which before his Incarnation he had with the Father; | that thus he might have Power over the Dead, to raise them to Life again; and Authority over

fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. | He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, | and none of us dieth to himself.

8 For, whether we live, we live unto the Lord; | or whether we die, we die unto the Lord: † whether we live, therefore, or die, we are the Lord's.

9 For, to this end, *Christ* both died, and rose, and revived, | that he might be Lord both of the dead and living.



10 But, why dost thou judge thy brother? | or, why dost thou set at nought thy brother? † for we shall all stand before the judgment seat of Christ.

11 For it is written,  
“ As I live, saith the  
“ Lord, every knee shall  
“ bow to me, and every  
“ tongue shall confess to  
“ God.”

12 So then, every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: | but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way.

14 I know and am persuaded | by the Lord Jesus, † that there is nothing unclean of itself: || but to him, that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, | now walkest thou not charitably

the Living, to command their Obedience and Devotedness to him. — And why then, do you, *JEW*, presume to censure; | or you, *GENTILE*, to vilify your Christian Brother; who, in what he doth, professeth, and, for any thing you know, really intends to obey the Will of *Christ*; † to whom you, and he, and we all are accountable, and before whose Tribunal we must all appear to answer for our own Conduct. — For the Words of *Isaiab* (Chap. xlv. 23.) may well be applied to our Lord *Jesus Christ*, to whom the Father has committed all Judgment, *As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess Subjection to God.*

— We may then assuredly conclude, That every one of us shall give an Account of his Actions to God, in that Day, when he shall judge the World in Righteousness by *Jesus Christ*. — Let us not, therefore, arrogate the Work and Authority of God, by judging one another in those Things, which fall not under our Cognizance. | But, on the other hand, I desire the *GENTILE* Christian would endeavour to understand and practise this plain Duty; *namely*, That no Man ought to do any indifferent Thing, (be it ever so lawful in itself) that he knows will be an Occasion to prejudice his Brother against, or to discourage and mislead him from the Christian Religion. — [You will say; But the *Mosaical* Distinction of Meats is taken away.] True; I know, and am fully persuaded, | not from my own Sense and Opinion, but from that Knowledge of true Religion, which I have received from the *Lord Jesus Christ*, † that no Sort of Food is now prohibited as impure. || But my Persuasion is no Rule for a *Jewish* Convert to act upon, while he is persuaded of the contrary. So long as he judgeth it unlawful to eat any kind of Food, he ought to abstain from it, as unclean, and it would be unreasonable for me to urge him to act full against his own Conscience. — [On the other hand, it is no less true, his mistaken Persuasion is no Rule to you, *Gentile* Christians; you

TO BELIEV-  
ING *JEW*S  
and *GENTILE*S. Con-  
cerning Chri-  
stian Forbear-  
ance, Unity  
and Peace.

To the BE-  
LIEVING  
*GENTILES*.  
Concerning  
Christian  
Forbearance,  
Unity and  
Peace.

To the BELIEVING GENTILES. Concerning Christian Forbearance, Unity and Peace.

you may lawfully enough eat what the *Jew* thinks he ought to abhor.] Nevertheless, if you plainly see your eating before him, the Things he abominateth, will shock and disturb, and bring him into an ill Opinion of you and your Religion, | you transgress the Law of Christian Love if you do not forbear. ‡ It is perfect Cruelty, for the Sake of a Thing, you may safely omit, to run the manifest Hazard of subverting, and turning from the Faith, a Soul, || for whom *Christ* had such a Tenderness as to lay down his Life for it. —Your Liberty, in these Matters, is indeed a Privilege you enjoy under the Gospel; but you must not use it so imprudently, as to give Occasion to any of thinking, or speaking, evil of the Christian Religion. —[Say not, We openly assert our Liberty, to serve the Christian Cause, and maintain the Truth of Religion.] For it is not essential to Christianity, whether you do, or do not, abstain from some Sorts of Meat and Drink. | The Essence and indispensable Obligations of the Christian Religion consist in substantial Virtue and Piety, in Righteousness and Integrity, in Peaceableness and Charity, and in that Joy and Cheerfulness, which results from a Heart purified, and a Life, directed by the Spirit of God. —It is by the Exercise of these Virtues we principally serve the Christian Cause, and maintain the Truth of Religion: | And, in so doing, please God, and approve ourselves to all truly wise and good Men. —Make it your utmost Endeavour, then, to order your Behaviour in this, and all other Matters, so as to promote Peace and Harmony in the Church, | and confirm, and improve one another in your common Profession. —Do not, upon the Account of a Thing of so little Moment, as that of eating any Kind of Meat, | subvert the Faith of a Christian Convert, who is the Workmanship of God in *Christ Jesus*. † For, though it be true, that all Sorts of Food are now clean, and may lawfully be eaten; || yet the eating of them taketh the Nature of Evil, and ought to be avoided, ‡ when

ritably. † Destroy not him with thy meat, || for whom *Christ* died.

16 Let not then your good be evil spoken of.

17 For the kingdom of God is not meat and drink, | but righteousness, and peace, and joy in the holy Spirit.

18 For he, that in these things serveth *Christ*, | is acceptable to God, and approved of men.

19 Let us, therefore, follow after the things which make for peace; | and things, wherewith one may edify another.

20 For meat | destroy not the work of God. † All things indeed are pure; || but it is evil for that man, ‡ who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor any thing | whereby thy brother stumbleth, or is offended, † or is made weak.

22 Thou hast faith. | With respect to thyself † have [or hold] it, in the sight of God. || Happy is he that condemneth not himself in that thing which he allows.

23 But he that doubteth is condemned, if he eat, | because he eateth not of faith: † for whatsoever is not of faith is sin.

# C H A P. XV.

1 **B**UT we that are strong, ought to bear the infirmities of the weak, † and not to please ourselves.

2 Let every one of us | please his neighbour † for good, || to edification.

it cannot be done without endangering another Man's stumbling and falling away from the Gospel. —Yea, it is better totally to abstain from Flesh or Wine, or any other indifferent Gratification, how lawful soever in itself, | rather than occasion your Brother's stumbling at, or renouncing, the Christian Faith, † or even the increasing of his Scruples or Temptations. —I own, you have a right Persuasion concerning your Christian Liberty; | and am so far from urging you to be indifferent to this Persuasion, to dissemble it, give it up, or act inconsistently with it, in any Case whatever; that on the contrary, I advise you, with regard to yourself, and your own Conscience, † to hold it fast, as you would approve yourself upright in the Sight of God. || And know, that he is a happy Man, who condemns not himself, by doing, or professing any thing inconsistent with what he knows is right and true. —But then, (to dispose you to Love and Tenderness towards a weak Brother, who is not satisfied of the Lawfulness of eating all Sorts of Food) consider; That he will be condemned, and incur Guilt, if he eats, as you do, without observing a Distinction; | because he must do it without a full Persuasion of the Lawfulness of it: † and whatever a Man doth of the Lawfulness of which he is not persuaded, is Sin. —But we, who perfectly understand Christian Liberty, | not only lawfully may, but are in Duty bound to bear any Inconveniences, that may arise from the Scruples of the weaker Brethren, and to ease their Consciences, by prudently abstaining from such indifferent Things, as may offend and trouble them; † and not take Advantage, from our superior Knowledge, to make them submit to our Humours, or Judgment, how much soever they may thereby be disgusted and prejudiced. —For it should be a Rule with every one of us, how much soever he excels in spiritual Attainments, | to consider, and condescend to his Neighbour's Infirmities; † not to feed his Ignorance, or encourage Wickedness; but in such Cases, where a prudent

To the BELIEVING GENTILES. Concerning mutual Forbearance, Unity and Peace.

To the BELIEVING GENTILES. Concerning Christian Unity and Fellowship.



prudent Compliance will be for his Improvement in Knowledge, Faith and Piety, || and promote the Unity and Peace of the Church. — And in doing thus, you will imitate *Christ*, our great and perfect Example; whose Life here upon Earth was spent, not in indulging himself, but in humble Condescension to the Weakness, and even in suffering the Reproaches, of Mankind, through a zealous Desire of doing them good: | According to the Psalmist, *Psal. lxxix. 9. The Reproaches of them, that reproached thee, fell upon me.* — [This was, indeed, eminently fulfilled in our Lord *Jesus Christ*; but was also intended for the Instruction of all his Disciples and Followers. For the Things, which were long ago left upon Record, in the Old Testament, were committed to Writing for our Improvement in Wisdom; | that by following the Examples of Patience, in bearing any Sufferings in the Way of Duty, and learning the Lessons of Consolation and Encouragement under them, † which the Scriptures teach, || we might be established in the Hope of eternal Life.

TO BELIEVING JEWS and GENTILES. Concerning Christian Unity and Fellowship.

— And may God, the Giver of Patience and Consolation, and of every good Gift, | enable you all to shew an equal benevolent Affection to one another; accounting one another equally good Christians, and laying aside all unfriendly Differences and Distinctions, † agreeably to the Spirit and Precepts of the *Lord Jesus Christ*. — That, being joined in Love and mutual Good-will, you may in your publick Assemblies, with united Hearts and Voices, | offer up your Praises and Thanksgivings to God, who is the God and Father of our Lord *Jesus Christ*, and the original Cause of all the Blessings we enjoy through him. — For this comfortable Purpose, | I exhort you, notwithstanding any Difference about these ceremonial Matters, to receive one another freely into Christian Fellowship; † remembering that *Christ* hath received us *all* to the glorious State and Blessings of the Gospel. — You, *GENTILE*-Christians must allow the believing *Jews* a principal Right to all the Glory and Blessings of the

3 For even *Christ* pleased not himself; | but as it is written, “The reproaches of them, that reproached thee, fell on me.”

4 For whatsoever things were written aforetime, were written for our learning; | that we, through patience and comfort † of the scriptures, || might have hope.

5 Now the God of patience and comfort, | grant you to be like-minded one towards another, † according to *Christ Jesus*.

6 That ye may with one mind and one mouth | glorify the God and Father of our Lord *Jesus Christ*.

7 Wherefore | receive ye one another, † as *Christ* also received us, to the glory of God.

8 Now I say, that *Jesus Christ* was a minister of the circumcision | on account of

of the truth of God, † to confirm the promises made to the fathers.

9 And I say, that the Gentiles | on account of mercy obtained, † should glorify God; || as it is written, † “For this cause will I confess to thee among the Gentiles, and sing unto thy name.”

10 And again he saith, “Rejoice, ye Gentiles, with his people.”

11 And again, “Praise the Lord, all ye Gentiles, and laud him, all ye people.”

12 And again Esaias saith, “There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles hope.”

13 Now the God of hope | fill you with all joy and peace in believing, † that ye may abound in hope, || through the power of the holy spirit.

14 And I myself also am persuaded of you, my brethren, | that ye also are full of

the Gospel;] for it is certain, that *Jesus Christ* TO BELIEV-  
performed the Office of a Teacher and Saviour in ING JEWS  
a primary and peculiar Manner to the *Jews*, | and GEN-  
account of the TRUTH of God, † to accomplish TILES. Con-  
his Promises to the Patriarchs. [And therefore cerning Chri-  
you have the highest Reason to own and receive stian Unity  
the believing *Jews*, and to join with them in and Fellow-  
Divine Praises, *Ver. 5, 6.*]—And you, *JEW-* ship.  
*ISH*-Christians, must acknowledge, that the *Gen-*  
*tile*-Converts, | on account of God's MERCY, which has made them welcome to his glorious Kingdom, † ought to bear their Part with you, in celebrating his Praises, for the Salvation of the Gospel. || And you have Scripture-Authority for admitting them to such Fellowship; † for Instance, *Psal. xviii. 49. David, King of Israel, saith, Therefore will I give Thanks unto thee, O Lord, among the Gentiles; and sing Praises unto thy Name.* —And again, *Moses* himself saith, in *Deuteronomy*, Chap. xxxii. 43. *Rejoice, O ye Gentiles, with his People, the Children of Israel.* —And again; it is evident from *Psal. 117*, that Praise to God is not to be confined to the *Jews* only, but that all People, as they all share in his Goodness, should also join in Thanks to our common Benefactor: *O praise the Lord, all ye Nations; [or Gentiles] praise him, all ye People. For his merciful Kindness is great towards us: And the Truth of the Lord endureth for ever.* —Again, the Prophet *Isaias* expressly and clearly declares, Chap. xi. *Ver. 10. There shall be a Root of Jesse, that is to say, the Messiah, and he shall rise to reign over the Gentiles, and in him shall the Gentiles hope.* —And may God, the Fountain of Hope, | fill you all with a Spirit of Joy and Unanimity in your Christian Faith, † that the blessed Hope of eternal Glory may continually and abundantly increase in your Hearts, || through the mighty Working of the Holy Spirit, conferred upon you, as the Earnest and Pledge of it. —And, indeed, though I have been so large and pressing upon this Head, I have great Confidence, my *Christian Brethren*, | that you are of yourselves;  
H h without

TO BELIEV-  
ING *YEH'S*  
and *GEN-  
TILES*.

The Conclu-  
sion.

without my Admonition, so disposed to every Act of Beneficence and Kindness, † and so com-  
pleat in the Knowledge of all religious Truths  
and Duties, ‖ that you are every Way qualified  
and sufficient to advise, and exhort one another.

¶ But yet, *Christian* Brethren, I have written  
with a little more than ordinary Freedom, | as to  
the *Gentile* Part of you, † to remind you of your  
*Christian* Privileges and Obligations, ‖ agreeably to  
the Commission, which God hath graciously be-  
stowed upon me.—Whereby I am constituted  
the Minister of *Jesus Christ*, for the Benefit of the  
*Gentiles*, | to attend upon the Service of the Gos-  
pel among them, as the Priests did upon the Sac-  
rifices at the Altar; † that, by instructing and  
building them up, on their Holy Faith, I may  
offer unto God a far more acceptable Sacrifice,  
than was ever offered in the Temple; ‖ being  
sanctified and cleansed, not by any external Rites,  
but by the Gifts and Virtues of the Holy Spirit.

— I have therefore Reason to glory, in *Jesus Christ*, | with Regard to the Service I have done in Religion,—(I say in *Christ Jesus*, for I shall not presume to mention my own Labours, Zeal, or prudent Conduct; but only those Things, which the extraordinary Favour and Power of *Christ* has done by me,) | in order to bring the *Gentiles* to the Obedience of the Gospel, † both by the Doctrine I have taught, and the Works I have performed,—consisting in a great Number of surprizing Miracles in healing the Sick, &c. | and in the Gifts of the Spirit conferred on those who have embraced the Faith of the Gospel. † So that, by these extraordinary Vouchsafements, I have been enabled to propagate the Gospel, and perform every Branch of the Apostolic Work, through all that spacious Tract of the *Roman Empire*, which lieth between *Jerusalem* and *Illyricum*. — And I have made it a Point of Honour, to preach only among those who, before my Coming, were wholly Strangers to the Gospel of *Christ*; | that I might not employ the eminent Apostolic Gifts, I have received, in the inferior Work of building upon

of goodness, † filled with all knowledge ‖ able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you, | with respect to a part of you, † as putting you in mind, ‖ on account of the favour that is given to me of God.

16 That I should be the minister of *Jesus Christ* to the *Gentiles*, | ministring the gospel of God, † that the offering up of the *Gentiles* might be acceptable, ‖ being sanctified by the holy spirit.

17 I have, therefore, whereof I may glory, through *Jesus Christ*, | in those things which pertain to God,

18 (For I will not dare to speak of any of those things, which *Christ* hath not wrought by me,) | to make the *Gentiles* obedient, † by word and deed.

19 Through mighty signs and wonders, | by the power of the spirit of God; † so that from *Jerusalem* and round about unto *Illyricum*, I have fully preached the gospel of *Christ*.

20 Yea, so have I strived to preach the Gospel, not where *Christ* was named, | lest I should build upon another man's foundation.

21 But as it is written,  
 “ | To whom he was not  
 “ spoken of, they shall see:  
 “ and they, that have not  
 “ heard, shall understand.”

22 For which cause also,  
 I have been much hindered  
 from coming to you.

23 But now, having no  
 more place in these parts, |  
 and having a great desire,  
 these many years, to come  
 unto you;

24 Whenever I take  
 my journey into Spain, | I  
 will come to you: for I trust  
 to see you in my journey, +  
 and to be brought on my way  
 thitherward by you, | if first  
 I be somewhat filled with  
 your company.

25 But now I go to Jerusalem,  
 to minister unto  
 the faints.

26 For it hath pleased  
 them of Macedonia and  
 Achaia, to make a certain  
 contribution for the poor  
 faints which are at Jerusalem.

27 It hath pleased them,  
*verily*, | and their debtors  
 they are. + For if the Gentiles  
 have been made partakers  
 of their spiritual things, ||  
 their duty is also to minister  
 unto them in carnal things.

28 When therefore I  
 have performed this, | and  
 have sealed to them this  
 fruit, + I will come by you  
 into Spain.

29 And I am sure, that  
 when I come unto you, I  
 shall come in the fulness of  
 the blessing of the gospel of  
 Christ.

upon another Man's Foundation. — But might <sup>TO BELIEVE</sup>  
 do all in my Power to fulfil that Prophecy <sup>ING JEWS</sup> *Isai.*  
 hii. 15. | *That, which had not been told them, shall* <sup>and GEN.</sup> *TILES.*  
*they see; and that, which they had not heard, shall*  
*they consider,*

The Conclusion.

Upon which Account, namely, my endeavouring to preach the Gospel where it was not before planted, I have been a long Time hindered from coming to Rome. — But now, no Place remaining in those Parts, where *Christ* hath not been preached, | and having an earnest Desire, these many Years, of seeing you; — Whenever God shall permit me to execute my Design of travelling into *Spain*; to preach and plant the Gospel there, | I hope I shall have an Opportunity of visiting you by the Way; + and of being assisted and conducted in my Journey to that remote Country, || after I have first spent some Time with you, and satisfied my longing Desire to contribute somewhat to your Edification and Improvement in the Faith. — But at present I am going to *Jerusalem*, to perform an Office of Charity to the Christians there. — For the Churches of *Macedonia* and *Achaia* have been pleased to make something of a Collection, for the Relief of the poor Christians at *Jerusalem*. — They have been pleased to consider their Necessities; | and indeed they are under great Obligations to them. + For, if the *Gentiles* are come in for a Share in those spiritual Blessings, which before were peculiar to the *Jews*; if, from the *Jews*, and by their Ministry, the *Gentiles* have been enriched with the Gospel; || it is but fitting the *Gentiles*, in Return, should supply them with the necessary Things of this Life, when they are in need. — Therefore, when I have discharged this Piece of Service, | and have safely delivered the Contributions into their Hand, + I am determined to go to *Spain*, and to take you in my Way. — And I have good Reason to think, my coming to you will be attended with the full Exercises of the Gifts, and Powers conferred upon me, as an Apostle, to give you the most convincing Demonstration of the Grace, Truth.

TO BELIEV-  
ING *JEW'S*  
and *GEN-  
TILES*.

The Conclu-  
sion.

and Comfort of the Gospel of *Christ*. — Now I earnestly beseech you, *Christian* Brethren, by the Lord *Jesus Christ*, | and by that Love, which is the genuine Fruit of his Spirit, † that you would join me, in wrestling in your Prayers with God, upon my Account. — That, when I am in *Judea*, I may be delivered from the persecuting Rage of the unbelieving *Jews*; | and that the charitable Contribution, I am going to carry to *Jerusalem* may be accepted by the *Jewish-Christians* there, and prove a Mean of uniting their Hearts in true Affection to the *Gentile-Christians* who send it. — That being successful in this Attempt, to affect a perfect Union and Harmony between the *Jewish* and *Gentile* Christians, my Coming unto you may be joyful, | under the Direction and Blessing of God's Providence, † and that, being free from any discouraging Reflections, I may be in a Disposition both to receive, and impart Refreshment among you. — And, in the mean while, I heartily pray; That God, the Author of Peace and all Happiness, may grant his favourable Presence with you all, who are all equally dear to me. *Amen*.

Salutations.

¶ I Earnestly recommend to your Esteem and Care *Phebe*, our Christian Sister, who brings this Letter, and | who by her eminent Services has distinguished herself in the Congregation, which is here at *Cenchrea*. — And desire that you would receive her, as a faithful Disciple of *Jesus Christ*, | in a Manner agreeable to the good and friendly Religion you profess; † and give her your best Assistance, as she wants it, in that Affair, which has brought her to *Rome*: For she has been a generous Friend to, she has entertained, lodged and assisted, many Christians; † and I myself, among the rest, have experienced her kind and noble Temper. — Present my sincerest Respects to *Priscilla* and *Aquila*, who have laboured together with me, in promoting the Gospel of *Christ*. — And who have expressed so great a Value for my Office and Person, that to save my Life, they have

30 Now I beseech you, brethren, for the Lord *Jesus Christ's* sake, | and for the love of the Spirit, † that ye strive together with me in your prayers to God for me;

31 That I may be delivered from them that do not believe in *Judea*; | and that my service, which I have for *Jerusalem*, may be accepted of the saints.

32 That I may come unto you with joy, | by the will of God, † and may with you be refreshed.

33 Now the God of peace be with you all. *Amen*.

## CHAP. XVI.

1 I Commend unto you *Phebe* our sister, [who is a servant [or *Diaconess*] of the Church which is at *Cenchrea*.

2 That ye receive her in the Lord, | as becometh saints, † and that ye assist her in whatsoever business she hath need of you: | for she hath been a succourer of many, † and of myself also.

3 Salute *Priscilla* and *Aquila* my helpers in *Christ Jesus*:

4 Who have for my life laid down their own necks: | unto



unto whom not only I give thanks, † but also all the churches of the Gentiles.

5 Likewise salute the church that is in their house. | Salute my beloved Epenetus, † who is the first-fruits of Achaia unto Christ.

6 Salute Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen | and my fellow-prisoners, † who are of note among the apostles, || who also were in Christ before me.

8 Salute Amplias, my beloved in the Lord.

9 Salute Urban, our helper in Christ, and Stachys, my beloved.

10 Salute Apelles, approved in Christ. | Salute them which are of Aristobulus's household.

11 Salute Herodion, my kinsman. | Salute them that be of the household of Narcissus, who are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. | Salute the beloved Persis, who laboured much in the Lord.

13 Salute Rufus, chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who were with them.

15 Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

16 Salute one another with

have run the Hazard of losing their own : | For which Love of theirs not only I am bound to Gratitude, † but also all the Gentile Churches.

—Salute also the Congregation, which useth to assemble for the Worship of God in their House.

| Present my Respects to *Epenetus*, for whom I have a singular Affection, † as he is the first Christian Convert in *Achaia*. —And to *Mary* too, who entertained me and my Company with much Care, and was very active in all good Offices.

—Present my Respects to *Andronicus* and *Junia*, dear to me, not only as they are *Jews*, | but as they and I have suffered Imprisonment together, in the Cause of the Gospel, † and as they have a Character of Distinction among the other Apostles, || and were converted to the Christian Faith before me. —Salute *Amplias*, who stands high in my Affection, as a Professor of Christianity.

—Salute *Urban*, who hath been my Assistant in the Work of the Gospel, | and *Stachys*, whom I much esteem. —And *Apelles*, a Man of tried Integrity in the Christian Profession. | Salute those Christians that belong to the Family of *Aristobulus*. —Present my kind Respects to *Herodion*, my *Jewish* Kinsman; | and do me the same Favour to all those in the Family of *Narcissus*, who have embraced the Christian Faith.

—Salute *Tryphena* and *Tryphosa*, who are very industrious and serviceable in the Gospel of *Christ*; | and *Persis*, who hath very much endeared herself, by her extraordinary Endeavours in the same happy Work. —Salute *Rufus*, a choice Christian, | and his good Mother; who, in her tender Concern, had been a Mother to me also. —I do not forget *Asyncritus*, *Phlegon*, *Hermas*, *Patrobas*, *Hermes*; pray remember me affectionately to them, and to all their Christian Domestics.

—Present my Love and sincere Respects to *Philologus* and his Wife *Julia*, to *Nereus*, and his Sister, to *Olympas*, and all the Christians that are in their Families. —And as I thus testify my friendly Respects to you all, I desire you would seal your Brotherly Kindness to each other, *Jewish* and

TO BELIEV-  
ING JEWS  
and GEN-  
TILES.

Salutations.

TO BELIEV-  
ING *JEW'S*  
and *GEN-  
TILES*.

A Caution to  
guard againſt  
the Authors  
of Diviſions.

and *Gentile* Chriſtians, with that chaste and religious Kiſs, uſed in our Aſſemblies, as a Token of Chriſtian Love, Unity and Peace. | The Congregations in theſe Parts deſire I would aſſure you of their Reſpect and Friendſhip.

Once more, Chriſtian Brethren, I earneſtly beſeech you to keep a watchful Eye upon any, who raiſe Diſſentions among you, | and prejudice weak Minds againſt the Faith of the Goſpel, † by acting contrary to the Doctrines of Love, Peace and Unity, in which ye have been inſtructed, as eſſential to the Goſpel, and to the Character of a true Chriſtian; || and ſhun their Fellowſhip. — For ſuch Perſons, you know who I mean, | do not ſerve the *Chriſtian* Cauſe, † but their own Luſts, and private Interests; || and, to cover their ſiniſter Views, make fair and plauſible Pretences, ‡ to deceive well-meaning People, who ſuſpect no Harm. — I give this Exhortation and Caution, that you may keep the good Character you have acquired. For your Obedience, and Attachment to the Goſpel is well known over all the Chriſtian World. | Therefore, I heartily rejoice in your happy State, † and am very deſirous you ſhould be eſtabliſhed in thoſe Principles of Knowledge, and wiſe Conduct, which may preſerve, and improve your preſent Regards to what is true and good, || and that you may be free from all pernicious Mixture of Pride and Strife, which may introduce Confuſion and every evil Work. — And, to encourage your Perſeverance, aſſure yourſelves, that God, who delights in our Happineſs, will e'er long diſable *Satan*, the Adverſary, and all his wicked Inſtruments, from annoying you. | May the Favour and Bleſſings of our Lord *Jeſus Chriſt* be with you. *Amen!*

Salutations.

*Timothy*, my Fellow-labourer in the happy Work of the Goſpel, and *Lucius*, and *Jafen*, and *Sofipater*, my Kinſmen, deſire to be affectionately remembered to you. — And I *Tertius*, St. Paul's Scribe, in writing this Letter, | ſalute you with that Love and Benevolence which is agreeable to the Goſpel of *Jeſus Chriſt*. — *Gaius*, with whom

with an holy kiſs, | The churches of Chriſt ſalute you.

17 Now I beſeech you, brethren, mark them, who cauſe diviſions | and offences, † contrary to the doctrine which ye have learned; || and avoid them.

18 For they, that are ſuch, | ſerve not our Lord Jeſus Chriſt, † but their own belly; || and by good words and fair ſpeeches ‡ deceive the hearts of the ſimple.

19 For your obedience is come abroad unto all men. | I am glad therefore on your behalf: † but yet I would have you wiſe unto that which is good, || and ſimple concerning evil.

20 And the God of peace ſhall bruſe Satan under your feet ſhortly. | The grace [*or favour*] of our Lord Jeſus Chriſt be with you. Amen.

21 Timothy, my work-fellow, and Lucius, and Jafon, and Soſipater my kinſmen, ſalute you.

22 I Tertius, who wrote this Epiſtle. | ſalute you in the Lord.

23 Gaius mine hoſt, | and

and of the whole church, † saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace [or favour] of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power † to establish you † according to my gospel, and the preaching of Jesus Christ, ‖ (according to the revelation of the mystery, ‡ which was kept secret in the times of the ages,

26 But NOW is made manifest; † and by the scriptures of the prophets, † according to the commandment of the everlasting God, made known to all nations, for the obedience of faith.)

27 To God only wife, † be glory through Jesus Christ, for ever. Amen!

¶ Written to the Romans from Corinth, and sent by Phebe, servant of the church at Cenchrea.

whom I lodge, † and who maketh all *Christian* Travellers welcome to his House, † sends his affectionate Respects to you all. As also *Erastus*, the City Chamberlain, and *Quartus*, a Christian Brother. — I repeat my hearty Prayer, that the Favour and Blessing of our Lord *Jesus Christ* may be with you all. *Amen!*

TO BELIEV-  
ING JEW<sup>S</sup>  
and GEN-  
TILES.

I conclude with solemn Adoration of him, whose Goodness and Power is sufficient, and ready † to establish you in all Knowledge, Faith, Virtue and Happiness, † according to his extensive Grace in the Gospel, and Preaching of *Jesus Christ*, for which I have received a special Commission; I mean that Gospel and Preaching, which reveals the Mystery of inviting the *Gentiles* into the Kingdom of God; ‡ a Point of Religion, unknown to the *Gentile* World, and not understood by the *Jews* under the *Mosaical* Dispensation. All that Time it was a Mystery to them, of which they had not the least Notion, or Suspicion. — But is now, by us, the Apostles of *Christ*, fully declared, † and also from the Writings of the ancient Prophets fully demonstrated, † to have been the gracious Purpose of the everlasting God, and is, by his Appointment, ‖ published in every Country, to bring all Nations to the Obedience of the heavenly Doctrine of *Jesus Christ*. — To that God, the only Fountain of all Wisdom, † through the Dispensation of Grace, erected in *Jesus Christ*, and administered by him, be Glory for ever. *Amen.*

[illegible]

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# N O T E S

U P O N T H E

E P I S T L E

T O T H E

*R O M A N S.*

To which are added, the C O N T E N T S of each  
C H A P T E R and S E C T I O N.

~~~~~

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N O T E S  
UPON THE  
E P I S T L E  
TO THE  
*R O M A N S.*

To which are added, the CONTENTS of each  
CHAPTER and SECTION.

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C H A P. I. 1---15.

C O N T E N T S.

**T**HIS Section contains the Introduction to the Epistle; in which St. Paul asserts his Commission as the Apostle of the *Gentiles*; throws in such Reflections, concerning the Gospel, and our Lord, as were proper to arrest the Attention of the *Jew*; testifies his sincere Affection to the *Christians* at *Rome*, and his earnest Desire to preach the Gospel among them.

N O T E S.

Ver. 1. Δουλος is a Servant, who is the absolute Property of the Master, and bound to him for Life.

A *called*, or invited, *Apostle*] and therefore a *true* Apostle; as a called, invited Guest, is a true and proper Guest, See Note upon Chap. viii. 28. *To them who are called.*

*Separated*] See *Acts* xiii. 2.

CHAP. I. Ver. 2. *Which he had promised afore by his Prophets in the holy Scriptures*] This the Apostle possibly inserts, to insinuate a good Idea of the Gospel into the Mind of the Jew, at first setting out; and to put him upon Enquiring. For even an unbelieving Jew, if at all disposed to think, could not overlook, or slightly regard this Sentiment.

Ver. 3. *Who was made of the Seed of David*] This too regards the Jew; and puts him in Mind that Jesus, whom Paul preached, was of the Royal Stock, whence they expected the Messiah would spring.

Our LORD] See [113.]

Ver. 4. *With Power*] See the Note upon Ver. 16. *According to the Spirit of Holiness, by the Resurrection*] Psal. xvi. 10. *Thou wilt not leave my soul in Hell, neither wilt thou suffer thy HOLY One to see Corruption.*

*Declared to be the Son of God—by the Resurrection*] That Text, Psal. ii. 7. *Thou art my Son, this Day have I begotten thee*, is twice applied to our Lord in the New Testament. Acts xiii. 33. *God has fulfilled the same unto us,—in that he has raised up Jesus again, as it is also written in the second Psalm; Thou art my Son, this Day have I begotten thee.* Heb. v. 5. *Christ glorified not himself to be made an High-Priest; but he [glorified him unto this Office] who said unto him, Thou art my Son, this Day have I begotten thee.* This Text therefore relates to the Whole of our Lord's Exaltation, from the Grave to his highest Dignity in Heaven. And very properly, if we attend to what has been said [24 Note]. *Begetting* is conferring a new and happy State; a Son is a Person put into it. Agreeably to this, good Men are said to be the *Sons of God* (*υιοι του Θεου*) as they are the *Sons of the Resurrection*, or obtain a Resurrection to eternal Life, Luke xx. 36. Which is represented as a *παλιγγενεια*, a being begotten, or born again, regenerated, Mat. xix. 28. And with Regard to this new Generation, or Begetting, our Lord is styled, *the First-born from the Dead*, Col. i. 18. Thus Christ was born by his Resurrection, and ascertained to be the Son of God, in the highest, and most distinguished Sense, by God's raising him, through his mighty Power, from the Dead, on the third Day, to the Glory of his exalted State.

Ver. 5. *Grace* [or Favour] *and Apostleship*] That is, The Favour of being made an Apostle. Hence *χρης* Grace, is put for the Apostolic Office, Rom. xii. 3.—xv. 10. 1 Cor. iii. 10. *Ephes.* iii. 8. And in general *Grace*, or Favour, may signify any Benefit, Office, or Endowment, which is in the Gift, or Effect, of Favour.

Ver. 6. *Called of Jesus Christ*] Note, any Nation or People is called, or invited, of Jesus Christ, called Saints, who have in Fact received the Gospel; by what Means soever it has been conveyed to them. It doth not appear the Roman Christians were converted to the Faith, by the immediate preaching of any Apostle, but by some inferior Hands; (for no Apostle was at Rome before Paul; and Paul had not been there, before he wrote this Epistle) and yet the Apostle owns them to be called of Jesus Christ, called Saints, Ver. 7. And therefore, such as had a good Title to all the Privileges of Saints, or of God's peculiar People, And such are we, in this Island, whoever it was that first brought the Gospel among us. It is our enjoying the Light of the Gospel, and professing Faith in Christ, and not the Means, by which these have been conveyed to us, which constitute us the People and Children of God.

Ver. 7.



Ver. 7. *Beloved of God*] See [140]. *Called Saints*, κλητους ἁγίων] All the *Chri-* CHAP. I.  
*stians at Rome* without Exception were called, or invited, *Saints*; invited to this  
*Honour by Jesus Christ*; and therefore, had a good Title to the Privileges of Ver. 7, 11,  
*Saints*, and were obliged to improve them to their real and internal Sanctifi- 12, 14.  
 cation. [97, 127]

*GOD our Father*] See [103.]

Ver. 11. *That I may impart unto you some spiritual Gift*] If none but Apostles conferred the Gifts of the Spirit, then there might be Numbers in the Church of Rome, that had not received that Seal of the Gospel. And St. Paul may here hint at this; and express his Desire to be among them, to supply this Defect in particular.

Ver. 12. *That I may be comforted together with you*] Observe how cautious the Apostle is of assuming; and how willing he is, as far as possible, to set himself upon a Level with all Christians.

Ver. 14. *I am a Debtor both to the Greeks, &c.*] As the Gospel was committed to his Trust, he was a Trustee, and so a Debtor to dispense it freely to all, as he should have Opportunity. 1 Tim. i. 11. 1 Thes. ii. 4.

## CHAP. I. 16, to the End.

### CONTENTS.

**I**N this Section the Apostles enters upon his Subject, by affirming the Excellency of the Gospel, as a Scheme of Goodness, calculated for the Salvation of Mankind, Ver. 16, 17. And then shews what Need the *Gentile-World* had of the Mercy of God, as they stood obnoxious to his Wrath for their Idolatry, and abominable Wickedness; which he describes at large, Ver. 18—32.

THIS was proper to convince and awaken the *Gentile*, and to take him in for an attentive Reader. For this was Proof enough, even to the wisest Philosopher, how defective and erroneous he was in the Knowledge of Divine Things; and how ineffectual any Thing, he had found, was to reform himself, or the rest of Mankind. But the Apostle has his Eye too upon the *Jew*; and it is his Design to point this black Description at his Conscience. Nothing would enter more glibly into the Thoughts of a *Jew*, than the Corruption of the *Gentile-World*; which he would readily and strongly condemn; and so would be duly prepared for the Application in the next Chapter. For what if his Nation was not a Whit better in their Morals than the Heathens? How could they with any Conscience, or Modesty, arrogate all the Divine Mercy themselves; or pretend that other Men were unworthy of it, when they had done as much, or more, to forfeit it than others?

NOTES.

## NOTES.

CHAP. I Ver. 16. *The Power of God*] *Δυναμις*, Power, signifies frequently a moral Power, either—I. *Objectively*; as the Power of Evidence and Motives to affect and influence the Mind, *Mark ix. 1.*—*The Kingdom of God come in Power*, in its most glorious and convincing Manifestations. *Acts iv. 33.* And with great Power, in a very convincing Manner, gave the Apostles Witness of the Resurrection of the Lord Jesus. *1 Cor. i. 18.*—*Cross is the Power of God*, Divinely, or in a high Degree, powerful to produce the best Effects upon our Minds. *Phil. iii. 10.* *The Power*, [the powerful Influence] of his Resurrection. *Heb. vi. 5.* *The Word is able*, powerful, to build you up, *Acts xx. 32.* *2 Tim. iii. 15.* James i. 21.—II. *Subjectively*, it signifies Capacity, Virtue, or good Dispositions in the Subject acting, *Mat. xxv. 15.* According to his several [*Δυναμιν*, Power] Ability, Capacity. *Luke i. 17.* *The Spirit and Power of Elias.* *Acts i. 8.* *Ye shall receive Power*, Qualifications to preach the Gospel. *Ephes. iii. 16.* *Strengthened with Power in the inward Man.* *Col. i. 11.* *2 Tim. i. 7.* *Spirit of Power*, Fortitude. *Rev. iii. 8.* *Thou hast a little Power*, moral Strength. And this is agreeable to the Force of *Δυναμις*, and *Δυνατος*, COULD, CAN and ABLE, or OF POWER, which frequently refer to the Choice of the Mind, *John xii. 39.* *Rom. xiv. 4.*—*xvi. 25.*—*2 Cor. ix. 8.* *Heb. ii. 18.* \*

HENCE we may conclude; That the Gospel is the Power of God unto Salvation, either as it is the Effect of his great Love and Goodness, [his Divine Power hath given unto us all Things that pertain to Life and Godliness, *2 Pet. i. 3.*] or as it is admirably adapted to enlighten our Minds, and sanctify our Hearts; or both.

To the Jew first] Here again he courts the Jew, and takes Care to be upon good Terms with him. So also Chap. ii. 9, 10. See *Acts iii. 26.*—*xiii. 46.*

Ver. 17. *The Righteousness, or JUSTIFICATION of God*] The Word *Δικαιοσύνη*, which we translate *Righteousness*, I should rather choose to render JUSTIFICATION. For *Righteousness*, both in Sense and Sound, is too remote from justified. And therefore, in Conformity to both the Hebrew and Greek, where the Noun is derived from the Verb, I shall, in the Text of this Epistle, put the Reader in Mind, that he may translate *Δικαιοσύνη*, which comes from *δικαίνω*, by JUSTIFICATION, which comes from JUSTIFY. But observe; I shall do this only where *Δικαιοσύνη* signifies Mercy, Goodness, Deliverance, Salvation, &c. In all the Places, where it signifies moral Rectitude in general, there I shall leave

\* *Possum* also has this Sense in the best Authors.

*Si POTES archaicus convivæ recumbere lætis.*

—*Nam hercle nemo POSSET, sat scio,*

*Qui haberet, qui pararet alium, hunc perperi.*

—*Meus ille caper fuit, & mihi Damon*

*Ipse futebatur, sed reddere POSSE negabat.*

*Mena efferre pedem, genitor, te POSSE relicto*

*Sperasti?*

—*CANIS simpliciter: Eadem est conditio tibi,*

*Praestare domino si par officium POTES.*

*VULP. Ego vero sum paratus.*

*Hor. Epist. Lib. I. 5.*

*Ter. Eun. Act. 3. Sc. 2. l. 24.*

*Vir. Eclog. 3. l. 24.*

*Æneid. 2. l. 657.*

*Phaed. Lib. III. 7.*

leave the Word *Righteousness* to keep its Standing: For there it properly answers the Sense of the Greek Word. CHAP. I.

OBSERVE the Antithesis between ΔΙΚΑΙΟΣΥΝΗ ΘΕΟΥ, the JUSTIFICATION of God, revealed, in this Verse, and ΟΡΓΗ ΘΕΟΥ, the WRATH of God revealed, in the next. These plainly stand in Opposition to each other. And therefore JUSTIFICATION must be understood in a Sense opposite to WRATH.

From Faith unto Faith] Vorstius, and after him Mr. Locke, do rightly judge the Sense to be. That the Righteousness of God is all through, from one End to the other, by Faith. For the Gospel Salvation is indeed from first to last of Faith on our Part. By Faith we were admitted, at the first Conversion of the Gentile-World, into this our present State of Grace, or Favour, Rom. v. 2. By Faith we continue in it, Rom. xi. 20. By Faith we duly improve it, Jude 20. And we are kept by the Power of God through Faith unto final Salvation, 1 Pet. i. 5.—But then I conceive a Progression, or Increase, is at the same Time implied. For this Mode of Speech is applied to Things measurable, or improveable; and denotes a Succession, Accession, or Improvement, [א or מ] FROM, signifying the Terminus a quo, or the Point from whence the Progress, or Increase begins; and [א, or אל] TO, signifying the Terminus ad quem, or the Point to which it tends. I. In Things measurable, Exod. xxvi. 28, The Bar shall reach from End to End, מִיְּהִיחָהּ אֶל־יְהִיחָהּ Num. xxx. 14. Jud. xx. 1. 1 Chron. ix. 25.—xvi. 20, Ezra ix. 11. Jer. xlviii. 11. Jer. l. 6. They have gone from Mountain to Hill, מִהָר אֶל גִּבְעָה Ezek. xl. 27, He measured from Gate to Gate, מִשַּׁעַר אֶל־מִשַּׁעַר. As the Lightening that lighteneth אֵל תְּהִי טָרָן וְטָרָן, מִן תְּהִי טָרָן λαμπρῆς, Luke xvii. 24.—II. In Things improveable, Psal. lxxxiv. 7, They go from Strength to Strength, מִחֵיל אֶל־חֵיל, that is, with a still greater Degree of Strength. Psal. cxliv. 13, All Manner of Store; Heb. מִזֶּה אֱלִיּוֹן from Food to Food, by a constant Increase, Supply or Succession. Jer. ix. 3, מֵרַעַת אֶל־רַעַת they proceed from Evil to Evil, or grow worse and worse. 2 Cor. iii. 18. From Glory to Glory, ἀπὸ δόξης εἰς δόξαν, from one Degree of Glory to another. And so here; the Salvation, God has provided in the Gospel, is from Faith to Faith, or wholly of Faith, on our Part, by Way of Progress and Improvement from the first Faith, to a still higher Degree; signifying the Advances we ought to make in this grand Principle of our Religion. See [283, 284, 285.]

And this agrees very well with the Apostle's Quotation, Hab. ii. 4, The Just by Faith shall live; that is, He who believes, and improves his Faith into a Principle of Righteousness, and through Faith continues to work Righteousness, shall live; But (Heb. x. 38.) if he draw back, my Soul shall have no Pleasure in him. Ver. 39. But we are not of them that draw back unto Perdition, having cast off their first Faith, but of them that believe, by a progressive Faith, unto the saving of the Soul.

I conjecture that the Sentence, The Just by Faith shall live, might be a common Proverb among the Jews, frequently in their Mouths, and known to every body. How they might apply it is uncertain; but the Apostle might well take Advantage from its being a trite, popular Saying to urge it in this Controversy, as what would most forcibly strike, and affect their Minds. But this is only my Conjecture.

OBSERVE; Mr. Locke, in his Note upon this Place, by that Righteousness to which neither Jews nor Gentiles could attain by Works, understands such a perfect and compleat Obedience whereby they could be justified. Whereas Righteousness, in that Sense, signifies Salvation. [315, &c.]

CHAP. I. Ver. 18. *For the Wrath of God*] *Wrath* signifies the Vengeance of God, the Punishment, or Destruction he will inflict upon Sinners. *Job*. xxi. 20.—xxxvi. 13. Ver. 18, 21, *Psal.* lvi. 7.—lxxviii. 21, 31, 38, 50.—xc. 11. *Prov.* xxix. 8. *Isai.* xiv. 6. 24, 27. *Mat.* iii. 7. *Luke* iii. 7.—xxi. 23. *John* iii. 36. *Rom.* ii. 5, 8.—iv. 15.—v. 9.—ix. 22.—xii. 19. *1 Thef.* i. 10.—v. 9. and in several other Places.

*Is revealed*] I cannot agree with Mr. Locke, that a *Life again after Death*, and a *Day of Judgement*; wherein Men should be all brought to receive Sentence according to what they had done, and be punished for their Misdeeds, was what was unknown before the Revelation of the Gospel. It was not so clearly, or fully known by far; but even the Generality of the Heathens had some Notions, and the Jews had still clearer Notions, of a future World and Judgment.

Ver. 21. *But became vain in their Imaginations*] They did Violence to their Judgments, and became void of Judgment. They lost their Understanding, because they would not follow its Direction. They put the *Candle of the Lord* under a Bushel, and the Candle went out. The Case is unhappily the same under any, even the clearest Dispensation. When we suffer our Minds to be infatuated with idle Notions, and do not faithfully use the rational Faculties, God has given us, for the Discovery of the Truth, by his just Judgment we lose the Benefit of them; in Matters of the greatest Importance they become in a Manner useless; and we are left either to please, or vex ourselves, and each other, with the most monstrous Folly and Absurdity, in our Practice and Sentiments.

*And their foolish [inconsiderate] Heart was darkened*] *αἰνετος καρδια*. *Συνεμυ* frequently signifies to consider seriously, to lay to Heart. *Mat.* xiii. 13, 14, 15. *Mark* vii. 14.—viii. 17, &c. And therefore, I conceive *αἰνετος* may signify inconsiderate in the highest and most culpable Degree; as opposed to a sincere Use of what Means and Knowledge of God they had. Their Heart was inconsiderate, i. e. they made no serious, conscientious Use of their Understanding.

Ver. 24. *By themselves, εν αυτοις*] we render it, *between themselves*, not so clearly: For the Apostle's Sentiment, I conceive, is this; that this Abuse of themselves was their own Act and Deed. It was fit they should be dishonoured, who dishonoured God; and they could not be dishonoured by any so much as by themselves; nor by themselves any other Way so much as this. We have the same Thought again, Ver. 27. and the same Phrase *εν αυτοις*, where we render it, *in themselves*. *Εν* in the Hellenistic Greek, as the Critics tell us, has the Force of all Prepositions; and here may be translated *from* or *by*.

Ver. 27. *Men with Men, or Males with Males, working that which is unseemly*.] Thus they dishonoured their own Bodies. And how just the Apostle's Reflections are, and how pertinently he has placed this most abominable Abuse of Human Nature at the Head of the Vices, into which the Heathen World were fallen, will be seen, if we observe, that Cicero, the greatest Philosopher in Rome, a little before the Gospel was preached, in his Book concerning the Nature of the Gods, (where you will find a Thousand idle Sentiments upon that Subject,) introduces, doubtless with Truth and in Character, Cotta, a Man of the first Rank and Genius, freely and familiarly owning to other Romans of the same Quality, this worse than beastly Vice, as practised by himself; and quoting the Authority of ancient Philosophers in Vindication of it. His Words are, *Quotus enim quisque*

quisque formosus est? Athenis cum essem, e gregibus Epheborum vix singuli reperiebantur. CHAP. I.  
Ver. 28.  
*Video, quid arriiseris. Sed tamen ita res se habet. Deinde nobis, qui concedentibus Philosophis antiquis, adolescentibus delectamur, etiam vitia sepe jucunda sunt.* That is, "For how few Men are beautiful? When I was at Athens, among Troops of "Youths scarce one was to be found. I see you smile. But it is really so. Besides we, who, by the Allowance of ancient Philosophers, are Admirers of "young Men, are often pleased with Deformities." And then he adds an Instance of *Catulus*, a principal Man in the City, who was in Love with *Roscius*. *De Nat. Deorum. Lib. I. Sect. XXVIII.* And it is well known, this most detestable Vice was long and generally practised by all Sorts of Men, Philosophers and others, and made the Subject of their published Songs by some of the most learned and celebrated Poets: *Cic. Tuscul. Disput. Lib. IV. §. 71, 72, 74. Or, Sect. XXXIII, XXXIV, XXXV.* Whence we may conclude, the Apostle has done Justice to the *Gentile World* in the other Instances he gives of their Corruption.

OBJEC. But great Numbers in the Christian World have been, at least, as vicious as the worst of the Heathen ever were. Ans. True. But as the Religion of Nature is not chargeable with the Vices Men committed against Nature: So neither is the Christian Religion either false or faulty; because Numbers, who have professed it, have had no Regard to its Principles and Precepts. And as the Idolatry and Vices of the Heathen World required a new Dispensation for their Reformation, (which Reformation was, for some Time at first, and is now in several Nations and Persons, effected beyond whatever the mere Light of Nature could ever have accomplished;) so the Corruptions, which still remain in the Christian World, require a new and further Dispensation to reform them. Which Corruptions were foreseen, and which Dispensation is plainly foretold in the New Testament, *Rom. xi. 12, 15, 25, 26.* For as the mere Light of Nature, when Men had generally extinguished it in their own Minds, was not sufficient to have produced any considerable, or extensive Reformation: So the present Light of the Gospel is insufficient for the full Reformation of the Christian World; not in itself, if it were attended to, but by Reason of the corrupt Principles the Generality of Christians have imbibed; whereby they have lost Sight of the Truth as it is in Jesus, and so have rendered it ineffectual upon their Minds.

Ver. 28. And even as they did not like] *δοκιμαζον*, which we render *like*, signifies to search, or explore (*explorare qualis in se res sit, & a diversis & contrariis discernere*) as Goldsmiths try Metal to distinguish the Good from Counterfeit. *1 Thes. v. 21, Try all Things; Παση δοκιμαζετε.* *1 Pet. i. 7, more precious than Gold [δοκιμαζομενοι] tried with Fire.* In Opposition to this, *αδοκιμος* we, in the next Verse, must signify, as Mr. Locke very judiciously observes, an *unsearching, injudicious* Mind.

BUT Mr. Locke's Note on the Particle, *and*, is needless. For any one may easily see how the Thread of the Apostles's Discourse is carried on, without supposing any Parenthesis. Ver. 23. The Heathen *DISHONOURED* God, by misrepresenting him under the Images of the meanest Things? and (Ver. 24.) he suffered them to *DISHONOUR*, and debase themselves by the vilest Lusts, Ver. 25. They *CHANGED* the true Nature of God into a Lie; and (Ver. 26, 27.) he left them to *CHANGE* their Nature into something worse than Beastly. Lastly, (Ver. 28.) they did not exercise their Minds in *SEARCHING*,

CHAP. I. and enquiring, that they might retain the Knowledge of God, and reject the Ver. 31, 32. false Notions of Men, and therefore, God gave them up to an unthinking, *UNSEARCHING*, stupid Mind. They would not use their Reason in the Knowledge and Worship of God, and they acted as if they had no Reason in living among Men. And in the same Manner all Corruption of true Religion, is, and ever will be, in Proportion, attended with corrupt and vicious Practices.

Ver. 31. *Without Consideration*] See the second Note upon Ver. 21.

Ver. 32. HERE again, in the Note, Mr. Locke mistakes the *Righteousness of God*, as if it were *that Righteousness which God requires of us for Salvation*: When indeed it is the Salvation itself, which God has mercifully provided for us. [315, &c.]

AND in the second Note, in my Opinion, he unnecessarily departs from the common Reading in Preference of the *Clermont*. All Readings agree that the Heathen knew *το δίκαιον Θεου*, the Rule of Right, which God has given to Mankind; and knowing that Rule, they might have known, *that they who commit such Things are worthy, or deserving of Death*. And they actually did know it, in some Instances, which they punished with Death.

Mr. Locke argues; That the *Gentiles*, who had no positive Law, could not know that Sin was taxed with the Penalty of Death; *for Sin is not imputed where there is no Law*, Rom. v. 13—vii. 9. This is true. But I conceive the Apostle is not here speaking how God, *in Fact*, will tax Sin, which cannot be known, but by the Declaration of a positive Law; but of the *Demerit* of Sin, or what it *deserves* considered in itself.

ACCORDING to Mr. Locke, the Apostle, in this 32d Verse, extenuates the foregoing Crimes of the Heathen, by two Considerations; namely, That they were ignorant that such Things were *worthy of Death*; and that, though they did commit them, yet they were not so absurd as to censure, and separate from others, for what they themselves were guilty of. But it seems to me most natural to suppose, that the Apostle rather points at some aggravating Circumstances. As if he had said; These Things they do, when they know the Rule of Right, and might know those Crimes are *deserving of Death*; and yet, they not only commit them themselves, but also favour and encourage others in the Practice of them.

THE *Clermont* Reading will not justify Mr. Locke's Reflections: For he has quite mistaken the Meaning of it. It runs thus; *who knowing the Reckitude of God, did not consider*, [*εννοων* in the same Sense as *νομινα*, Ver. 20.] *That they who do such Things are worthy of Death; and not only they who do them, but those also who take Pleasure in them that do them*. Here the first Part of the Sentence supposes, with the common Reading, that the *Gentiles* might know, and that it was their Fault that they did not *consider*, that those Crimes were worthy of Death. The latter Part differs both from the common Reading, and Mr. Locke's Paraphrase. But it is good Sense, and makes a proper Transition to what follows; *Thou art therefore inexcusable, O Man*, &c. It is therefore no great Matter, whether we follow the common, or the *Clermont* Reading. I prefer the former; nor has Dr. Mills sufficient Ground to establish the latter. See *Clement the Roman*, and the Apostle's *Autograph at Rome*.

## CHAP. II. 1----16.

## CONTENTS.

THE Representation of the moral State of the Heathen World, in the foregoing Chapter, is a Demonstration of the Necessity of the Gospel, or of a further Dispensation of Grace or Favour, for the Reformation and Salvation of Mankind. And how rich is the Favour, wherewith God visited the World? To have destroyed a Race of Apostate Rebels, who had abused their Understanding, and every Gift of a bountiful Creator, would have been Justice; to have spared them Lenity and Goodness; But to send his only begotten Son, from Heaven, to redeem us from all this Iniquity, and Ungodliness by his own Blood; to grant us a free Pardon of all our Sins; to put us into a State of Mercy and Salvation; to take us into his Kingdom and Family; to make us his Children; to give us an Inheritance among the Saints; to bless us with Immortality, and with all spiritual Blessings in heavenly Places; this is the most wonderful and exuberant Favour. Rightly is the Doctrine, which teaches it, called *Gospel*, or glad Tidings. According to its true Nature, it should have filled the whole World with Transports of Joy. However, one would think it could not possibly meet with Opposition from any Part of Mankind.—But the *Jew* opposed it. He abhorred the *Gentile*, and contradicted the Grace, that honoured and saved him. The Apostle pleads and defends our Cause. His Business is to confound the *Jew*; and to prove, That we have as good a Right, as he, to all the Blessings of the *Messiah's* Kingdom. And by the Description of the vicious State of the *Gentiles*, in the former Chapter, he has wisely made his Advantage of the Prejudices of the *Jew*. He endeavours, from the Beginning of the Epistle, to court his Attention: But nothing would please him more than a Section in which the *Gentiles* are reduced to such a vile and abject State. Thus the Apostle rowzes his Contempt of the *Gentiles*; and gives him Occasion to condemn them. But it is that he may the more effectually humble him in this Chapter. In which he proves, That the *Jews*, having, in an aggravated Manner, despised the Goodness, and broken the Law of God, were as obnoxious to his Wrath as the *Gentiles*. How could they, with any Conscience or Modesty, arrogate all the Divine Mercy to themselves? Or pretend that other Men were unworthy of it, when they had done as much, or more, to forfeit it than others? Must they not, as Mr. *Locke* observes, exclude themselves from being the People of God under the Gospel, by the same Reason that they would have the *Gentiles* excluded? But this was an Argument highly ungrateful

CHAP. II. to the *Jew*; and it would be very difficult to fix any Conviction upon his Mind. [303] Therefore the Apostle in this Section,

Ver. 1.

1. ADDRESSES him in a covert, general Way; *Thou art therefore inexcusable, O Man, whosoever thou art, that judgest, &c.* Not giving out expressly that he meant the *Jew*, that the *Jew* might more calmly attend to his Reasoning, while he was not apprehensive that he was the Man.

2. VERY judiciously, and with irresistible Force of Reasoning, he turns his Thoughts, from his present superior Advantages, to the awful Day of Judgment; *Ver. 5, 16, [311]* when God, in the most impartial Equity, will render to all Mankind, without Exception, according to their Works. Thus the Apostle grounds his following Argument, very methodically and solidly, in God's equal Regards to Men in all Nations, who uprightly practise Truth and Goodness, and his disapproving, and at last condemning, all Men in any Nation; however privileged, who live wickedly. This is striking at the Root of the Matter, and demolishing, in the most true and effectual Manner, the *Jew's* Prejudices in Favour of his own Nation, and the unkind Thoughts he had entertained of the *Gentiles*. For if a *Jew* could but be convinced that a sober righteous Heathen might be blessed with eternal Salvation; he must be persuaded, that it was no such shocking, or absurd Matter, that believing *Gentiles* should now be pardoned and taken into the visible Church. Thus the Apostle advances with great Skill, and the justest Steps in his Argument, insinuating himself by Degrees into the *Jews* Conscience.— This Paragraph is also well adapted to encourage the *Gentile*, humbled by the dismal Representation in the foregoing Chapter. For he would here see, that he was not utterly abandoned of God; but might, upon good Grounds, hope for his Mercy and Kindness.

## N O T E S.

Ver. 1. *Whosoever thou art that judgest*] Ο κριων, the *Judge*, is here very emphatical; and the more so, as it is repeated in the latter Part of the Verse. It denotes more than simply *judging*; it implies assuming the Character, Place and Authority of a Judge, which would be seen more clearly, if the Verse might be rendered thus; *Therefore thou art inexcusable, O Man, whosoever art a Judge: For therein thou judgest another thou condemnest thyself; for thou the Judge dost the same Thing.* See the second Note on Ver. 27.

Ο ΚΡΙΝΩΝ] Here it may be observed, once for all; That the Participle of the present Tense with the Particle (ο) prefixed, very often denotes indefinitely a Character, Profession, or Employment, Relation to a Person or Thing, or a general State of Being, with respect either to the Time past, present, or to come, or to no Time at all. *Mat. ii. 20, ο ζητουντες, The Seekers of the Life, or those who have sought the Life, of the Child.*—*iv. 3, ο πυλας, the Tempter.*—*viii. 33, ο φυλακτες, the Keepers.* *Mark vi. 24, ο βαπτιζων, the Baptizer.* *Luke xi. 10,*



xi. 10, ο αὐτός, *the Aſter*, who aſks at any Time. V. 28, ο ακουῶντες, *the Hearers*. CHAP II.  
 —xi. 11. *John* i. 18, ο αὐς, *who is*, whoſe proper State of Being is in the Bo-  
 ſom of the Father.—iii. 13, ο αὐς, *who is*, whoſe proper Reſidence is, in Hea- Ver. 2, 4,  
 ven; or who was in Heaven.—xii. 17, ο αὐς, *that was* with him.—xviii. 37, 5, 6, 7, 8, 9;  
 who is, or ſhall be of the Truth.—iii. 15, ο πιστευων, *who believes*, the Believer.  
 V. 20, ο παρασταν. V. 29, 33, 36.—iv. 23, 36, 37.—v. 12. ο εστην, who ſaid  
 unto thee.—vi. 33. ο καταβαινων, *who came down from Heaven*,—xiii. 11, 18,  
 20. ο λαμβανων, *who ſhall receive*. It refers to the PAST TIME, *Acts* ii. 9.  
 —iv. 25.—vii. 44.—x. 7.—xv. 21.—xxii. 20.—1 Cor. iii. 7, 8. *Gal.* i.  
 23. *Ephes.* iv. 28. 1 *Thes.* v. 24. *Heb.* xii. 25. *Rev.* xix. 20.—xx. 10.  
 —xxii. 8, 14. It refers to the FUTURE TIME, *Acts* x. 43.—xv. 17.—  
 1 Cor. iv. 4.—vii. 38. *Rev.* i. 3.—ii. 7, 11, 17, 26.—iii. 5, 12, 21.—  
 xi. 10.—xiii. 17.—xvi. 15.—xviii. 8.—xx. 6.—xxi. 7.—xxii. 7.

THIS Note relates, not only to the Senſe of this Verſe, but to the general Phraſeology of the Scripture.

Ver. 2. Mr. *Locke* ſuppoſes the Apoſtle is here ſpeaking of the Rejection of the *Jews*; and that *Truth* is to be underſtood, according to the *Truth* of his *Predictions and Threats*, and the *Warning* he had given *them* of it. But it is evident, the Apoſtle is ſpeaking of the general Punishment of Sin, in whomſoever it is found.—*The Judgment of God is, according to Truth, againſt them* [all them, *Jews* or *Gentiles*,] *who do ſuch Things*. And he has his Eye, not upon the Rejection of the *Jews* in this World, but upon the *Day of Wrath and Revelation of the righteous Judgment of God*, Ver. 5. *The Day when God will judge the Secrets of Men by Jeſus Chriſt*, Ver. 16; that is, the *Day of Judgment* in the World to come.

Ver. 4. *Goodneſs leads thee* [that is, ought to lead thee [274].—*Goodneſs* here is to be underſtood of the Mercy and Goodneſs of God, which beſtowed ſuperior Light and Advantages upon the *Jews*. *Goodneſs* is uſed in the ſame Senſe, with regard to the *Gentiles*, Chap. xi. 22.

OBSERVE; The Apoſtle uſes general Terms, that the *Jew* may not too plainly ſee that he is ſpeaking to him.

Ver. 5. *Treasureſt up WRATH*] See Note on Chap. i. 18.

Ver. 6. *His Deeds*, τα εεργα] It is the Word which in other Places is rendered *Works*, and ſhould be ſo rendered here.

Ver. 7. *Patient*, in this Verſe, may be oppoſed to *contentious*, in the next; but not as Mr. *Locke* ſuppoſes, that both regard the *Jews*; the one glancing at their Impatience towards the *Gentiles*, and the other at their *Peeviſhneſs and Contention*, in *oppoſing the Freedom of the Goſpel* in admitting the *Gentiles* to the *Franchiſes of the Meſſiah's Kingdom*. Rather; *Patient Continuance in Well-doing* refers to the Patience of *Chriſtians* under *Jewiſh Perſecutions*; and *contentious* to the bitter, perſecuting Spirit of *Jews*.

Ver. 8, 9. *Indignation and Wrath; Tribulation and Anguiſh*, &c. So it is pointed in our Tranſlation. But there ſhould be a Period after *Wrath*. *Tribulation and Anguiſh* begins a new Sentence; which affirms that to be a general Rule

CHAP. II. Rule of God's dealing with Mankind in Judgment, which, in the two foregoing Verses, he seems to mean only of *Christians* and *Jews*.  
Ver. 13, 15.

Ver. 13, 14, 15, are a Comment upon the 12th Verse. Ver. 13, He remarks upon the latter Part of the 12th Verse, that enjoying the Advantages of Revelation will not save us, unless we duly improve them. Ver. 14, 15, He remarks upon the former Part of the 12th Verse, and proves, that the *Gentiles*, who have no Revelation, are yet condemnable for their Wickedness: Because the Light of Nature is a Rule they are bound to observe.

Ver. 15. *In their HEARTS*] There is the Force and Stress of the Apostle's Argument, and the Foundation of the Law of Nature. He is proving the *Gentiles* have a Rule of Action. And where is that Rule? It is written in *their Hearts*, inscribed upon their natural Faculties, interwoven with the Frame and Constitution of the human Soul. A Sense of moral Good and Evil is common to all Mankind.

*And their Reasonings between one another, accusing or else defending.*] This is a literal Translation of the Greek, και μεταξυ αλληλων λογισμων, κατηγορειαν η και απολογειαν. We render the Words thus; *Their Thoughts in the mean while* (or as in the Margin, *between themselves*, which is the true Sense\*) *accusing or else excusing one another*. And all Interpreters understand this of the Workings of Conscience, in one and the same Person, alternately accusing the Actions which are bad, and justifying those that are good. But observe,

I. Κατηγορειαν, *accusing*, and απολογειαν, *defending*, or *answering for themselves*, are Forensic, or Law Terms; and correspond to PLAINTIFF and DEFENDANT. (1.) Κατηγορειαν, κατηγορος, κατηγορια are almost always so used, and are rendered *accuse*, *Accuser*, *Accusation*, Mat. xii. 10. — xxvii. 12. Mark xv. 3. Luke vi. 7. — xxiii. 2, 10, 14. John viii. 10. — xviii. 29. Acts xxii. 30. — xxiii. 30, 35. — xxiv. 2, 8, 13, 19. — xxv. 5, 11, 16, 18. — xxviii. 19. 1 Tim. v. 19. (2.) So also απολογουμαι, απολογία are used, and translated *Answer*, Luke xii. 11. — xxi. 14. Acts xxiv. 10. — xxv. 8. — xxvi. 1, 2. 2 Tim. iv. 16. *Make a Defence*, Acts xix. 33. *Speak for himself*, — xxvi. 24. *Defence*, Acts xxii. 1. *Answer for himself*, — xxv. 16. Now Plaintiff and Defendant suppose a Disceptation, or Dispute, and are Correlates, which exist together, at the same Time. For when there is no Plaintiff, there is no Defendant; and when there is no Defendant, there is no Plaintiff. But to say, that the single Principle of Conscience forms two litigant Parties in itself, the one accusing, the other defending, is incongruous. Conscience is a Judge, not a Litigant, unless it be with a different Principle, Lust (of which the Apostle says nothing here) but never with itself, or its own Reflections upon a Person's Conduct.

## II. THE

\* Μεταξυ with a Genitive Case after it, as here, neither signifies in the mean while, nor is ever so rendered by our Translators; but always *between*, which is its natural and proper Signification. Matt. xviii. 15, Go and tell him his Fault between thee and him alone. So Matt. xxiii. 35. Luke xi. 51. — xvi. 26. Acts xii. 6. — xv. 9. Το μεταξυ, the between, is rightly translated, in the mean while, John iv. 31, as it denotes the Space of Time between. Acts xiii. 42, Το μεταξυ σαββατων is rendered, the next Sabbath; in the Margin, the Week or Sabbath between. These, with the Text here, are all the Places where the Word is used in the New Testament.

II. ΤΗΕ Copulative *και*, *and*, as it stands here, points to a distinct Head. CHAP. II.  
*Their Conscience also bearing Witness*, that the Work of the Law is written in their Hearts, and their Reasonings between one another, accusing or answering for themselves, bearing Witness that the Work of the Law is written in their Hearts. This is the proper Structure, and Construction of the Greek. But if this last Clause be understood of the Workings of Conscience, it will be a Tautology; for the Apostle must be supposed to say, *Their Conscience also bearing Witness, and the Workings of their Conscience alternately accusing or defending bearing Witness.*

III. *Μεταξυ αλληλων*, *between one another*, denotes the litigant Parties, accusing or else defending. And who should those be, but the *Gentiles*, the Persons concerning whom the Apostle is arguing? *Αλλοι*, *one another*, always, I conceive, denotes Parties, two or more, existing at the same Time. But we cannot suppose litigant Parties exist at the same Time in the Conscience; one Party accusing, and the other, at the same Time, excusing a Man's Conduct. To whom doth *αυτων*, *their*, in the preceding Clause, refer, but to the *Gentiles*? And not only the Sense, but the like Position of the Words, directs us to refer *αλληλων*, *one another*, to the same Antecedent. For the Words lie in this Order; *συμμαρτυρουσιν αυτων της συνειδησεως, και μεταξυ αλληλων των λογισμων*. Their Consciences bearing Witness, and their between—one—another—Debates [bearing Witness.]

IV. *Λογιζε* is to reckon, reason, debate, Mark xi. 31. *Ελογιζοντο προς εαυτους*, *they reasoned, debated, with themselves, saying, If we shall say from Heaven, he will say, Why then did not ye believe him? But if we say, Of Men, they feared the People.* *Λογισμοι* is *supputatio*, *computatio*, *rationium*, reckoning, reasoning. It is used but in another Place, 2 Cor. x. 5. *We do not war after the Flesh*, in a weak, ineffectual Manner; *For the Weapons of our Warfare are not fleshy, or feeble, but mighty through God to the pulling down of the strong Holds of Opposition, casting down Imaginations*, [*λογισμοι*, rendered more truly in the Margin, *Reasonings*,] that is to say, beating down human Reasonings, and every high Thing that exalts itself against the Knowledge of God. The Apostle is speaking of the Power and Evidence attending his Preaching of the Gospel, which was such, as demolished all *Debates* and *Disputes* against the Knowledge of God.

AND so the Word should be rendered here. *Their Reasonings, Debates, Disputes* with one another; when one Party was Plaintiff, and the other Defendant, one accusing, impeaching another of a supposed Wrong done; the other answering for himself, and defending his Actions. This proves they had, and that they knew they had, a Law, or Rule of Action among them. For as Plaintiff and Defendant necessarily suppose each other; so they necessarily suppose a Law, determining some Actions to be true, just, good and right; others to be false, unjust, evil and wrong. For if there were no Difference of Actions, there could be no Accusation of Wrong, nor Defence of Right.

THE Apostle saith, *accusing, or else answering for themselves*; because either of these are sufficient to his Purpose. Either their accusing others of Wrong, or defending themselves as in the Right, (which soever of the Parties was really in the Right, or in the Wrong) proved they had a Law amongst them, a Law written in their Hearts.

THUS the Apostle in the narrow Compass of two Verses, I. Explains what the Law or Religion of Nature is. It is a Self Law, or the Work of the Law written in the Heart. And therefore, (1.) It has its Foundation in the Reason, Understanding or Heart, of all Mankind; and is common to all Nations. (2.) It agrees

CHAP. II. grees with those Things, which are written in the Law of God. Herein the  
 Ver. 16. Mind of Man harmonizes with the Mind and Will of God. The Spark of Reason in Man shews the same Light, in its narrow Sphere, as the immense Ocean of Intelligence in the Father of Lights. II. He demonstrates the real Existence of the Law or Religion of Nature, by three solid Arguments; (1.) The virtuous Actions of some Heathen, having no other Guide but Nature, prove that by Nature they know what is Right. (2.) And so doth the Force of Conscience in them, secretly reproaching them for their wicked Actions, &c. (3.) As also their Debates among themselves, or their mutual Accusations, or Vindications of their Conduct, &c.

THEREFORE, there is a Law of Nature, which is a true Guide, and sufficient to bring a Man, who has no other Light, to eternal Happiness, Ver. 10. *Glory Honour and Peace to every Man that works good.*

OBJEC. *But if the Law of Nature be so sufficient, what Occasion for the Gospel?*  
 ANS. Reflect upon Chap. i. 17, to the End. No Law or Light how sufficient soever in itself to save Mankind, when duly attended to, is sufficient to reform them, when they generally neglect and pervert it. Because that very Thing, which should reform them, is neglected and perverted.

OBJEC. *But if we live according to the Light of Nature, we shall be saved, though we pay no Regard to Revelation.* ANS. To despise, or disregard any Discoveries of God's Will and Goodness; to neglect any Scheme he has formed to promote Virtue and Happiness, especially such a glorious and noble Scheme, is foolish, wicked, and a capital Transgression of the Law of Nature.

Ver. 16. *Secrets of Men*] Not, I conceive, their secret bad Actions; but agreeably to the preceding Discourse, their Moral State and Circumstances, under different Degrees of Light; which are Secrets now to us, or of which we are by no Means competent Judges. We cannot judge what Capacities, Opportunities, Advantages, every Man in every different Age and Country enjoys, nor what Use he makes of them. These are Things known only to God. This will be confirmed by observing, that this 16th Verse is in Connection with the 12th.

*According to my Gospel*] I apprehend this refers not, as Mr. Locke supposes, to the Day of Judgment in general; as if the Apostle intended no more, than that he made known a future Judgment, in his preaching the Gospel. This was not peculiar to Paul's Gospel, as he was the Apostle of the Gentiles; other Apostles and Preachers made known a future Judgment as well as Paul. Therefore I conceive it refers to God's judging the *Secrets of Men*. By what Rule will he judge them? *Ans. According to my Gospel.* That is, according to the Nature and Extent of the Gospel, I preach among the *Gentiles*; which represents all Mankind as the Objects of the Divine Care, Beneficence and Cognizance. According to St. Paul's Gospel, or upon its Principles, God is the God, Father, and Judge of all; who has in one Degree, or other, revealed himself to all, and expects a proportionable Obedience from all. And consequently, will judge, and either reward or punish, all the Nations of the World, under different Dispensations, and different Degrees of Light. And this Principle is expressed in the very first Words of the first Sermon preached to the *Gentiles*, *Acts* x. 34, 35.

## CHAP. II. 17, to the End.

## CONTENTS.

IF the unbelieving Jew was at all disposed to admit Evidence and Conviction, the Apostle has said enough to lay hold on his Conscience, in the foregoing Paragraph. And therefore he throws off the Cover, and openly argues with him, in the most plain and nervous Manner; that his superior Knowledge, Privileges and Profession served only to aggravate his Condemnation. And that in Fact, he, who under all his greater Advantages transgressed the Law of God, stood condemned by the honest Gentile, who, to the best of his Knowledge, obeyed it.

CHAP. II.

Ver. 17.

## NOTES.

Ver. 17. *And gloriest in God.*] *καυχασμαι, καυχημαι, καυχηςαι*, are Words used by none of the New Testament Writers, besides Paul and James: By James thrice, by Paul above fifty Times. They are favourite Terms with him, I suppose, because of their very expressive and extensive Signification. We render them by *boasting, glorying, rejoicing, joying*. But *glorying* best suits all the Places where they are found. Now *glorying*, as it gives the Sense of those Words, denotes being pleased with, and acquiescing in the Object wherein we glory, as it is supposed to be an Object of Joy and Delight, of Hope and Dependence, as being praiseworthy, or reflecting an Honour upon us. And such an Object may be either in Ourselves, or in other Things, or Persons.

## I. In Ourselves.

1. WITH regard to DEPENDENCE. Jer. ix. 23, *Let not the wise Man glory in his Wisdom*, &c. that is, Let him not so please himself with these, as to rest his Dependence upon them.

2. WITH regard to HONOUR. Judg. vii. 2, *Left Israel vaunt* [honour] *themselves above me*. 1 Kings xx. 11, *Let not him that girdeth on his Harness boast* [praise, honour] *himself*, &c. Prov. xx. 14.—xxv. 14. Rom. iii. 27, *11εω καυχηςαι; Where then is Glorying?* That is, Self-Honour, or Self-Dependence.—iv. 2. 1 Cor. i. 29, *That no Flesh should glory*, [honour itself, or arrogate Self-Sufficiency] *before God*.—iv. 7, *Why dost thou glory* [honour thyself, claim Self-Sufficiency] *as if thou hadst not received it?*—ix. 15, *It were better for me to die, than that any Man should make my Glorying* [the Honour I do myself] *vold*. Ver. 16, *I have nothing to glory of*; that is, I gain no Honour by that. 2 Cor. v. 12, *that glory* [honour themselves] *in Appearance*, &c.—x. 13, *We will not boast*, or glory; that is, I will not take Honour to myself. So V. 15, 16, 17.—xi. 12, 16, 17, 18, 30.—xii. 1, 6, 9, 11. Gal. vi. 4, —that he may have Glorying [Honour, Dependence] *in himself alone* [in his own Integrity and Virtue] *and not in another's Weakness or Wickedness*. Ephef. ii. 9, *Not of Works; so that none can glory*; that is, none can honour themselves, as if they had by their own Sufficiency saved themselves.

## II. In other Things or Persons.

CHAP. II. 1. WITH regard to *JOY*. Psal. v. 11, *Let them that love thy Name* [glory, exult] *rejoice in thee*.—cxlix. 5. Rom. xv. 17. Phil. ii. 16, *That I may* [glory] *rejoice in the Day of Christ*. 2 Thes. i. 4, *We glory* [rejoice] *in you*. Jam. i. 9, *Let the Brother of low Degree* [glory] *rejoice in that he is exalted*.

2. WITH regard to *HOPE*. Prov. xi. 7, *The* [καυχῆμα Glorifying] *Hope of* *right Men perisheth*.

3. WITH regard to *DEPENDENCE*. Psal. xlix. 6, *They that trust in their Wealths, and glory in* [depend upon] *the Multitude of their Riches*. Prov. xxvii. 1, *Glo-y not in To-morrow, flatter not yourself in a Dependence on Futurity*. Jam. iv. 16. Jer. ix. 24, *Let him glory in this, that he knows me, &c.* Let him please himself, and rest his Dependence on this. — xvii. 14, *Save me, and I shall be saved: For thou art my Glory, or Dependence*. 1 Cor. i. 31. *Let him glory in* [rest his Dependence upon] *the Lord*. Phil. iii. 3. *We glory in* [rest our Dependence, Confidence upon] *Jesus Christ, and have no Confidence in the Flesh*. Ver. 4. *Tho' I also might have Confidence in the Flesh. If any other Man thinks that he hath whereof he might trust in the Flesh, I more.* Note, *Glorifying* is here the same in Sense with *having Confidence, or trusting in*. Heb. iii. 6, *The Re-joicing* [Glorifying, Assurance] *of Hope*.

4. WITH regard to what is *PRAISE-WORTHY*. 2 Cor. v. 12, *I give you Occasion to glory on my Behalf*; that is, to speak well of me with Assurance. So—vii. 4, 14. — viii. 24. — ix. 2, 3, 4. — xii. 5.

5. WITH regard to *HONOUR*. Deut. x. 21, *He is thy Praise, or Glory*; that is, It is thy highest Honour to be his Servant. Jer. xiii. 11, *That they might be to me for a Praise and a Glory*; that is, That they might honour and glorify me in the World.—li. 45. Zeph. iii. 20. Hence καυχῆμα and καυχῆσις are used in the Septuagint to signify Honour. 1 Chron. xxix. 11, *Thine, O Lord, is the Power, and the καυχῆμα, Glory, Honour*. Prov. xvii. 6.—xix. 11. Zech. xii. 7. 1 Chron. xxix. 13, *And praise thy glorious Name*, the Name τῆς καυχῆσεως or of thy Honour. Prov. xvi. 31, *The hoary Head is στεφανὸς καυχῆσεως a Crown of Honour*. Ezek. xvi. 12. *A beautiful Crown, στεφανὸς καυχῆσεως a Crown of Honour*. — xxiii. 42. 1 Thes. ii. 19. *Our Crown of Rejoicing, στεφανὸς καυχῆσεως, Crown of Honour*. 2 Cor. i. 14. *We are your καυχῆμα Rejoicing, Glory, Honour, in the Day of Christ*. Ver. 12, *ἡ γὰρ καυχῆσις For our Rejoicing, [our Glory, Honour] is this*.

THESE several Senses the Words καυχᾶσθαι, καυχῆμα, καυχῆσις will admit. But commonly more Senses than one is implied. And sometimes all the several Significations are included in the Force of the Word. Rom. ii. 17. *And gloriest in God*; that is, You rejoice in him, as the Object of your Hope and Dependence; you praise, or speak well of him; you account it your Honour that he is your God, and that you worship him, &c. So Ver. 23.—v. 2, 3, 11. 1 Cor. iii. 21.—v. 6.—xv. 31. Gal. vi. 13, 14. Phil. i. 26.

Ver. 27. *And shall not Uncircumcision, which is by Nature, if it fulfil the Law, &c.* The Apostle here supposes, that a Heathen, who is only by or of Nature, *ἐκ φύσεως*, who has no other Guide but natural Reason, may fulfil the Law, at least, that he is under; may be an honest, sober, good, kind and benevolent Man. For were it impossible for the Gentile to fulfil the Law, it would not be supposable he should do it; and then the Apostle's Argument would be without any Foundation. And that he doth not here speak of a Heathen converted, or to be converted, to Christianity is manifest, from his saying, That he is *ἐκ φύσεως by or of Nature*, upon the Principles, and under the Dispensation of *mere Nature*.

Hence

Hence it appears; That it was the Apostle's Sentiment, that a mere Heathen CHAP. II.  
might do the Will of God, and be saved for ever. Not merely, indeed, by  
his Works. No; it is of Grace that he is saved. See *Chap.* iii. 20. See also  
1 *Tim.* iv. 10. [289.]

*Judge thee, κρινε—σε*] This looks back as far as the first Verse [*ὡς οὐ κρινομεν. οὐ γὰρ κρινεις του ετερου,*] *Thou art inexcusable, O Man, whosoever thou art that judgest. For wherein thou judgest another, &c.* This Judging, as Mr. Locke very justly observes, relates to the unkind, erroneous Sentiments of the *Jews*, concerning the uncircumcised *Gentiles*, judging them utterly unworthy of the Favour of God, and disqualified from being his People. But here, in this 27th Verse, the Apostle, with great Force of Truth, retorts the Censure upon them. "Shall not a virtuous Heathen condemn you, wicked *Jews*, as unworthy of God's Favour, and disqualified from being any longer his People?" That this is the Apostle's Meaning appears from the following Verse, *For he is not a Jew, &c.* And in the following Dialogue, concerning the Rejection of the *Jews*, the Apostle supposes the *Jew* would take this to be his Sense. And no *Jew*, in those Days, acquainted with the Apostle's Principles, could miss of understanding him thus. Thus the Word [*judge*] is used again *Chap.* xiv. 3, 4.

## C H A P. III.

## C O N T E N T S.

**T**HE Apostle in the latter End of the foregoing Chapter, has car- CHAP. III.  
ried this Argument to the utmost Length. What remains is to  
keep the *Jew* in Temper, to fix his Convictions, and to draw the grand  
Conclusion.

He has shewn, that the *Jews* were rather more wicked than the *Gentiles*, and stood condemned by such of them as honestly did their Duty; that Possession of the Law, Circumcision, and outward Profession of Relation to God, gave them no Character, and signified nothing, as to their Acceptance with him. This was, in Effect, to say, That the *Jews* had forfeited their Right to the Privileges of God's peculiar People; that they were as unworthy to be continued in the Church, as the *Gentiles* to be taken into it; and consequently, that in order to their enjoying the Privileges of the Church under the *Messiah*, they stood in Need of a fresh Display of Grace; which if they rejected, God would cast them out of the Vineyard. And the Apostle was sensible the *Jew* would understand what he had said in this Sense. Set aside his Law, his Circumcision, his external Advantages, as insufficient to gain him any Interest in the Favour of God, and you strip him of his peculiar Honours, and quite ruin him as a *Jew*. This must be very disgusting. And the Apostle, who had often debated the Point with his Countrymen, knew very well what a *Jew* would be ready to say upon this Occasion.

CHAP. III. HERE therefore he seasonably introduces a Dialogue between himself and the *Jew*, indulging, as it were, his Disgust, by giving him leave to speak for himself, *Ver.* 1—8. (And what he is supposed to speak, we have Reason to think, was what the *Jews* had actually replied and objected against the Apostle.) This would amuse, and, at the same Time, instruct him, and possibly cool his Resentment; especially as the Apostle's Answer to the first Question is much in his Favour. This Dialogue I cannot doubt, relates to the Rejection of the *Jews*; which Subject, would have come in here naturally enough. But then it would have broke in too much upon the Apostle's Argument. For which Reason, he doth but just touch upon it here, reserving the full Consideration of it to the 9th, 10th, and 11th Chapters. Particularly in the 9th Chapter (*Ver.* 4—23.) you have these same Questions more distinctly put, answered and largely discussed. But observe well; Here they relate only to the Rejection of the *Jews*: but in the 9th Chapter they take in also the Calling of the *Gentiles*.

AFTER the Dialogue he resumes his Argument, *Ver.* 9; proves further by Scripture Quotations, that the *Jews* were guilty before God, as well as other Men, *Ver.* 10—19; concludes, that no Part of Mankind could have a Right to the Blessings of God's Kingdom and Covenant, upon the Foot of any Works of Obedience they had done, *Ver.* 20; but only by the Favour of God in the Gospel; which he explains, *Ver.* 21, &c.

THE Sum and Force of the Apostle's Argument is this, All Sorts of Men, *Jews* as well as *Gentiles*, have sinned; therefore, no Part of Mankind can lay claim to the Blessings of God's Kingdom and Covenant, upon the Foot of Obedience. Therefore, the *Jew* stands as much in Need of Grace, or Favour, to give him a Title to those Blessings, under the Kingdom of the *Messiah*, as the *Gentile*. Consequently, the *Gentile* has as good a Title as the *Jew*: For those Blessings are given only by *Grace*; and *Grace*, or mere Favour, is alike free to all Mankind. And when all are in equal Circumstances, 'tis perfectly absurd for any to pretend to ingross it to themselves, exclusively of others; who are as good, or but as bad, as they.

THUS the Apostle very solidly, and to our great Comfort and Satisfaction, proves; That we *Gentiles*, thro' Faith alone, have a good and firm Title to all the Blessings of the Gospel Covenant; Election, Adoption, Pardon, Privileges, Ordinances, the Spirit, the Hope of Eternal Life. Blessed be God for his abundant Mercy! Review the sad Account of the Gentile World, Chap. I, and see how well our Interest in the Divine Grace is here established; and say, Thanks be to God for the great Love wherewith he has loved us!



## NOTES.

Ver. 3. *For what if some did not believe*] Mr. Locke, and all the Translators CHAP. III. and Commentators, I suppose, both ancient and modern, (for had the Thing ever been observed, I think it could never afterwards have been overlooked) Ver. 3. make this 3d Verse, and the Verse following, a Continuation and Explication of the Apostle's Answer in the 2d Verse; and thereby have greatly embarrassed the Sense of the 3d and 4th Verses, which will not admit of a Connection with the 2d Verse. For, in Truth, the 3d Verse is not the Words of the Apostle; but a second Query, or Objection advanced by the Jew. Nor is γὰρ [For] a Causal, shewing the Reason why the having the Oracles of God committed to them was a Privilege, notwithstanding their Unbelief? But τὶ γὰρ is Interrogative, and should have a Note of Interrogation after it, thus, τὶ γὰρ; Quid autem? Quid vero? And may be translated, well, and what? And thus it is frequently used in Xenophon's *Memoirs of Socrates*; where he gives a great many Instances of that wise Man's Method of arguing in the Dialogue Way; as LIB. II. Chap. 6. Sect. 2. Οὐκ ἔν τι μὲν τίλω ἀρχόμενος ἀρξέμεν δοκεῖ σοι εἶναι; Πάνυ μὲν ὤ. Τὶ γὰρ; οἷς δαδαιμῶν ἂν, μὴ ἀδαιμῶν ἐστίν, &c. SOCRAT.] Should we not shun his Friendship who is a Slave to Appetite? CRITOB.] By all Means. SOCRAT.] Well; Suppose a Person be extravagant, and always in Want; who if he borrows will never pay, and if you refuse to supply him is disgusted; do not you think such a one a troublesome, vexatious Friend? CRITOB.] Very much so. SOCRAT.] And ought we not to shun his Friendship? CRITOB.] Yes verily. SOCRAT.] Τὶ γὰρ; οἷς χρηματίζεσθαι δυνατόν, &c. Well, Suppose a Man is in good Circumstances, but immensely covetous; and therefore regards no Engagements; receives freely, but has no Mind to repay. CRITOB.] I think he is a greater Rogue than the other. LIB. II. Cap. 10. Sect. 1, 2. Εἴπω μοι, ἐγὼ, ὡ δ' ἀδαιμῶν, &c. SOCRAT.] Tell me Diodorus, if one of your Slaves runs away, would ye take any Care to get him again? DIOD.] Indeed I would; and should offer a Reward to any one that takes him up. SOCRAT.] Τὶ γὰρ; εἰαν τις σοι καμῶν, &c. And what? If any of them were sick; would you not send for a Physician, to preserve his Life? — And so in several other Places. LIB. II. Cap. 7. Sec. 5. — III. Cap. 3. Sec. 6, 7. — Cap. 10. Sec. 3. — Cap. 14. Sec. 3. *Sophocles* alio, *Philost.* p. 541. l. 1399. 1400. Cambr. Edit. 1669. *Neopolemus* objects, *Philostates* answers; Thus,

NEOP. Ἀλλὰν δὲ πῶς Ἀχαιοὶ φευξέσθαι; ΦΙΛ. Μὴ φοβησθῆναι.

NEOP. Τὶ γὰρ; εἰαν πορεύσῃ χωρὶν τὴν ἐμὴν; ΦΙΛ. Ἐγὼ παρῶν, κ. τ. λ.

NEOP. How shall I escape the Impeachment of the Grecians? PHIL. Mind it not!

NEOP. But what? if they should waste my Country? PHIL. I'll be there, and beat them off.

HENCE it appears, that τὶ γὰρ, in a Dialogue, and when τὶ has no following Substantive to agree with it, is a Form of introducing another Question, or Objection by the Inquirer. Tho' sometimes it is used, where there is no Dialogue; as Phil. i. 18, *Some preach the Gospel of Love, — some of Contention.* Τὶ γὰρ; ἄλλην πᾶσιν προτῶ, &c. *What then? Notwithstanding every Way, whether in Pretence or Truth Christ is preached.* But as the Apostle in this Place, Rom. iii. 3. is carrying on a Dialogue after the Socratic Manner, it is to be understood as advancing a new Query or Objection. And thus, every Thing stands right and easy, which otherwise is in great Disorder.

*Did.*

CHAP. III. Did not believe] or rather, have not been faithful; that is, have not been obedient; see 1 Pet. ii. 7. As the Israelites were in Covenant with God, their Obedience was their Faith, or Faithfulness; and their Disobedience was their Unbelief, or Unfaithfulness. The Jew here alludes to the Charge of Wickedness the Apostle had fastened upon the Jews, in the foregoing Chapter. Shall their Unfaithfulness make the Faith of God without Effect? This Sentiment the Apostle (Chap. IX. 6.) expresses thus; not as though the Word of God had taken no Effect, or had failed. He is speaking of the same Thing in both Places; and therefore, evidently the Faith of God, is the same with the Word of God, or that faithful Promise, which he made to Abraham, Gen. xvii. 7, 8; I will establish my Covenant between me and thee, and thy Seed after thee,—for an everlasting Covenant; to be a God unto thee, and to thy Seed after thee?

Ver. 4. That thou mightest be justified in thy Sayings, and mightest overcome when thou art judged.] This may be a true Translation of the Greek; but it is not so agreeable to the original Hebrew; nor to the Apostle's Sense and Design. The Hebrew stands thus, Psal. li. 4. למען תצדק בדברך תוכה בשפתי. Literally; That thou mayest be just in thy Speaking; and clean [that is, clear] in thy Judging. What Speaking doth he mean? Ans. The Word of Promise which God made to David (2 Sam. vii. 12—16.) And thy House and thy Kingdom shall be established for ever before thee. And what is the Judging to which he refers? Ans. The Execution of that Threatening, 2 Sam. xii. 9—13; Now therefore the Sword shall never depart from thy House, &c. This is judging in Scripture-Phrase, as 1 Sam. iii. 13. Ezek. vii. 3, 8, 27.—xi. 10. 1 Cor. xi. 31, 32. And David owns, if the Threatening did not agree with the Promise, God was clear from the Charge of Falshood; and the Inconsistency must be assigned to his own Wickedness. And this is full to the Apostle's Purpose. If the Promise to Abraham was not made good, as the Jews expected, they might thank themselves for it.

This doth not exactly tally with the Greek of the Septuagint, which the Apostle uses in the Quotation. But we can hardly suppose so good a Scholar as St. Paul, who was perfectly acquainted with the Scriptures in the Original Hebrew; nor indeed any of the Apostles, would rest their Arguments upon a Translation; or risk their Reputation, by making themselves answerable for all the Faults that might be in it. They quote it indeed; but, I suppose, no otherwife than as they would have quoted our English Translation, had they wrote their Letters in English to the Inhabitants of Great Britain, not so much to adopt the Sense of the Translation, as to refer to the Passages of Scripture.

WHERE the Hebrew and Greek differ, I cannot find the Apostles ever argue from the Greek. It is upon this Ground, that, for my own Part, I pay no Regard to the Words of the Septuagint, as quoted in the New Testament. The Hebrew is my Standard; because I am persuaded, it was so to the Apostles.

Ver. 5. But if our Unrighteousness commend the Righteousness of God, &c.] That by the Righteousness of God St. Paul here intends, God's Faithfulness in keeping his Promise, is, I think, very justly observed by Mr. Locke, in his Note upon this Verse. But I cannot agree with him, that the Promise of saving believing Gentiles, as well as Jews, is here meant. For this Verse is the Language of an unbelieving Jew; and therefore, in his Mouth, God's Righteousness, or Faithfulness to his Promise, hath Relation only to the Nation of the Jews, and their being still continued the only Church and People of God. And therefore, I take the rest

of Mr. *Locke's* Note to be very improper, and ill-grounded; which instead of CHAP. III. informing, only confounds the Mind of the Reader.

*Who inflicteth Wrath*, ο επιτιθεμεν τὴν ὀργήν] or, who is the Inflicter of Wrath; or Ver. 6, 7. who [as you intimate] will inflict Wrath. See the second Note on *Chap. ii.* 1. And for the Sense of *Wrath*, see Note on *Chap. i.* 18.

*Who inflicteth Wrath*] This evidently points at the Rejection of the *Jews*; and therefore is closely connected with *Chap. IX.*, where the Apostle, not only handles the same Subject, but resumes those very Queries, or Objections, of the unbelieving *Jew*, and answers them at large. And as the Rejection of the *Jews* stands here, *Chap. III.*d, inserted in the midst of his Argument, relating to the Justification of the *Gentiles*, it is manifestly connected with that Argument, or with the Apostle's Doctrine of *Justification by Faith*. For after his Discourse here upon the Rejection of the *Jews*, he immediately subjoins, *Ver. 9.* *What then? Are we better than they?* In answer to which he proves, to the End of the Chapter, That the *Jews* were not better than the *Gentiles*; seeing both stood in need of the Grace, or Favour, of God for their Justification. Thus, in the Apostle's Discourse and Argument, the Rejection of the *Jews* stand in close Connection with his Doctrine of *Justification*. But what Connection, or Relation is there between the Justification of the *Gentiles*, and the Rejection of the *Jews*? This will appear from what is said, *Chap. IX.* 30, 31, and in the Note upon those Verses. In short, the Rejection of the *Jews*, for their Want of Faith, stands in direct Opposition to the Justification of the *Gentiles* by Faith. Therefore, if we have a true Idea of the Rejection of the *Jews*, we may from thence collect a true Idea of the Justification of the *Gentiles*: But the Rejection of the *Jews* is their being cast out of God's Church, and stripped of the Privileges and Blessings of God's peculiar People; consequently, the Justification of the *Gentiles*, for which the Apostle pleads, *Chap. III.* IV, is their being pardoned, and received to all the Privileges and Blessings of God's peculiar People in this World.

*Ver. 6.* *By no Means; for then how shall God judge the World?*] This Verse is the Apostle's Answer to the *Jew*; which he crowds in, while the *Jew* is going on with his Objection. In Reverence of the Divine Majesty, who is perfectly righteous, he qualifies the Supposition of his being *unrighteous*, tho' it is mentioned only for Argument Sake, three Ways; 1. By putting it into the Form of a Question? *Is God unrighteous?* 2. By adding immediately that he spoke in the Person of another, and as a Man might say, who was arguing, that the casting off the *Jews* was a Thing inconsistent with God's Righteousness. 3. By interrupting the *Jew* with a strong Assertion of the most perfect Righteousness of God, in the Words of *Abraham*, *Gen. xviii.* 25. A like Instance of crowding in an Answer, while another Person is speaking, we find in *Horace*, *Serm. lib. 2. Satyr. 3.*

STER.] Ne quis humasse velit Ajacem, Atrida, vetas cur?

ATRID.] Rex sum; [STER] nil ultra quaero plebeius. [ATRID.] et aequam Rem imperito.

*Ver. 7.* *For if the Truth of God hath more abounded*] That the Particle, *For*, joins what follows in this Verse to *Wrath* or *Vengeance* in the 5th Verse, and shews it to be a Continuation of the Objection begun in that Verse, Mr. *Locke* has justly observed. But I must dissent from him, when he joins the 7th and 8th

CHAP. III. 8th Verses together, as if the *Jew's* Objection was carried into both these Verses; making, *and not rather* — *Let us do evil that Good may come*, the *Jew's* Objection continued; and, *as we be slanderously reported, and as some affirm that we say*, — *whose Damnation is just*, the Apostle's Answer blended with it. For this throws the grammatical Order of the Words into great Confusion. I doubt not, but the whole 8th Verse is the Apostle's Answer; and the true Sense of it seems to be given in the Paraphrase.

10—19. *Through my Lie*] This is to be understood as, *not believing*, Ver. 3; and as *Isai. lxiii. 8, For he said, Surely they are my People, Children that will not lie; that is, violate my Covenant by perfidiously forsaking me, and falling into Disobedience and Wickedness.*

Ver. 8. *And why do not you say*, *Και μὴ*] We translate it, *And not rather*. But observe, *rather*, is not in the Greek. It is the Word of Supply, or put in to make out the Sense: But I think not properly. The Sense is supplied more truly, and clearly thus; *And why do you not say?* which falls in naturally with what follows; *why do you not say, as some affirm we say?* Such an elliptical Way of Speaking we have also, *Rev. xxii. 9, Ὁρα μὴ, See not; that is, See thou do it not.*

Ver. 9. *What then? Are we better than they?*] The Apostle, having given the *Jew* Leave to put in his Objections, in reference to what would stick most upon his Stomach, the Rejection of the *Jews*, and having returned such Answers, as he thought proper at present, now returns to the main Point; namely, to prove, That the *Gentiles* have as good a Right to the Privileges and Blessings of God's Covenant, as the *Jews*. Which he introduces very properly by putting this Question into the *Jew's* Mouth; *What then? Are we better than the Gentiles?* Which, by the Way, makes it clear, that in his Arguments he considers the *Jews* and *Gentiles* in a Body, or in a collective Capacity, and, that he is arguing for a Justification agreeable to such a Capacity; namely, by which the believing *Gentiles* were taken into the Church, when the unbelieving *Jews* were cast out. For this Point, whether *Jews*, or how far *Jews*, were better than *Gentiles*, or had a better Claim to the Blessings and Privileges of the Kingdom of God, is the very Subject upon which he is disputing: And in this extensive, collective Sense all his Arguments and Conclusions are to be understood.

*We have before proved.*] Namely, *Chap. i. 18, to the End.—ii. 17—25.*

Ver. 10—19. *As it is written, There is none righteous, no not none, &c.*] In these Verses and Quotations from Scripture, I make no doubt, the Apostle gives a Description of the general Character and Morals of the Infidel *Jews*, in his own Time, when he wrote the Epistle. That he has his Eye upon the corrupt Morals of the *Jews* in particular, is evident from his Reflection upon these Quotations, (Ver. 19.) *Now we know that what Things soever the Law saith, it saith to them that are UNDER THE LAW*; that is, to the *Jews*: For they only were under the Law. And that he means the *Jews* in his own Times, appears from those Words, (Ver. 9.) *we have before proved both Jews and Gentiles, that they are all under Sin*. Now this refers us to the Proof he has given of the Wickedness of both *Gentiles* and *Jews*, *Chap. i. 19—32. Chap. ii. 17—24.* And as he has his Eye in the Quotations here only upon the *Jews*, this Reference connects those Quotations with *Chap. ii. 24*; where he breaks off his Proof of the Wickedness of the *Jews* abruptly, thus: *For the Name of God is blasphemed among the Gentiles, through*

through you, AS IT IS WRITTEN. And then after an easy Digression, relating Chap. III. to the Rejection of the *Jews*, he resumes (*Chap. iii. 10.*) the Proof of their Wickedness, and begins it abruptly, in the same Words in which he had broke Ver. 10— it off before, thus: AS IT IS WRITTEN, *There is none righteous, no not one.* 19. [Therefore, I conceive, *Chap. iii. 10.* is in Connection with *Chap. ii. 24.*]

AND doubtless this scriptural Description of the bad Morals of the Infidel *Jews* suits their Case, as exactly as the foregoing Description of the Degeneracy of the Heathen World suits theirs, the Passages being picked and chosen for the Purpose. But the Manner of representing it is different. In the Case of the *Gentiles*, he speaks out plainly; for the *Jew* would freely enough attend to an Account of their Corruptions; and the *Gentile*, I presume, would be more in Danger of despising and neglecting what he said, than of being disgusted at it. But had he used the *Jews* in the same open Manner, he would have roused every Passion and Prejudice in the Jewish Reader; and could have expected no other, but that he would throw his Letter away in the utmost Indignation. Therefore to keep him in Temper, 1. He gives no Intimation of his Design, but enters upon it covertly and abruptly, *As it is written.* 2. He couches the Charge under Scripture Quotations, and Expressions, and turns the Eyes of the *Jew* rather to ancient Facts; in which, notwithstanding, as in a Glass he might see the very deformed Complexion of the present *Jews*. 3. He useth the Term *Law*, (*Ver. 19.* which here signifies the whole Old Testament) rather than Scriptures, not only as being a Word of greater Force and Authority with the *Jew*, connoting the Obligation they were under to attend to the Charge; but especially as it implies the Wrath and Destruction in the Scriptures denounced against those who are guilty of such Instances of Wickedness. Which Wrath and Destruction are expressly mentioned in the several Passages out of which the Quotations are taken. See *Psal. xiv. 1, 2, 3, 5. v. 9, 10. cxl. 3. 9. x. 7, 15. xxxvi. 1, 12. Isa. lix. 2, 7, 8, 9.* And the Apostle's Argument, I conceive, will have its full Strength, if those short Quotations are taken in Connection with the several Passages to which they belong. [See the Note on *Chap. ix. Ver. 7.*] For thus the attentive *Jew* would have good Ground to conclude, that their present Wickedness being as great as that of their Ancestors, described in the Scriptures, they were obnoxious to the same Judgments, which the Scriptures denounce against such Wickedness. This was sufficient for a *Jew*, that was disposed to reflect; and at the same Time shuns what might prevent his calm and sober Reflections.

WE ought further to observe, That these Quotations out of the Scriptures, do not prove that these Characters belonged to all the ancient *Jews*, without Exception. For there were at the same Time in the Nation Persons of a different Character; as I have shewn in my *Scrip. Doct. of Orig. Sin*, p. 104. Neither could the Apostle intend they should be applied to all, and every Individual, among the *Jews* in his own Time; for then they would have included himself and the rest of the Apostles, with all the other *Jews*, who had embraced the Christian Faith, and were Persons of undoubted Piety and Holiness. Not to say, That some, even among the unbelieving *Jews*, possibly might, notwithstanding their Error in not believing in *Christ*, be Men of Probity and Virtue. Nay, he could not suppose, that even his Account of the corrupt Morals of the Heathen World (*Chap. i. 18, to the End*) was true of them all, without Exception. His Arguments, *Chap. ii. 10, 14, 15, 26, 27,* evidence the contrary. [292] It was sufficient to his Purpose, if the Generality

CHAP. III. of Mankind were corrupt. For this, I apprehend, was Ground sufficient for the Rejection, or Excision, of them, with Regard either to temporal Life, or the Privileges of the Church. That is to say, God might in Justice have destroyed the whole World, which was generally exceeding corrupt and vicious, notwithstanding there were some few Persons of Virtue and Goodness in it; for whose Happiness he easily could, and certainly would have provided in the World to come. For, notwithstanding the Virtue of a few, the main Body was deserving of Wrath. And the Apostle is here speaking of Bodies of People, or of *Jews and Gentiles* in a collective Capacity. In the Affair of the golden Calf, wherein the *Israelites* corrupted themselves, (*Exod. xxxii. 7, 8.*) God might justly have rejected and consumed them, and have made his Promise good in the Person of *Moses* and his Posterity, as he proposed, *Ver. 10*; tho' we have Reason to think, that those may not be taken into the Church, in this World, who yet shall be taken into the Kingdom of Heaven, in the World to come; and many are now taken into the Church, who shall for ever be excluded from Happiness, in the other World. Consequently, a Set of Texts, which prove the general Corruption of the *Jewish Nation*, may pass for a good Argument of their deserving to be rejected from the Privileges of God's Church; or, that it must be by Grace alone, that they, in this general, collective Sense, could be continued in the Church, and special Covenant of God, notwithstanding there might be among them some righteous Persons, not involved in the general Corruption; who whether they were in the Church, or out of it, would be taken Care of in the great Day of Accounts; that is, whether they were, or were not justified, with Regard to the Donation and Possession of Church-Privileges, or the escaping the Wrath that would fall on the *Jewish Nation*, when they were rejected, and their Polity demolished, would certainly be justified and saved in the Day of Judgment. In fine, we cannot have a just Idea of the Apostle's Arguments, unless we keep in Mind, that he is arguing concerning the Rejection of *Jews*, and Reception of *Gentiles*, in a general, collective Capacity, to the present Privileges of the Church and Covenant of God; namely, in such a Sense and Capacity, that some good and righteous Men might be left out among the Rejected, and some unrighteous Persons taken in among the *Elected and Justified*.

*Ver. 19. That every Mouth may be.] So that every Mouth is stopped.* So, *scilicet*, and the Verb following should be rendered. 1 *Cor. vii. 29.* 2 *Cor. i. 17.* — *Vii. 9.* *Gal. v. 17.* *Ephes. ii. 9.* *Phil. ii. 10.* *Heb. ii. 17.* *Heb. vi. 18.* 1 *John i. 3.*

*Ver. 20. Works of Law.] What Works of Law?* Ans. Those *Works* in which both *Jews* and *Gentiles* were defective, and with regard to which, every Mouth was stopped; or on Account of which, no Part of Mankind could plead a Right, or Worthiness, to be admitted into the Kingdom of God. Now every Mouth was stopped, by the Proof the Apostle has produced of the Corruption both of *Jews* and *Gentiles*. Therefore *Works of Law*, must be the Reverse of that Corruption. Not *Ceremonial Works*: For those do not come into the Apostle's Proofs; nor yet, I conceive, only perfect, sinless Obedience; but any Obedience, or Works

Works of Righteousness, perfect or imperfect, which might (all Things considered) be judged a sufficient Foundation of a Title to the Favour and Blessing of God. [279] However it is evident enough, *Works of Law* signify those *Works of Righteousness*, which are opposed to the two foregoing Lists of Unrighteousness. For from those two Lists the Apostle infers; That *NO FLESH*, that is, no Part of Mankind, could pretend to the Favour of God by *Works of Law*. *Law* therefore must here denote the *Rule of Right Action*, as applicable to all *Flesh*, or to the *Gentiles* as well as *Jews*. And, if *Law* is to be understood in this general Sense, as Mr. *Locke* owns it is, in his Note upon this Verse; then, I think, he has not very consistently in his Paraphrase of this Verse, and in two other following Notes, confined *Law* to the Law with the Penalty of Death annexed to it, in the same rigorous Sense, in which it is used Chap. VII. For thus it was the Law given at Mount Sinai, and was peculiar to the *Jews* only; for the *Gentiles* never were under the Law in this Sense. Nor doth the Apostle's Argument, as it includes both *Jews* and *Gentiles*, require it should be taken in this Sense, but, on the contrary, that it should not be so taken. See Note on Ver. 31.

[*There shall no Flesh be justified in his Sight*] This hinteth, that the Apostle considers *Jews* and *Gentiles*, or all Mankind, as standing in the Court, before the Tribunal of God, at the Time when *Christ* came into the World.

Ver. 21. By *Righteousness of God* (as we translate it) Mr. *Locke* understands that Righteousness, which God will accept. Whereas the *Righteousness*, or JUSTIFICATION, of God is the Salvation, God has mercifully provided for us.

[*Justification of God without Law*.] The Question with the Apostle is, Upon what Foot do either *Jews* or *Gentiles*, especially the latter, obtain this Instance of *Justification*, or Salvation; namely, to have a Place among God's People in his Family and Kingdom; or to be made meet to be Partakers of the Promises, and of the heavenly Calling? Now in a Court of Judicature there are two Ways of *Righteousness*, or *Justification*. (1.) When a Person stands upon his Obedience to *Law*, or a Rule of Action. Then *Righteousness*, *Justification*, or a Right to the Blessing, whatever it be, is his Due; and the Lawgiver is bound by his own Constitution to give it. This is the *Righteousness*, or *Justification*, which is of *LAW*, or *WORKS*. But (2.) The other Way of *Justification* is by the mere *Grace*, or Favour of the Lawgiver. When the Law is transgressed, the Sinner has no Dependence, but upon the Mercy and Goodness of the Lawgiver, or Judge; and can be justified only by his Grace, remitting Sin, and conferring the undeserved Blessings. Now this is the *Righteousness*, or *Justification*, of God without Law. Because it is provided, and granted by him, setting aside Law; or in a Way different from that, in which Law justifies. Or, it is the *Righteousness*, or *Justification*, of Faith; as it is answered, on our Part, only by Belief and Trust in the Mercy and Favour of God. *Law* and *Works* give us a Right which the Lawgiver cannot deny, unless he will reverse and break his own Constitution, granting Life and Happiness to the Obedient; which Constitution the Apostle here supposes: But *Grace* and *Faith* suppose that we are Transgressors, obnoxious to Wrath; and that, if we escape Destruction, and obtain any Blessings, it is purely because the Judge is merciful, and of his own sovereign Goodness chooses to spare us, and to bestow further Favours upon us. These therefore, with regard to *Justification*, are two different, and indeed incompatible, Grounds of *Justification*; the one in the Nature of Things wholly excluding the other.

CHAP. III. BUT this must be understood only when they are considered as the Ground or Reason of our *First* Justification. In which Case, Obedience or *Works* are regarded as *Antecedent* to Justification; and, when the Law has been transgressed, can have no Part in it. Because then, we can be justified only by *Grace*, on God's Part, and *Faith*, on ours. But after we are justified, delivered from Wrath, and invested in the Blessing, then Obedience or *Works* (from which upon any Scheme we can never be disengaged; seeing they are of necessary and eternal Obligation) are to be considered as *Subsequent* to Justification; and *Grace* and *Faith* become Principles of Obedience, or a Motive and Means to produce it. And thus, *Grace*, or *Faith*, and *Works*, are perfectly consistent, and most agreeably harmonize. Of *Works*, as *Antecedent* to Justification, and inconsistent with *Grace* and *Faith*, the Apostle speaks Chap. 3, 4, 5, 9, 10. Of *Works*, as *Consequent* to Justification, and consistent with *Grace* and *Faith*, he discourses Chap. 6, 7, 8, 12, 13, 14. — Or thus; Of *Grace* and *Faith*, as excluding *Works*, he discourses in Chap. 3, 4, 5, 9, 10. Of *Grace* and *Faith*, as obliging to good *Works*, and producing them, he speaks in Chap. 6, 7, 8, 12, &c. — Or thus; Of the Terms of our present Admittance into the Kingdom and Covenant of God, he discourses in Chap. 3, 4, 5, 9, 10. Of our Obligations to Obedience, after we are taken into them, he discourses Chap. 6, 7, 8, 12, &c.

BUT be it well observed; I do not mean, that no *Works*, or Obedience but sinless, will be accepted; or as if there were no Allowance for Repentance, or no Benefit of Pardon, now we are taken into the Kingdom and Covenant of God: For Pardon upon Repentance, is one of the Privileges of that Kingdom, and a Blessing freely given us in *Christ*. [277, 281.] And not to us only, but to the Penitent in all Ages and Nations; who will be pardoned at last, though they have not, in this Life, such clear Knowledge of it, as we have.

Ver. 22. I CANNOT think the *Glory of God* is that *Glory*, which God has appointed [in the future World] for the Righteous. The Subject, the Apostle is upon, does not lead our Thoughts immediately to *that Glory*.

Ver. 25. *Whom God has set forth to be a Mercy-Seat*, ἱλαστήριον] The Septuagint render the Hebrew Word הכפרת by the Greek Word ἱλαστήριον; and so doth the Apostle, Heb. ix. 5. And our Translators, in all other Places, render both the *Hebrew* and the *Greek* Word by *MERCY-SEAT*; and so they should have done here; that the *English* Reader might understand what the Apostle alludes to.

BUT what Idea ought we to have of *Christ's* being a *Mercy-Seat*? The *Mercy-Seat* is always used for the Cover of the Ark of the Covenant; and is never described, but by its Materials, Dimensions, and the Place where it is fixed. Only the Lord tells *Moses*, Exod. xxv. 22. *There I will meet with thee, and commune with thee from above the Mercy-Seat, from between the two Cherubims which are upon the Ark, of all Things which I will give thee in Commandment unto the Children of Israel.* That was the Place from whence he should hear the Voice issue, giving him Orders what to do; and there he must suppose was the Divine Presence. And accordingly, Num. vii. 89, it is said, *When Moses went into the Tabernacle of the Congregation to speak with him, then he heard the Voice of one speaking unto him from off the Mercy-Seat, that was upon the Ark of Testimony, from between the two Cherubims: And he spake unto him.* And upon the great Day of Atonement, *Aaron* is ordered to burn Incense, the Emblem of Prayer, (Psal. cxli. 2: Rev. viii.



viii. 3, 4.) in the holy Place, that the Smoke might cover the *Mercy-Seat*, *Lev. CHAP. III.*  
 xvi. 13, 14; and to sprinkle the Blood of the sacrificed Bullock and Goat upon  
 the *Mercy-Seat*, and before the *Mercy-Seat*. Any further Account of the End *Ver. 25.*  
 and Use of the *Mercy-Seat*, I find not in all the Old Testament. Nor can I  
 conceive what the End and Use of it could be, unless it was to denote, That  
 from thence the Mercy of God was dispensed to the People, and that he took  
 his Standing, as it were, upon that, in all his Transactions with them; to shew  
 that Mercy and Goodness were his Throne, the Ground and Basis of that Inter-  
 course, which he held with the Children of *Israel*; and that all their Services,  
 Prayers and Devotions were to have Respect to that; or to God as seated upon  
 a Throne of Mercy.

THIS yields a very just and scriptural Explication of *Christ's* being a *Mercy-Seat*.  
 Namely, as he is the Foundation upon which the Grace of God, in the  
 Gospel, is established and communicated to us; and upon which we present  
 all our Services and Devotions to him, in Hopes of Pardon and Acceptance.  
 It is upon him, as our Redeemer, the Grace of God takes it Stand, erects  
 its Throne, and is declared, and dispensed to us; as it follows to DE-  
 CLARE his Righteousness, Justification, or pardoning Mercy to Mankind.  
 [145, &c.]

*Through Faith in his Blood*] This must not be understood, as if our Faith was  
 the Cause of *Christ's* being appointed to be a *Mercy-Seat*. The Cause of *Christ's*  
 being appointed to be a *Mercy Seat* is the free Purpose and Grace of God. But  
 it hath Reference to our Use and Application of the *Mercy-Seat*. *Faith in Christ's*  
*Blood*, is a Mode of expression, which occurs no where in Scripture, but in this  
 Place. But the Sense is found in several Places. *Faith*, or Belief, here signifies  
 right Sentiment, right Apprehensions, or Persuasion. [*Mat. xv. 28.—xvi. 8.*  
*John iii. 12.—vii. 5. Rom. xiv. 22.*] *Faith in Christ's Blood*, is right Sentiments,  
 or Persuasion concerning *Christ's Blood*, or his most eminent Goodness  
 and Obedience. We have then a right Persuasion of *Christ's Blood*, when we con-  
 sider it as the most perfect Pattern of Goodness and Obedience, which we ought  
 to imitate; and as a Pledge and Confirmation of the Love of God to us, and  
 so encouraging our Addresses to God for his Favour, as our particular Exigencies  
 require; and encouraging our Hope, that we shall receive from him all the  
 Blessings he has promised in the Gospel. This is *Faith in Christ's Blood*. Thus  
 we have Boldness to enter into the Holiest [where the *Mercy-Seat* stood] by the Blood  
 of *Jesus*, *Heb. x. 19.* Thus his Blood is the Blood of Sprinkling, [*Heb. xii. 24,*  
*25,*] which speaks better Things to us than the Blood of *Abel* spake. For which  
 Reason we ought not to refuse him that speaks to us in such kind Language.  
 We are Elect according to the Foreknowledge of God the Father, through Sanctifi-  
 cation of the Spirit, unto Obedience, and Sprinkling of the Blood of *Jesus Christ*; or  
 unto that Obedience which the Blood of *Christ*, sprinkled upon our Consciences,  
 is intended to produce, *1 Pet. i. 2.* Thus the Saints, by patient Sufferings with  
*Christ*, wash their Robes, and make them white in the Blood of the Lamb, *Rev. vii. 14.*  
 Thus they overcome the Dragon, the Devil, by the Blood of the Lamb, *Rev. xii. 11.*  
 And thus we effectually use, and apply *Christ*, the *Mercy Seat*, to our Sanctifi-  
 cation and Salvation. And this I reckon is the Apostle's Sense, when he saith,  
*God has set forth Christ to be a Mercy-Seat, through Faith in his Blood.*

To declare his Righteousness or Justification] Mr. Locke supposes, that Righte-  
 ousness, here stands for the Righteousness of God in keeping his Word with the Jewish  
 Nation,

CHAP. III. *Nation, notwithstanding their Provocations; as if the Apostle was answering the Jew's Imputation of God's being hard to their Nation, &c.* Whereas he is speaking Ver. 26, 27. of God's Righteousness, *Justification*, or saving Mercy with regard to both *Jews and Gentiles*.

[*ΔΙΝ ΤΗ ΠΑΡΕΛΕΥΣΕΙ*] in Relation to the passing over the Sins that are past.] *ΔΙΝ*, with an Accusative, frequently signifies *with respect*, or *in relation to*. See the Note on Chap. viii. 10. Here Mr. Locke confines this *Passing over of past Sins* to the *Jews* only; whereas surely it relates to the *Gentiles* also; if not principally to them, Ver. 29. God in the Gospel promulged a general Pardon to the World, and put them into a State of Salvation, by inviting them to Faith and Repentance. *Acts* xvii. 30. *2 Cor.* v. 19.

[*The Sins that are past.*] Those are evidently the Sins which the *Jews* and *Gentiles* had been guilty of, before the Gospel was promulged; by which Sins both were deserving of Destruction, and unworthy of the Blessings of God's Covenant. Those God, in *Christ*, freely forgave, or passed them over, so as not to punish them. *2 Cor.* v. 19. *Col.* ii. 13. This is our *FIRST* Justification; and a great *MERCY* it is, comprehending the Gift of all the Blessings of the Gospel Covenant, which we all, or any of us enjoy. And it is to the Want of a just and grateful Sense of this St. *Peter* imputes the Non Proficiency of the slothful, fruitless *Christian*, *2 Pet.* i. 9, *But he that is defective in these Things*, [namely, *Faith, Virtue, Knowledge, &c.* Ver. 5, 6, 7.] *is blind, and cannot see far off, and has forgotten that he was purged from his old Sins*, or the Sins of his Gentile State.

Ver. 26. *RIGHTEOUSNESS*, or Justification, is not here to be understood in two Senses, as Mr. Locke tells us; but manifestly in the same Sense as in the foregoing Verse.

[*ΕΣ ΤΗ ΝΥΝ ΚΑΙΡΩ*] the NOW-TIME, or the Time that is now, or as we translate the Words, Chap. xi. 5, *at this present Time*; meaning the Time when the Gospel was promulged. This distinguishes the *Justification*, which God at that Time exhibited to the World, from the *Justification*, he will manifest to them that *work Good*, in the Day when he will judge the World by *Jesus Christ*, Chap. ii. 16.

[*That he might be just*] *Just*, saith Mr. Locke, in keeping his Promise to the *Jews*. But this, I conceive, has nothing to do with the Subject the Apostle is upon; or the Argument he is maintaining; which includes both *Jews and Gentiles*, though the latter principally. *Just*, partakes of the Sense of, *Justifier*, (*δικαιωτής δικαιωσίνης*) and therefore signifies *merciful, gracious*. See [320 Note] Some have supposed, it has Relation to *Christ's* satisfying Divine Justice: As if, when Justice is satisfied, God acts according to the Rules of strict Justice in justifying the Believer. But *Justice* can be satisfied only by the Punishment of the Sinner; for *Justice* or *Law* requires, and, according to their Rules, will admit of, nothing but that. And when God justifies the Believer, he doth not act according to the Rules of *Justice*, or *Law*, (which is the same Thing) but according to his own Mercy and Grace. He justifies us *freely by his Grace*, Ver. 24.

Ver. 27. [*ΤΙ οὐ καυχούμεθα*; Where is Glorifying then?] See the Note on Chap. ii. 17. What is here meant by *Glorifying*, may be nearly determined by these two Marks, (1.) This Question must be different from that, Ver. 9. *What then? Are we better*

*better than they?* (2.) The *Glorying* here spoken of must be such as is congruous CHAP. III.  
to *Works*; *Works of Righteousness* which a Person performs; but which *Faith*, or Ver. 28.  
a Dependence on Favour, will not admit. For the Apostle here tells us, That this *Glorying* is not excluded by the *Law of Works*, but by the *Law of Faith*; and *Chap. iv. 2*, that he, who is justified by *Works*, hath *Glorying*; and *Ephes. ii. 8, 9*, By GRACE ye are saved, thro' Faith—not of WORKS, *οὐκ ἐν ἔργοις καυχώμεθα*, so that no Man can glory. Were we saved or taken into God's Kingdom and Covenant, by *Works*, there would be Room for *Glorying*, that is, our Salvation might be ascribed to Human Virtue, or Goodness: But whereas it is the Effect of pure, free Grace, there is no Place for *Glorying*. *Glorying*, therefore, here refers to something in Man, rendering him worthy of God's Blessing. Such was the Apostle's *Glorying*, *2 Cor. i. 12*; Our Rejoicing [*καυχνησιν*, *Glorying*] is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World.

By what Law? Of Works? Nay, but by the Law of Faith? The Law of Works, is, when God bestows any Blessing in Consequence of such Obedience as he is pleased to accept, be it perfect or imperfect; for either will suit the Apostle's Argument. The Law of Faith, is that Way of bestowing Blessings, which only obliges us to Faith, or thankful Acceptance; and that is the Way of gratuitous Donation. In the first Way, we have *Glorying*; or there is something in ourselves, to which the Donation of the Blessing has Relation. In this Way, or according to this Law or Rule, all Consequent Blessings are given; such as further Light and Assistance in this World, and eternal Life hereafter. In the second Way, we have no *Glorying*; for the Donation of the Blessing has no Respect to any Thing in us; but is a free Gift, the pure Effect of the Donor's Goodness. In this Way, or according to this Law or Rule, all original or Antecedent Blessings are bestowed; such as our Being; [Thou hast granted me Life and Favour, Job. x. 12.] The calling of Abraham, and of the Jews; the Interest which we Gentiles have in the Kingdom of God, or the Grace and Covenant of the Gospel; for which blessed be God, the God of our Salvation.

Of Works? ] This is an emphatical Question. What? Of those good Works which God requires, and which must necessarily recommend us to his Approbation?

It is easily seen for what End the Apostle introduces the short Dialogue in this Verse. It is to give a clear and distinct Idea of the Justification he is arguing for. It is the first Justification by mere Grace. [276]

Ver. 28. Therefore we conclude, that Man is justified by Faith, &c.] This Inference is drawn from the whole preceding Argumentation.

*Διὰ τῆς πίστεως, that Man is justified*] *Ἀνθρώπου* in the Singular, without the Article, frequently signifies Man, or Mankind, or any Man whatsoever. *Mat. iv. 4. Mark. x. 9. Luke xviii. 2. 4. John v. 34. Acts xvii. 29. Rom. ii. 9. 1 Cor. ii. 9. Gal. i. 1, 11, 12. — ii. 6, 16. 1 Thes. iv. 8. Heb. ii. 6. — xiii. 6. 1 Pet. i. 24. 2 Pet. i. 21. — ii. 16.* And the Apostle's Argument requires it should be taken in this general Sense, so as to include all Mankind, Jews and Gentiles, or all Flesh in Opposition to no Flesh, Ver. 20. For Ver. 28. is the Reverse of Ver. 20. And this extensive Sense of, Man, is confirmed by the following Verse; Is God the God of the Jews? Is he not also of the Gentiles? For the Apostle divides the whole World in this Epistle only into Jews and Gentiles.

That

CHAP. III. *That Man is justified by Faith,*] That the Meaning is, Mankind *may be* justified, or *may be* interested in the Blessings of the Messiah's Kingdom, is evident from *Ver. 30.* God will justify the Circumcision which is of Faith, and he will justify the Uncircumcision thro' Faith; that is, either Jew or Gentile, any Part of Mankind, may be justified by Faith. God's Mercy is ready to justify them whenever they believe.

Ver. 30,  
31.

Ver. 30. *Εἰς ἑνὸς Θεοῦ, Seeing God is one;* that is, *only, or but one, 1 Tim. ii. 5.* For there is [only] one God, and [only] one Mediator between God and Man, &c.

Ver. 31. *Yea, we establish Law.*] Meaning *through Faith.* He did not make void Law *through Faith*; but, on the contrary, he *established Law through Faith.* Now this demonstrates, that *LAW*, in this Chapter, is to be understood neither of the Ceremonial Law, nor of Law in the rigorous Sense, with the Penalty of Death annexed for every Transgression. For it is certain the Apostle *through Faith established Law* in neither of those Senses. Law therefore, in this Chapter, must necessarily be understood in that general Sense, in which it may be applied both to *Jews and Gentiles*; or as it is simply a Rule of Obedience. See Note on *Ver. 20.* In what manner the Apostle *established Law or Obedience, through Faith,* may be seen in what has been said in the latter Part of the long Note upon *Ver. 21.* *Faith*, in the Apostolic Scheme, is the Principle of Obedience. Gospel Faith works by Love, and without Works is dead, *Jam. ii. 17.* We are God's Workmanship created in Christ Jesus unto good Works. They that believe in God ought to be careful to maintain good Work. The Christian lies under the strongest Obligations to Righteousness and Obedience. This the Apostle urges very strenuously in the sixth Chapter; where he shews at large how he establishes *Law, or Obedience through Faith.*

## CHAP. IV.

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CHAP. IV. *I*N the foregoing Chapter the Apostle has proved; That neither *Jews nor Gentiles* have a Right to the Blessings of God's peculiar Kingdom, otherwise than by Grace, which is free to the one as well as the other. In this Chapter he advances to a new Argument, admirably adapted to convince the *Jew*, and to shew the believing *Gentile*, in a clear Light, the high Value, and strong Security of the Mercies freely bestowed upon him in the Gospel; and at the same Time to display the Scheme of Divine Providence, as laid in the Council and Purpose of God. His Argument is taken from *Abraham's Case.* *Abraham* was the Father and Head of the *Jewish Nation.* He had been an Idolater [3]: But God pardoned him, and took him and his Seed into his special Covenant, and bestowed upon them many extraordinary Blessings, above the rest of the World. Thus he was *justified.* And it is evident he

was justified, not upon the Foot of Obedience to Law, or the Rule of right Action, but (in the only Way a Sinner can be justified) by Pre-rogative, or the Favour of the Lawgiver. Now this is the very same Way in which the Gospel saves the believing *Gentiles*, and gives them a Part in the Blessings of God's Covenant. Why then should the *Jews* so violently oppose the *Gentiles* being interested in those Blessings? Especially if it be further observed; that the believing *Gentiles* are actually included in the Promise made to *Abraham*, and the Covenant established with him. For at the Time God made the Covenant with *Abraham*, he considered him as the Head, not of one Nation only, but of many Nations, *Gen. xvii. 4. As for me, behold, my Covenant is with thee, and thou shalt be*, with Regard to this my Covenant, *the Father of many*, or of a Multitude of *Nations*. Consequently, the Covenant being made with *Abraham* as the Head, or *Father of many Nations*, all in any Nation, who should stand upon the same religious Principle with him, were his Seed, and with him interested in the Covenant God made with him. But he stood only upon the Foot of Faith in the Mercy of God, pardoning his Idolatry, and graciously bestowing extraordinary Blessings. And upon this Foot also the believing *Gentiles* stand in the Gospel; and therefore they are the Seed of *Abraham*, and included in the Covenant, or Promise made to him.

Now, to all this, the Apostle knew very well, it would be objected; That it was not Faith alone which gave *Abraham* a Right to the Blessings of the Covenant, but his Obedience to the Law of *Circumcision*; which being peculiar to the *Jewish* Nation, gave them also, and them alone, an Interest in the *Abrahamic* Covenant. Consequently, whoever among the *Gentiles* would be interested in that Covenant, ought to embrace *Judaism*, and, as the only Ground of their Right, perform Obedience to the Law of Circumcision, and so come under Obligations to the whole Law.

WITH this Objection the Apostle very smoothly and dextrously introduces his Argument, *Ver. 1, 2*; shews that, according to the Scripture Account, *Abraham* was justified by Faith, *Ver. 3, 4, 5*; explains the Nature of that Justification, by a Quotation out of the *Psalms*, *Ver. 6—9*; proves that *Abraham* was justified long before he was circumcised, *Ver. 9, 10, 11*; that the believing *Gentiles* are his Seed, to whom the Promise belongs, as well as the believing *Jews*, *Ver. 12.—17*; describes *Abraham's* Faith, in order to explain the Faith of the Gospel, *Ver. 17, to the End*.

## N O T E S.

*Ver. 1. ABRAHAM our Father*] *Father* is of a very extensive emphatical Signification in *Hebrew*. Among other Things it signifies a Person who is first in the Invention, Use or Enjoyment of any Thing, with Regard to those who imitate

CHAP. IV. tate him, or derive from him any particular Custom or Advantage. Gen. iv. 20, 21. *Jabal was the Father of Shepherds: Jubal was the Father of all such as handle the Harp and Organ.* [See also 1 Chron. iv. 14.] *Abraham is the Father of all them that believe,* Ver. 11. *And the Father of us all,* Ver. 16; namely, as he was the First, to whom the Grant, or Promise, of extraordinary Blessings was made upon his Faith; and as all that believe are included in that Promise, and are justified in the same Way that he was. And in this Sense, the *Jew* here, Ver. 1. calls *Abraham, our Father*; meaning, not only as the *Jews* were naturally descended, but as they held all their Privileges, from him; were included in the Promises made to him, and justified as he was. Thus we must understand, *our Father*, to give the *Jew's* Argument it's proper Sense and Force. And this he meant according to his own narrow Notion; as if *Abraham*, in this Respect, were a Father to the *Jews* only, and to no other People. But the Apostle proves he was, in this Respect, namely, as the Head and Pattern of Justification, the Father of all them that believe, whether *Heathens* or *Jews*.

That *Abraham our Father as pertaining to the Flesh* *κατα σαρκα*, as pertaining to the *Flesh*, has Reference, I presume, not, as Mr. Locke supposes, to *our Father*; as if it were only affirmed, that *Abraham* was the Father of the *Jews*, as pertaining to the *Flesh*; for so it has little Weight, or Significancy. But it has Reference to, obtained. For thus the Words stand in the Original; Τὴν πατέρα Ἀβραάμ τὸν πατέρα ἡμῶν ὑπάρχοντα κατὰ σάρκα; *What then shall we say that Abraham our Father has obtained as pertaining to the Flesh, or with Respect to the Flesh?* And this Respect to the *Flesh* relates, I make no Doubt, to Circumcision, and the Obligations it laid upon the *Jew*. For *ἐν σαρκί*, and *κατὰ σαρκα*, in the *Flesh*, and after the *Flesh*, or as pertaining to the *Flesh*, are thus frequently used. Gal. vi. 12; *As many as desire to make a fair Shew in the Flesh*, [they who are willing to carry so fairly in the ritual Part of the Law, and to make Ostentation of their Compliance therewith. Locke.] *constrain you to be circumcised.* 1 Cor. x. 18; *Behold Israel [κατὰ σαρκα] after the Flesh*, with Regard to their ritual Law. 2 Cor. v. 16; *Henceforth know we no Man after the Flesh, or as pertaining to the Flesh*; that is, I have no Regard to any one for being circumcised, or enjoying the Peculiarities of a *Jew*. — xi. 18; *Seeing that many glory after the Flesh [κατὰ σαρκα, as pertaining to the Flesh];* that is, in their Circumcision and Privileges as *Jews*. Phil. iii. 3; *We are the Circumcision which worship God in the Spirit, and glory in Jesus Christ, and have no Confidence in the Flesh.* Though we also might have Confidence, or might glory, in the *Flesh*, if any other Man thinks that he hath whereof he might trust, or glory, in the *Flesh*, I more; circumcised the eighth Day, &c. touching the Righteousness which is in the Law blameless. This was the *Jew's* *καυχῆσθαι*, or glorying, in the *Flesh*. And this I think sufficient to point out the Sense of *Abraham's* finding, or obtaining, as pertaining to, or after the *Flesh*, that whereof he had [*καυχῆσθαι*] to glory. It is what the *Jew* supposed he procured from God, for his Obedience to the Law of Circumcision; and for answering the peculiar Obligations he was thereby brought under. As further appears, from Ver. 9, 10, 11, 12. Where, arguing against the *Jew's* Objection, started here in the 1st and 2d Verses, he asks, *How was Faith reckoned to Abraham for Justification?* When he was in Circumcision, or Uncircumcision? *Not in Circumcision, but in Uncircumcision*, &c. Now as this Reasoning is, undoubtedly, full to the Purpose of the *Jew's* Objection, it confirms the Sense I have given of *κατὰ σαρκα*, as pertaining to the *Flesh*; or rather, makes it necessary.

Ver. 2. *καυχῆσθαι* *Glorying* here, I doubt not, refers to *καυχῆσθαι* *Glorying*, Chap. CHAP. IV, iii. 27. For the Sense of *Glorying*, see Note on Chap. ii. 17.

[*But not before God.*] This I take to be the Apostle's Answer to the Jew's Objection, Ver. 1, 2. And it implies, that *Abraham* might have some Sort of *Glorying*; possibly such as the Apostle himself had, 1 Cor. ix. 15. 2 Cor. i. 12. 11. — x. 13, &c. — xi. 16, 17, 18, 30. The Apostle had *Glorying* in his superior Vouchsafements, and Labours; but only before Men, and with Respect to them; not before God, in Regard to whom his Language was, *not I, but the Grace of God.* — Note further; that [*before God*] hints that the Apostle considers *Abraham* as standing in the Court before God's Tribunal, when the Promise was given him.

Ver. 3. *And it was counted unto him*] *ἐλογίσθη*. This Word, in our Translation, is rendered *counted*, Ver. 3, 5; *reckoned*, Ver. 4, 9, 10; *imputed*, Ver. 6, 8, 11, 22, 23, 24. But I have rendered it in all those Places, *reckoned*; because the Word and the Sense is in all those Places the same.

Ver. 5. *Ungodly.*] See [3] *His Faith is reckoned for Justification.*] See Luke vii. 48, 50.

Ver. 6. THAT the Apostle gives this Instance of Justification properly, see [277].

Ver. 10. *Not in Circumcision, but in Uncircumcision*] Faith was reckoned to *Abraham* for Justification, Gen. xv. 6: But Circumcision was not instituted till about 14 or 15 Years after that, Gen. xvii. 1, 2, &c. For Faith was reckoned to *Abraham* for Justification, before *Ishmael* was born, at least one Year; compare Gen. xvth and xvith Chapters. At *Ishmael*'s Birth he was 86 Years of Age, Gen. xvi. 16. And at the Institution of Circumcision, *Ishmael* was 13, and *Abraham* 99 Years old, Gen. xvii. 24, 25.

Ver. 11. *And he received the Sign of Circumcision, a Seal of the Justification of the Faith, which he had yet being uncircumcised.*] Hence it appears; that the Covenant established with *Abraham*, Gen. xvii. 2—15, is the same with that, Gen. xii. 2, 3, and Gen. xv. 5, &c. For Circumcision was not a Seal of any new Grant, but of the Justification, or Grant of Blessings, which *Abraham* had received, before he was circumcised. And that Justification, or Grant of Blessings, included the Gospel Covenant, in which we are now interested. For (Gal. iii. 8.) *the Scripture foreseeing that God would justify us, Heathen, through Faith, preached before the Gospel unto Abraham, saying, In thee shall all Nations be blessed*, Gen. xii. 3. The whole of the Apostle's Argument, in this ivth Chapter to the *Romans*, proves, that *we*, believing *Gentiles*, are the Seed of *Abraham*, to whom, as well as to himself, the Promise was made; and, that the Promise made to him, is in Effect, the same that is now made to us. Consequently, it is the *Abrahamic* Covenant, in which we now stand; and any Argument taken from the Nature of that Covenant, and applied to ourselves, must be good and valid. It is also undeniably evident from this 11th Verse, as well as from Gen. xvii. 1—11, that Circumcision was a Seal or Sign of the Gospel Covenant; or of the same Covenant in which we stand.

CHAP. IV. Ver. 13. *For the Promise, that he should be the Heir of the World, was not to Abraham, or his Seed, through the Law.*] Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ, ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονομεῖν αὐτὸν οὖναι τὴν κόσμῳ. Let it be observed; That *Abraham* alone is not, as Mr. *Locke* suggests, to be considered as the Lord, Heir or Possessor of the World; but *Abraham* and his Seed together are the Heir of the World. For the Promise is made to both, and *αὐτῶν* includes both; and his Seed, in the next Verse, are called *Heirs* as well as he; that is, *Heirs of the World*; not *Lords* and *Possessors* of the World: For that they were never intended to be. The *World*, I conceive, must here be considered as a great Family; and *Abraham* and *his Seed* as the Heir, or Heirs, to whom, by the free Donation of God, belonged the Birth-right, the double Portion of the Father's Goods, the *Excellency of Dignity*, and the *Excellency of Power*; Gen. xlix. 3. See also Gen. xliii. 33. Deut. xxi. 15, 16, 17. Agreeably to this Sentiment, the Lord styles the whole Body of the *Israelites*, *his Son*, *his First-born*, or Heir, Exod. iv. 22. *Israel is my Son, my First-born*, or HEIR. Jer. xxxi. 9, *I am Father to Israel*, and *Ephraim is my First-born*. Hence the Christian Church, or Congregation, is called the *Church of the First-born*, Heb. xii. 23. Which is the Thing the Apostle demonstrates in this Chapter; namely, that we are *Heirs*, or the *First-born*, of the World, as we are by Faith the Seed of *Abraham*, to whom the Promise was made, at the same Time it was made to him. Gal. iii. 29, *And if ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise*. And this is a very just, as well as very beautiful, Way of representing the extraordinary Privileges and Blessings, vouchsafed to the peculiar Congregation and People of God. For (1.) This gives us a clear Idea in what Sense the Apostle is here speaking of the Justification both of *Abraham* and his Seed. For the *Promise to Abraham and his Seed, that he should be the Heir of the World*, is manifestly that *Justification*, or Grant of Blessings, about which the Apostle is arguing, from the Beginning of the Chapter. And this Verse shews; That this Justification is not *final*, but the *first* Justification; [276] whereby they were constituted the *Heirs of the World*; or the *First-born* in the Family of God in this World; and had, by the Grace or Favour of God, a double Portion of his Blessings assigned to them; namely, the extraordinary Privileges, Honours and Advantages of the peculiar People of God. It is Justification in this Sense, as we are at present admitted to those Privileges and Honours, for which the Apostle is arguing in this Chapter; and consequently, in the foregoing.—(2.) This shews in what Light we are to view the *Gentiles*, or those Parts of the World who are not taken into the Congregation of God; namely, not as wholly excluded from his Favour and Blessing, but as enjoying a less Degree of Advantages. The *Heir* in the Family possessed a double Portion of the Father's Goods; but the rest of the Children had some Share of his Substance. So it is with the *Heathen*. They have their Part of God's Blessing, tho' we, as the *First-born*, enjoy the double Portion.—(3.) This also shews with how much Propriety the Apostle uses the Instance of *Esau*, (Heb. xii. 16, 17,) to caution *Christians* against the Contempt and Abuse of their present Privileges. *Esau*, as *Jacob's* Heir, or First-born, had a Birth-right, an invaluable Blessing, which for one *Morsel of Meat* he sold, and lost for ever. And we also, as the Heirs or First-born of our heavenly Father, have a Birth-right; even the Revelation and Promises of all the Blessings of the Gospel-Covenant. This is our great Happiness above the *Heathen*, who have not the Promises and Grace of this Covenant revealed to them. But we may forfeit this Birth-right; and shall certainly



certainly lose it for ever, if we prefer the Pleasures of Sin before the Favour of CHAP. IV. God, and that eternal Life, which he has given us in *Jesus Christ* our Lord. And then the virtuous *Heathen*, who honestly improves his lesser Share of the Ver. 14, 15, Divine Goodness, shall, in the World to come, be received into the Kingdom of God, while the profane and wicked *Christian*, who receives the Grace of God in vain, shall be cast into outer Darkness. 16, 17, 25,

Ver. 14. *For if they which be of Law be Heirs, Faith is made void, &c.*] Parallel to this is Gal. iii. 18. *For if the Inheritance be of the Law, it is no more of Promise: But God gave it to Abraham by Promise.*

Ver. 15. *Law works WRATH.*] See Note on Chap. i. 18.

Ver. 16. *Therefore it is of Faith, that it might be by Grace, or Favour.*] Here it should be well observed, That *Faith* and *Favour* do mutually and necessarily infer each other. For the *Grace*, or *Favour*, of God, in its own Nature, requires *Faith* in us; and *Faith* on our Part, in its own Nature, supposes the *Grace*, or *Favour* of God. If any Blessing is the free Gift of God, in order to influence our Temper and Behaviour; then, in the very Nature of Things, it is necessary that we be sensible of this Blessing, and persuaded of the Grace of God, who bestows it; otherwise, it is not possible we should improve it. On the other Hand; if *Faith* in the Goodness, or Favour of God, with regard to any Blessing, is the Principle of our religious Hopes and Actions; then it follows, that the Blessing is not due in strict Justice, or upon the Foot of Law, but that it is the free Gift of Divine Goodness. If the Promise to *Abraham*, constituting him and his Seed the *Heirs* or *First-born* of the World, is of *Faith* on our Part, then is it by *Favour* on the Part of God. And it is of *Faith*, that it might be by *Favour*. *Favour*, being the mere Good-will of the Donor, is free and open to all, whom he chooses to make the Objects of it. And the Divine Wisdom appointed *Faith* to be the Condition of that Promise; because *Faith*, or a Persuasion of the Truth of the Promise, is, on our Part, the most simple Principle, bearing an exact Correspondence to *Grace*, or *Favour*, and reaching as far as that can extend; that so the happy Effects of that Promise might spread far and wide, take in the largest Compass, and be confined by no Condition, but what is merely necessary in the Nature of Things.

Ver. 17. *As it is written, I have made thee a Father of many Nations.*] That *Abraham's* being a Father of many Nations hath Relation to the Covenant God made with him, may be seen Gen. xvii. 4, 5. *Behold, my Covenant is with thee, and thou shalt be a Father of many Nations. Neither shall thy Name any more be called Abram; but thy Name shall be Abraham, for a Father of many Nations have I made, or constituted thee, by Virtue of my Covenant with thee.* [81]

Ver. 25. *Was raised again for our Justification, δια τῆς δικαιοσύνης ἡμῶν*] that is, That we might be delivered from Death, and put into Possession of eternal Life. Chap. v. 10, *Much more being reconciled we shall be saved by his Life.* 1 Pet. i. 3, *God has begotten us to a lively Hope, or the Hope of eternal Life, through the Resurrection of Jesus Christ from the Dead,* 1 Pet. iii. 21. *If Christ is not risen from the Dead, our Faith is vain, and we are yet in our Sins,* 1 Cor. xv. 17. *Had Christ*

*Christ* remained under the Power of Death, the Whole of our Redemption by him had come to nothing; nor could he have saved us from Death. But his Resurrection from the Dead is, not only the most solid Confirmation of the whole new Covenant, but also put him into a Capacity of raising us from the Dead, and of giving us eternal Life, *John* xiv. 19. See *Locke* upon this Verse.

## CHAP. V. 1—12.

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CHAP. V. **I**N the former Chapter the Apostle having proved, that the believing *Gentiles* are justified in the same Way with *Abraham*, and in Fact are his Seed, included with him in the Promise or Covenant, he judged this a proper Place (as the *Jews* built all their *Glorying* upon the *Abrahamic* Covenant) to produce some of the chief of those Privileges and Blessings in which the *Christian Gentile* could glory, in Consequence of his Justification; or his being pardoned and taken into the Covenant and peculiar Kingdom of God, by Faith. And he chooses to instance in three Particulars, which, above others, were adapted to this Purpose; namely, I. The Hope of eternal Life; in which the Law, wherein the *Jew* gloried, (*Chap.* ii. 17.) was defective. Ver. 2. —II. The Persecution and Sufferings to which *Christians* were exposed, (*Ver.* 3, 4,) and on Account of which the *Jew* was greatly prejudiced against the Christian Profession. And here, having shewn that Tribulations have a happy Tendency to establish our Hearts in the Hope of the Gospel, he wisely adds (to alleviate the frightful Aspect of Tribulations) some weighty Reasons to prove, that the glorious Hope of the Gospel will certainly be made good in our eternal Salvation by *Jesus Christ*, Ver. 5—11. —III. An Interest in God as our God and Father, a Privilege upon which the *Jews* valued themselves highly above all other Nations, (*Chap.* ii. 17.) Ver. 11.

THESE three are the singular Privileges belonging to the Gospel State, wherein we *Christians* may glory, as really belonging to us, and greatly redounding, if duly understood, and improved, to our Honour and Benefit.

## NOTES.

Ver. 1—12. Mr. *Locke's* Notes upon this Section, (particularly upon Ver. 6, 8.) should be carefully perused.

Ver. 1. *WE have Peace with God.*] Here the Apostle ranks himself with the believing *Gentiles*. And he, who was the Apostle of the *Gentiles*, might well be considered as belonging to their Body. So *Chap.* vi. 1. 1 *Cor.* viii. 8. —x.

1, 6, 8, 9, 11. Gal. iii. 14. — v. 1. Eph. i. 3, 9. — ii. 3, 4, 5, 7, 10. — iii. CHAP. V.  
20. — iv. 7. — v. 2. vi. 12. Col. i. 12, 13. — ii. 14. 1 Thes. i. 9, 10. Ver. 2, 5, 6.  
— iv. 7. — v. 5, 6, 8, 9, 10. Tit. iii. 3.  
[We have PEACE with God] See [117].

Ver. 2. *And GLORY*] See Note on Chap. ii. 17.

Ver. 5. *Hope maketh not ashamed.*] A Litotes very common in Scripture; which signifieth, that our Expectation, Trust, Hope, or Desire, shall be certainly, and gloriously accomplished. So Chap. ix. 33. — x. 11.

*The Love of God is shed abroad in our Hearts by the Holy Spirit which he has given us.*] See 2 Cor. i. 22. — v. 4, 5. Ephes. i. 13, 14. 1 John iii. 24. — iv. 13.

Ver. 6. — *in due Time Christ died for the ungodly.*] Christ's Death is often given as the Reason of our Redemption from our Heathen State, and of our Reconciliation to God, Ephes. ii. 13, 16. Col. i. 13, 14, 20, 21, 22. 1 Pet. i. 18, 19. Rev. v. 9. How are we redeemed by Christ's Death, see [146, &c.]

Mr. Locke here takes Notice of four, he might have said five, Epithets, by which the State of the Gentile World is represented; namely, I. *Dead*, Rom. vi. 13. Eph. ii. 1. — v. 14. Col. ii. 13. 1 Pet. iv. 6. — II. *Weak without Strength*, Rom. vi. 6. — III. *Ungodly*, Rom. v. 6. — IV. *Sinners*, Rom. v. 8. Gal. ii. 15. — V. *Enemies*, Rom. v. 10. Col. i. 21. I add, — VI. *Children of Wrath*, Eph. ii. 3. — VII. *Children of Disobedience*, Eph. ii. 2. — VIII. *Darkness*, Rom. ii. 19. — xiii. 12. Acts xxvi. 18. Eph. v. 11. — vi. 12. Col. i. 13. 1 Thes. v. 4. 1 Pet. ii. 9. Luke i. 79. — IX. *Of the Night*, 1 Thes. v. 5. — X. *Those that sleep*, Eph. v. 14. 1 Thes. v. 6. XI. *Ignorant*, Acts xvii. 30. Eph. iv. 18. 1 Pet. i. 14. *They that live in Error*, 2 Pet. ii. 18. — XII. *Blind*, Eph. iv. 18. — XIII. *Not knowing God*, Gal. iv. 8. — XIV. *Of the Wild-Olive*, Rom. xi. 17, &c. By such Phrases, and Images, the State of the Gentiles is described.

On the other Hand; the State of *Christians* is represented by the following Expressions: — I. *Alive, quickened, risen from the Dead*, Rom. vi. 13. Eph. ii. 5, 6. — v. 14. Col. ii. 13. 2 Cor. v. 15. — II. *Strong*, 1 John ii. 14. — III. *Servants of God, or Christ*, 1 Thes. i. 9. Rev. i. 1. — ii. 20. — vii. 3. — IV. *Saints*, Rom. i. 7, &c. — V. *Reconciled, at Peace with God*, Rom. v. 1. 10. — VI. *Justified*, Rom. v. 1. — VII. *Children of Obedience*, 1 Pet. i. 14. — VIII. *Light*, Ephes. v. 8. 1 Thes. v. 5. Rom. xiii. 12. — IX. *Of the Day*, 1 Thes. v. 5, 8. Rom. xiii. 13. — X. *Awake*, Eph. v. 14. — XI, XII. *Illuminated enlightened*, &c. Heb. vi. 4, 5. — x. 32. *Their Eyes opened*, Acts xxvi. 18. — XIII. *Knowing God*, Gal. iv. 9. — XIV. *Grafted into the good Olive-Tree*, Rom. xi. 24. — *Partakers of the Benefit*, 1 Tim. vi. 2. — *Partakers of the heavenly Calling*, Heb. iii. 1. And such like.

THE Time of the *Gentile-State* is expressed by, — *THEN*, (τοτε) Rom. vi. 21. Gal. iv. 8. — *INTIMES PAST*, (ποτε) Rom. xi. 30. Eph. ii. 11. 1 Pet. ii. 10. — *SOME TIMES*, (ποτε) Eph. ii. 13. — x. 8. Col. i. 21. — iii. 7. Tit. iii. 3, &c.

THE Time of the *Christian-State* is expressed by, — *NOW*, (νυν, νυντι) Rom. vi. 22, Gal. iv. 9. Rom. xi. 30. Eph. ii. 13. 1 Pet. ii. 10. See the first Note upon Chap. vii. 6. — *HENCEFORTH*, (μνηστει) no longer, Rom. vi. 6. 2 Cor. v. 15. Eph. iv. 17. 1 Pet. iv. 2.

Ver. 3.

CHAP. V. Ver. 7. *For scarcely for a righteous Man.*] I count our Translation of this Verse good; only [*peradventure*] is an obsolete Word; and I suppose  $\tau\omega$ , which is before  $\alpha\gamma\alpha\theta\iota$ , (but not before  $\delta\iota\kappa\alpha\iota\omega$ ) to be emphatical; and therefore, I render it, not *a*, but *the good Man*. I have shewn [320 Note] that *righteous* sometimes signifies *good, kind, &c.* But when it is opposed to *Sinner* or *Sinners*, as it is here, 1<sup>st</sup> 8, it signifies a general Character of Virtue and Piety. And therefore [*good*] in the latter Clause of the Verse, is most pertinently confined to the most eminent Part of such a Character; namely, to singular Goodness and Beneficence.

*Scarcely for a righteous Man will one die.*  $\Gamma\alpha\rho\ \delta\iota\kappa\alpha\iota\omega$ ] Observe. In this Comparison, the Apostle doth not lead our Thoughts to the Payment of an *Equivalent*, or to the Notion of a *vicarious Punishment*; but to that benevolent Disposition of Mind, which inclines us to do Good, and to be useful to others, even at our own Expence and Hazard. As when a Person ventures his Life to save another, who is fallen into the Water; or when a Man labours hard, and endangers his Health and Life, to instruct the Ignorant, to reform the Wicked, to recover the Sick and Weak, or to make others in any Respect happy. So *Christ*, the good Shepherd, gives [exposeth] his Life ( $\upsilon\pi\epsilon\rho\ \tau\omega\ \pi\rho\sigma\beta\alpha\lambda\omega$ ) for [the Preservation of] the Sheep, when the Wolf comes. Whereas *he that is but an Hireling*—seeth the Wolf coming, and, to save himself, leaveth the Sheep, and fleeth, John x. 11, 12. This is the Sentiment we should have of *Christ's* dying for us. John xv. 13, *Greater Love hath no Man than this, that a Man lay down his Life* ( $\upsilon\pi\epsilon\rho\ \sigma\omega\tau\omega$ ) *for his Friends*. And as *Christ* died for us; so it is our Christian Duty, when Circumstances so require, to die for one another. 1 John iii. 16, *Hereby perceive we the Love of God, because he, that is, Jesus Christ, laid down his Life*, ( $\upsilon\pi\epsilon\rho\ \eta\mu\omega\upsilon$ ) *for us: And we ought to lay down our Lives* ( $\upsilon\pi\epsilon\rho$ ) *for the Brethren*. A Duty which some Christians at Rome were ready to perform on the Behalf of the Apostle Paul, Rom. xvi. 4, *Who have for my Life* ( $\upsilon\pi\epsilon\rho\ \tau\upsilon\varsigma\ \lambda\omicron\gamma\iota\varsigma\ \mu\epsilon$ ) *laid down their own Necks*; that is to say, Who have exposed their own Lives to preserve mine, when in imminent Danger. Nor doth the Force of the Preposition ( $\upsilon\pi\epsilon\rho$ ) imply an *Equivalent*, or *vicarious Punishment*; as appears from the following, as well as the foregoing Texts; namely, Acts v. 41,—*rejoicing that they were counted worthy to suffer Shame* ( $\upsilon\pi\epsilon\rho\ \tau\epsilon\ \sigma\omega\mu.$ ) *for his Name*.—ix. 16,—*great Things he must suffer* ( $\upsilon\pi\epsilon\rho\ \tau\epsilon\ \sigma\omega\mu.$ ) *for my Names Sake*. xv. 26, *Men that have hazarded their Lives* ( $\upsilon\pi\epsilon\rho$ ) *for the Name of our Lord Jesus Christ*. xxi. 13, *I am ready—to die at Jerusalem* ( $\upsilon\pi\epsilon\rho$ ) *for the Name of the Lord Jesus*. 1 Cor. xv. 3,—*Christ died* ( $\upsilon\pi\epsilon\rho\ \tau\omega\upsilon$ ) *for our Sins*. 2 Cor. xii. 15, *I will very gladly, saith the Apostle, spend and be spent* ( $\upsilon\pi\epsilon\rho\ \tau\omega\varsigma\ \lambda\omicron\gamma\iota\varsigma\ \eta\mu\omega\upsilon$ ) *for your Souls*. Gal. i. 4, *Who gave himself* ( $\upsilon\pi\epsilon\rho\ \tau\omega\varsigma\ \alpha\mu\alpha\rho\iota.$ ) *for our Sins*. Ephes. iii. 1, *I Paul the Prisoner of Jesus Christ* ( $\upsilon\pi\epsilon\rho\ \eta\mu\omega\upsilon$ ) *for you Gentiles*. Ver. 13,—*saint not at my Tribulations* ( $\upsilon\pi\epsilon\rho\ \eta\mu\omega\upsilon$ ) *for you*. Col. i. 24, *Who now rejoice in my sufferings* ( $\upsilon\pi\epsilon\rho\ \eta\mu\omega\upsilon$ ) *for you, and fill up that which is behind of the Afflictions of Christ in my flesh*, ( $\upsilon\pi\epsilon\rho\ \tau\epsilon\ \sigma\omega\mu\alpha\tau\circ\ \alpha\upsilon\tau\eta$ ) *for his Bodies Sake, which is the Church*. 2 The. i. 5,—*that ye may be counted worthy of the Kingdom of God* ( $\upsilon\pi\epsilon\rho\ \eta\epsilon$ ) *for which ye also suffer*. Heb. x. 12,—*this Man, after he had offered one Sacrifice* ( $\upsilon\pi\epsilon\rho\ \alpha\lambda\omega\sigma\tau\iota\omega$ ) *for Sins*. Nay, as *Christ* is said ( $\pi\alpha\sigma\chi\epsilon\iota\ \upsilon\pi\epsilon\rho\ \eta\mu\omega\upsilon$ ) *to suffer for us*; so likewise *We* are said, ( $\pi\alpha\sigma\chi\epsilon\iota\ \upsilon\pi\epsilon\rho\ \alpha\upsilon\tau\eta$ ) *to suffer for him*, Phil. i. 29, *For unto you is given* ( $\upsilon\pi\epsilon\rho\ \chi\epsilon\iota\varsigma$ ) *on the Behalf of Christ, not only to believe on him, but also to suffer* ( $\upsilon\pi\epsilon\rho\ \alpha\upsilon\tau\eta$ ) *for him*. 2 Cor. xii. 10, *I take Pleasure—in Distresses* ( $\upsilon\pi\epsilon\rho\ \chi\epsilon\iota\varsigma$ ) *for Christ*. So far is the Preposition ( $\upsilon\pi\epsilon\rho$ ) from signifying in *Stead*, or in the Place of another; or from implying an *Equivalent*, or *vicarious Punishment*. All which are very remote from the Notion of our Redemption by the Death of *Christ*.

Ver. 8. *While we were yet Sinners Christ died for us.*] Without Strength, Ungodly, CHAP. V.  
 Ver. 6. Sinners, Ver. 8. Enemies, Ver. 10. plainly relate to the corrupt and  
 apostate State of the Heathen World, described in the first Chapter. And while Ver. 8, 9;  
 we were such Sinners, and as we were such Sinners and Enemies, Christ died for 10, 11.  
 us to reconcile us to God. Therefore the Death of Christ, and the Redemption  
 in him, with regard to the moral State of Mankind, has no Relation to the sup-  
 posed Corruption of our Nature in Adam; of which the Apostle says not a Word,  
 when he is describing the corrupt State of Mankind, Chap. I, II; nor here,  
 where he four Times mentions the State, out of which we were redeemed; nor  
 any where else) but to the actual Wickedness of the World, whereby they had  
 corrupted themselves, and were exposed to Wrath.

Ver. 9. *Saved from WRATH.*] See Note on Chap. i. 18.

Ver. 10. *We were RECONCILED.*] See [117].

Ver. 11. *We glory in GOD.*] See [110].

Διὲν νυν τὴν καταλλαγὴν ἐλάβομεν. *By whom, Jesus Christ, we have now received the Atonement.*] I cannot imagine what should induce our Translators to render καταλλαγὴν by Atonement, when they render the Verb καταλλάσσω by reconcile in the foregoing Verse, and in all other Places; namely, 1 Cor. vii. 11. 2 Cor. v. 18, 19, 20, and καταλλαγή in all other Places by Reconciliation, Rom. xi. 15. 2 Cor. x. 18, 19.

Καταλλάσσει, καταλλαγή come from ἀλλῶ another, and signify a Change, whereby a Person becomes another; or different from what he was before. 1 Cor. vii. 11, *But if she depart, let her remain unmarried, or be reconciled to her Husband*, that is, let her return, and cohabit peaceably with her Husband, from whom she was separated. To gain a just Notion of the Sense of Reconciliation, it must be remembered, that during the long Period, from the Time the Covenant was made with Abraham, till Christ came, while the Jews were the peculiar People of God, and his professed Subjects, the rest of the World were under Revolt, being the Subjects of false Gods, and paying Homage to them. [Gal. iv. 8. *Howbeit THEN, in your Gentile State, when he knew not God, ye did Service to them, which by Nature, are no Gods.*] Hence they are called Strangers and Foreigners, and Enemies. But in the Gospel, Overtures of Pardon were made to the Gentiles, and they were invited to return to their Allegiance to God, by submitting to the Kingdom he had erected under his Son. And accordingly, such of the Gentiles, as believed in Christ, were taken into the Kingdom of God, and became his People and Subjects. [1 Thess. i. 9, 10, *Ye turned to God from Idols, to serve the living and true God, and to wait for his Son from Heaven.*] Thus they were reconciled, or their State was changed from Rebels and Enemies to that of Subjects, at Peace with God, Ver. 1. [117] But so it happened that the extensive Grace, which reconciled the World, Rom. xi. 15, proved an Occasion of the Unbelief and Fall of the Jews. They rejected the Messiah, and the Kingdom of God, as it is now put under his Government; and so were cast away, or excluded out of the Kingdom of God: and then, they became, what the Gentiles were before, Enemies; (Rom. xi. 28.) [117, 118.] in which State they continue to this Day. But the Time is coming, when the Jews shall obtain Mercy, and

CHAP. V. be *saved*, (Rom. xi. 25, 26, 31.) And then, they shall again be *reconciled to God*, that is, they shall no longer remain in *Enmity and Unbelief*, (Rom. xi. 23.) but acknowledge the *Messiah*, and return to their Allegiance to God, by submitting to the Government of his Son.

Ver. 11.

BUT then all this must be understood, not with Respect to particular Persons; but nationally, collectively, politically, or with Regard to what was established and publicly professed among *Jews* and *Gentiles*, considered in a Body, and in such a Sense, that among the *Gentiles*, while *Idolatry* (with the many Impurities which attended it) was their established, and professed Religion, there might be some Persons of Virtue and Goodness, who were in a State of Acceptance with God, and should be eternally saved: And among the *Jews*, while the Worship of the true God (with all the Sanctity of Life which properly attended it) was their established, and professed Religion, there actually were wicked Persons who might be shut out of the Kingdom of Heaven, and perish for ever. [289] The Case is the same with Regard to *Christian Gentiles*, who are now *reconciled to God*, and the *unbelieving Jews*, who are at present *Enemies*.

THAT *RECONCILED* and *RECONCILIATION* in this Place, (Rom. v. 10, 11.) is to be understood in this general, collective Sense, will appear, if we consider; that thus it best corresponds to the *Justification* (the *FIRST Justification*) the Apostle is arguing for, in this Part of the Epistle. [276, 376, &c.] And that it may *here* be well allowed to have the same Import, as in the other Places where it is used; namely; Rom. xi. 15. 2 Cor. v. 19, 20. Besides, here, in the 10th Verse (*if when we were Enemies we were reconciled to God, by the Death of his Son; much more being reconciled we shall be saved by his Life.*) We find a manifest Distinction between being *reconciled to God*, and being *saved*, that is, *saved from Wrath*, Ver. 9, or *saved finally* and eternally. Their being then *justified*, (Ver. 9.) and *reconciled*, (Ver. 10.) was one Thing: And their being *saved from Wrath* at the last Day, was another Thing. They were *NOW* actually, and in Fact, *reconciled to God*; which, tho' it was a Pledge of their eternal Salvation, if they made a right Improvement of it, yet would not, in itself, secure their final Salvation: Because, as the Apostle tells them (Chap. vi.) in order to that, they must perform a Course of Obedience; and that if they did not, but lived after the Flesh, they should die; (Chap. viii. 13,) notwithstanding their being *NOW* actually *reconciled to God*.

NOTE; καταλλάσσω and καταλλάττω, *reconcile*, and *Reconciliation*, are never applied to the *Jews*; but to the *Gentile-World* only. Αποκατάστασις, indeed, is applied to both *Jews* and *Gentiles*, and *and to all Things both in Heaven and Earth*, (Eph. ii. 16. Col. i. 20, 21.) but in what Sense, I own, I do not at present understand.

## CHAP. V. 12, to the End.

## CONTENTS.

HERE the Apostle advances his third and last Argument, to prove CHAP. V. the Extensiveness of the Divine Grace, or that it reaches to all Mankind as well as to the *Jews*. Which Argument stands thus. The Consequences of *Christ's Obedience* extend as far as the Consequences of *Adam's Disobedience*: But those extend to all Mankind; and therefore so do the Consequences of *Christ's Obedience*. Now, if the *Jews* will not allow the *Gentiles* any Interest in *Abraham*, as not being naturally descended from him; yet they must own the *Gentiles* are the Descendants of *Adam*, as well as themselves; and, being all equally involved in the Consequences of his Sin, from which they shall all equally be released at the Resurrection, thro' the *Free-Gift* of God, respecting the Obedience of *Christ*, could not deny the *Gentiles* a Share in all the other Blessings, included in the same Gift.

AND this Argument, besides proving the main Point, serves to shew,  
 —I. That the Grace of God in the Gospel *abounds* beyond, or very far exceeds, the mere reversing of the Sufferings, brought upon Mankind by *Adam's* one Offence, as it bestows a vast Surplusage of Blessings, which have no Relation to that Offence; but to the *many Offences*, Mankind have committed, and to the Exuberance of the Divine Grace.  
 —II. To shew how justly the Divine Grace is founded upon the *Obedience* of *Christ*, in Correspondence to the Dispensation *Adam* was under, and to the Consequences of his *Disobedience*. If his *Disobedience* involved all Mankind in Death, it was proper the *Obedience* of *Christ* should be the Reason and Foundation, not only of reversing that Death to all Mankind, but also of any other Blessings God should see fit to bestow upon the World. [146, 149, &c.] —III. It serves to explain, or set in a clear View, the Difference between the *LAW* and *GRACE*. It was the *Law*, which for *Adam's* one Transgression, subjected him, and his Posterity, as included in him when he transgressed, to Death without Hopes of a Revival. It is *GRACE*, or the Favour of the Lawgiver, which restores all Men to Life at the Resurrection; and over and above that, has provided a gracious Dispensation for the Pardon of their Sins, for reducing them to Obedience, for guarding them against Temptations, supplying them with Strength and Comfort, and for advancing them to eternal Life. This would give the attentive *Jew* a just Notion of the Law, which himself was under, and under which he was fond of bringing the *Gentiles*.

## CHAP. V.

THE Order in which the Apostle handles the Argument, is this. — I. He affirms that Death passed upon all Mankind by *Adam's* one Offence, *Ver. 12.* — II. He proves this, *Ver. 13, 14.* — III. He affirms there is a Correspondence between *Adam* and *Christ*; or between the *Παράπτωμα*, Offence, and the *Χάρισμα*, Gift, *Ver. 14. 1.* — IV. This Correspondence so far as the two opposite Parts answer each other, is fully expressed, *Ver. 18, 19*; and there we have the main, or fundamental Position of the Apostle's Argument, in Relation to the Point, which he has been arguing from the Beginning of the Epistle; namely, the Extensiveness of the Grace of the Gospel, that it actually reaches to *ALL MEN*, and is not confined to the *Jewish Peculiarity.* — V. But, before he lays down this Position, it was necessary he should shew, That the Correspondence between *Adam* and *Christ*, or between the *Offence* and the *Gift*, is not to be confined strictly to the Bounds specified in the Position, as if the *Gift* reached no further than the Consequences of the *Offence*; when in Reality it extends vastly beyond them, *Ver. 15, 16, 17.* — VI. Having settled these Points, as previously necessary to clear his fundamental Position, and fit it to his Argument, he then lays down that Position in a diversified Manner of Speech, *Ver. 18, 19,* (just as in *1 Cor. xv. 20, 21.*) and leaves to conclude, from the Premises laid down, *Ver. 15, 16, 17,* that the Gift, and Grace, or Favour of God in its utmost Extent, is as free to all Mankind, who are willing to accept of it, at this particular Instance, the Resurrection from the Dead. — VII. Having thus shewn the Extensiveness of the Divine Grace, in Opposition to the direful Effects of *the Law*, under which *Adam* was, that the *Jew* might not overlook, what he intended he should particularly observe, he puts him in mind; that the Law given to *Adam*, *Transgress and die*, was introduced into the *Jewish* Constitution by the Ministry of *Moses*; and for this End, that the *Offence*, with the Penalty of Death annexed, *might abound*, *Ver. 20.* But, to illustrate the Divine Grace, by setting it in Contrast to *the Law*, he immediately adds, *where Sin* subjecting to Death, *hath abounded*, *Grace hath much more abounded*; that is, in Blessings bestowed, it has stretched far beyond both *Adam's* Transgression, and the Transgressions under the Law of *Moses*, *Ver. 20, 21.*

UPON this Argument I shall further make the following general Remarks.

I. As to the Order of Time, the Apostle carries his three Arguments *backwards*, from the Time when *Christ* came into the World, (Chap. i. 17, to Chap. iv.) to the Time when the Covenant was made with *Abraham*, (Chap. iv.) to the Time when the Judgment to Condemnation, pronounced upon *Adam*, came upon all Men (Chap. v. 12, to the End.) And thus he gives us a View of the principal Dispensations from the Beginning of the World.



II. In this last Case, as well as the two former, he uses Law, or Forfeiture-Terms; *Judgment to Condemnation, Justification, Justify, made Sinners, made Righteous.* And therefore, as he considers both *Jews* and *Gentiles*, at the Coming of *Christ*, and *Abraham*, when the Covenant was made with him; so he considers *Adam* and *all Men*, as standing in the Court before the Tribunal of God. And this was the clearest and simplest Way of representing his Arguments. In what manner the Sentence passed upon *Adam*, is to be regarded as affecting us, see *The Scripture Doctrine of Original Sin, Part I.* in the *Appendix*, at the Beginning; and *Part II.* p. 95. Also *Supplement to Scripture Doc.* SECT. V. the last Paragraph, and the Note; and SECT. VI. p. 106 and 119.

He that would see this Paragraph more fully and particularly explained, may consult *The Scrip. Doc. of Original Sin, Part I.* p. 25, to 62.

N O T E S.

Ver. 12. *Wherefore, as by one Man, &c.*] *Διὰ τούτου, Wherefore*, frequently signifies in Relation to the Affair going before, not by Way of Inference from it, but to denote a further Enlargement upon it; or the advancing of something which enforces, or explains it, *Mat.* vi. 25. — xii. 31. — xiii. 13. — xvi. 2. — xviii. 23. — xxi. 43. *Mark* xii. 24. *Luke* xi. 49. — xii. 22. *John* xvi. 15. — xix. 11. *Acts* ii. 26. *Rom.* xiii. 6. *1 Cor.* iv. 17. *2 Cor.* iv. 1. *Eph.* vi. 13.

*For that all have sinned.*] See my Remarks upon this, *Scrip. Doc. Orig. Sin.* Part I. p. 51, — 55.

Ver. 13. *For until the Law Sin was in the World.*] By the Law he means evidently the Law of *Moses*; and his Meaning is, that in the Times, before that Law was established, Sin was committed in the World. But Sin is not imputed [unto Death] *μὴ ὥστε Νόμος, when Law is not in Being.* This supposes, 1. That Law is the only Constitution which subjects the Sinner to Death. 2. That Law was not in Being in the Times before the Law of *Moses* was constituted among the *Jews*. See this explained *Supplement to Scripture Doc.* SECT. VI. p. 113, — 121.

Ver. 14. *Αὐτὸς ἐκασίδωκεν, &c. Nevertheless Death reigned from Adam to Moses.*] This supposes, (1.) That Sin was in the World from *Adam* to *Moses*. (2.) That Law was not in the World from *Adam* to *Moses*, during the Space of about 2500 Years; for after *Adam's* Transgression, the Law was abrogated; and from that Time Men were either under the general Covenant of Grace given to *Adam* or *Noah*; or under that which was specially made with *Abraham*. (3.) That therefore the Sins Men committed were not imputed to them unto Death: For they did not sin after the Likeness of *Adam's* Transgression: That is, did not like him transgress a Law or Rule of Action with the Penalty of Death annexed; and yet (4.) Death reigned over Mankind during the Period between *Adam* and *Moses*. Therefore Men did not die for their own Transgressions; but in Consequence of *Adam's* one Transgression.

*Who is the Figure, Pattern or Type, of him that was to come.*] How this is to be understood, see *Scrip. Doc.* PART I. p. 36, 37. There was something with Reference to *Christ*, which was to bear a Correspondence, or to answer, to something with Reference to *Adam*.

CHAP. V. Τὸ πρῶτον, of him that was to come] that is, of *Christ*, the *Messiah*: For this is one of the Marks or Names by which the *Jews* signified the expected *Messiah*. Ver. 15, 16, Luke xxiv. 21. But we trusted that it had been he, ὁ μάλιστ', which should have redeemed Israel. John Baptist calls him, ὁ ἐρχομενός. Luke vii. 20. So John vi. 14, 15.—xi. 27.—xii. 13. And he still bears this Name with Regard to his second Coming. Heb. x. 37. ὁ ἐρχομενός, He that comes.

Ver. 15, 16, 17. But not as the Offence, so also is the Free-Gift.] This evidently shews that the Apostle in this Paragraph is running a Parallel, or making a Comparison, between the Offence of *Adam*, and its Consequence, and the opposite Free-Gift of God, and its Consequences. And in those three Verses he shews, that the Comparison will not hold in all Respects; because the *Free-Gift* bestows Blessings far beyond the Consequences of the Offence; and which therefore have no Relation to it. And this was necessary, not only to prevent Mistakes concerning the Consequence of *Adam's* Offence, and the Extent of Gospel-Grace; but it was also necessary to the Apostle's main Design; which was, not only to prove that the Grace of the Gospel extends to all Men, so far as it takes off the Consequence of *Adam's* Offence; but that it likewise extends to all Men with Respect to the Surplusage of Blessings, in which it stretches vastly beyond the Consequence of *Adam's* Offence.

For both the Grace, which takes off the Consequence of *Adam's* Offence, and the Grace which abounds beyond it, are both included in the same χάρισμα, or *Free-Gift*. Which should be well observed: For in this I conceive lies the Connection and Sinews of his Argument. The *Free-Gift*, which stands opposed to *Adam's* Offence, and which, I think, was bestowed immediately after his Offence, (Gen. iii. 15. *The Seed of the Woman shall bruise the Serpent's Head*;) this *Gift*, I say, includes both the Grace, which answers exactly to the Offence, and also that Part of the Grace which stretches far beyond it. And if the one Part of the Gift be freely bestowed upon all Mankind, as the *Jews* allow, why not the other? Especially considering that the whole Gift stands upon a Reason and Foundation in Excellence and Worth, vastly surpassing the Malignity and Demerit of the Offence; and consequently, capable of producing Benefits vastly beyond the Sufferings occasioned by the Offence.

THIS is the Force of the Apostle's Argument. And therefore supposing, that, in the Letter of the 18th and 19th Verses, he compares the Consequence of *Adam's* Offence, and of *Christ's* Obedience, only so far as the one is commensurate to the other; yet his Reasoning, Ver. 15, 16, 17, plainly shews, It is his Meaning and Intention, that we should take into his Conclusion, the Whole of the Gift, so far as it can reach to all Mankind.

Ver. 15. Πολλὰ μάλιστ' ἢ χάρις τῷ Θεῷ, καὶ ἡ δωρεὰ ἐν χάριτι—εἰς τοὺς πολλοὺς περισσεύουσα. Much more the Grace, or Favour, of God, and the Gift by Grace, hath abounded unto the many.] What is that Grace and Gift, which have abounded beyond the Consequences of *Adam's* Offence; and which, therefore, have no Relation to that Offence, or its Consequences upon us? I answer; It seems clear to me, that is all the Grace, or all the Blessings of the Gospel, besides Restoration to Life. For Restoration to Life is the only Part of Gospel-Grace, that corresponds to Death; which Death is the only Consequent of *Adam's* Sin, which the Apostle takes into the Comparison. Had he known and believed, that, by *Adam's* one Offence, the

the whole Nature of all Mankind was corrupted and made sinful; that all our *CHAP. V.*  
*actual Sins* do proceed from such supposed Corruption of our Nature, and that all  
 Men by *Adam's Offence* *lost Communion with God*, were brought under his *Wrath* *Ver. 15.*  
*and Curse*, and made liable to the Pains of Hell for ever; had the Apostle, I say,  
 known all this, it is evident, from the Nature of Things, that he must have  
 brought these supposed Consequences into the Comparison. But then, observe,  
 the *Offence*, and its Consequences, would have been just of the same Extent with  
 the *Gift*, and the Blessings included in it; and so the Apostle could have found  
 no Overplus of Grace, *abounding* beyond the Offence. It is, therefore, certain  
 the Apostle was altogether a Stranger to those supposed Consequences; because  
 he saith not one Word of them in this Place, where he professedly draws a Com-  
 parison between the Effects of *Adam's Offence*, and the Effects of the Grace  
 of God in *Christ*; and because he expressly tells us, the Effects of the Grace  
 do *abound* beyond the Effects of the *Offence*. Nor doth he take the other real  
 Consequences of *Adam's Offence* into the Comparison; such as the *Sorrows of*  
*Child-bearing*, the *Curse upon the Ground*, and *Labour and Toil* in tilling it.  
 Whence we may conclude; he did not consider them as Contraries to *Grace*; but  
 as perfectly consistent with it: And therefore requiring no Grace to remove  
 them, as they are inflicted only during the Time of this Life. The same Thing  
 indeed may also be said of the *Death*, which we all now die, considered as  
*abolished* by the Grace of God in *Christ*, introducing a Resurrection. Thus con-  
 sidered, is it not contrary to Grace, but consistent with it; and therefore is not  
 removed by the Grace of the Gospel: For Death still reigns so as to bring all  
 Men to the Grave. But the Apostle, when he considers Death as the Conse-  
 quent of *Adam's Sin*, considers it as *such*; that is, he considers it *antecedently* to  
 the Grace of God in *Christ*. *Adam* by his Offence brought his own Existence,  
 and that of his Posterity, as included in him, under the Curse of the Law,  
*Thou shalt die*. And it is *thus* the Apostle considers *Death*, or the *Judgment to*  
*Condemnation*; *antecedently* to the Grace of God in *Christ*, and as it stood under  
 the Law. And he takes (for indeed he could take) no other Consequent of *Adam's*  
*Sin*, but *Death*, into the Comparison he draws between the *Offence* and the *Gift*,  
 for no other Consequent, or Penalty, was threatened in the Law. Now that  
 Part of the Gospel-Grace, which answers to *Death*, is Restoration to Life: And  
 therefore, I conclude, that all the Grace of the Gospel, besides this, is that  
 Overplus of *Grace*, which has abounded beyond the *Offence*.

AGAIN; carefully compare *Ver. 15*, with *Ver. 17*, and you will find there is a  
 Correspondence between *περισσεια* the *abounding*, *Ver. 17*, and *περισσευω* *bath a-*  
*bounded*, *Ver. 15*; between *της χάριτος*, of *Grace*, *Ver. 17*, and *ἡ χάρις Θεοῦ*, the *Grace*  
*of God*, *Ver. 15*; between *της δωρεας της δικαιοσυνης*, the *Gift of Justification*, *Ver.*  
*17*, and *ἡ δωρεα ἐν χάριτι*, the *Gift by Grace*, *Ver. 15*. Therefore, if we understand  
 the *Abounding of Grace*, and the *Gift of Justification*, *Ver. 17*. we shall understand  
 the *Grace of God*, and the *Gift by Grace*, which *bath abounded unto the many*, *Ver. 15*.  
 But the *Abounding of Grace*, and the *Gift of Justification*, *Ver. 17*, is that *Grace* and  
*Gift* which is received by those, who shall reign in eternal Life; for so the Apo-  
 stle saith expressly; *they which receive the Abounding of Grace, and of the Gift of*  
*Justification, shall reign in Life*. *Reigning in Life* is the Consequence of receiving  
 the *Grace and Gift*. Therefore, *receiving the Grace* is a necessary Qualification, on  
 our Part, for *reigning in Life*; but the necessary Qualification, on our Part, for  
*reigning in Life*, according to the whole Tenor of the Gospel, is believing, and  
 improving

CHAP. V. improving all the present Privileges, Advantages, Blessings, Promises, Means, Ordinances of the Gospel. Therefore [RECEIVE] must here have the same Sense as in *Mat.* xiii. 20. *John* i. 12. —iii. 17, 32, 33. —v. 43. —xii. 48. —xiii. 20. —xiv. 17. —xvii. 8. And the *Abounding of Grace*, and the *Gift of Justification*, must include all the Blessings and Privileges of the Gospel, which it is our present Duty to *receive*, and improve, in order to our being qualified to reign in eternal Life. And if so; then this is the Sense of *the Grace of God*, and the *Gift by Grace*, which hath abounded unto the many, Ver. 15; namely, it includes all Gospel-Privileges and Blessings.

It is no Objection to this Sense; that the *Grace of God* is here said to have abounded to *the many*, that is, to all Mankind: for this means no more than, what the Apostle constantly affirms, That it is free to all.

NOTE, the Gospel-Constitution, as erected in this World by the Apostles, and proposed as the Object of our Faith, for us to receive and improve, is properly enough called the *Grace of God*, as it is in several other Places, *Acts* xiii. 43. *Rom.* v. 2. *1 Cor.* i. 4. *2 Cor.* vi. 1. *Tit.* ii. 11. *Jude* ver. 4. [141]

AND, at this Criterion, That *the Abounding of Grace* is to be received, that is, believed and improved by us, plainly shews what Part of Gospel Grace, it is: So it distinguishes it from that Part of the *Grace*, which answers to the *Offence*, and gives Restoration to Life; which will be conferred upon all Men, whether they do, or do not receive, or improve it.

FROM the Whole I conclude; that no Part of the Grace of the Gospel has Relation to any Consequences of *Adam's* one Offence; excepting that Part, which restores us to Life again at the Resurrection.

Ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνθ' ἀνθρώπων Ἰησοῦ Χριστοῦ. ] *The Gift by Grace, which [Grace] is of one Man Jesus Christ.* Here the Grace, Favour, Benevolence of our Lord Jesus Christ, his Good-will to Mankind, is made the Ground of the Gift of God, or the Donation of Benefits, in the Gospel, as well as his Obedience to God, Ver. 19. This Grace or Benevolence of Christ is also mentioned, *Acts* xv. 11. *Rom.* xvi. 24. *2 Cor.* viii. 9. *Mat.* xx. 28. And his Love to Mankind is every where celebrated in the New Testament.

Ver. 16. καὶ οὐχ ὡς, and not as by one that sinned, or, as some Copies read it, one Sin.] Here, manifestly, the Apostle enters upon another Respect, in which the Gift reaches beyond the Offence. καὶ, and, has nearly, the same Force as, also.

Τὸ γὰρ κρίμα ἐξ ἐνὸς ἐστὶ κατὰ κρίμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτώσεων εἰς δικαιοσύνην, *The Judgment was FROM one Offence UNTO Condemnation; but the free Gift is FROM many Offences UNTO Justification.* Here ἐξ or ex and ὡς have nearly the same Force as Chap. i. 17. See the Note upon, *From Faith unto Faith.*

Εἰς δικαιοσύνην. *Unto Justification.*] The Apostle uses three remarkable Words in this Paragraph. (1.) Δικαιοσύνη, *Justification*, Ver. 16. (2.) Δικαιοσύνην, which we render *Righteousness*; Ver. 17. But I render JUSTIFICATION, as being that Pardon and Salvation, which is given us in the Gospel: The Sense of which Word I have largely explained [315.] (3.) Δικαιοῦσις, *Justification*, Ver. 18.

FOR the Sense of Δικαιοσύνη, observe, (1.) It is found in the following Places of the New Testament; *Luke* i. 6. *Rom.* i. 32. —ii. 26. —v. 16, 18. —viii. 4. *Heb.*

Heb. ix. 1, 10. Rev. xv. 4.—xix. 8. Mr. Locke supposes it signifies, in general, *a Rule, which, if complied with, justified, or rendered perfect, the Person or Thing it referred to*; (See his Note upon Rom. ii. 26.) And this, for any thing I know, is the true Force of the Word. (2.) In all the other Places it has some limiting Addition; as δικαιώματα κυρίν, νόμι, λατρειαί, σαρκῶν, &c. ἀλλῶν: Δικαιώματα Θεοῦ, νόμι, &c. δικαιωμάτων. Here it is used absolutely, without any Limitation: and therefore, I conceive, must be taken in the most extensive Sense. (3.) Δικαιώματα has Relation to πολλά παραπτώματα many Offences, Ver. 16; and those, we can hardly doubt, are the Sins of Mankind in general: For παραπτώματα may be used here as Mat. vi. 14. Ephes. ii. 1. 2 Cor. v. 19. Col. ii. 13. James v. 16. However he certainly means such Sins, as have no Relation to Adam's Sin; for they are expressly distinguished from it; and consequently, such Sins, for which we do not die the Death we die in this World; but for which we are liable to die another Death, the second Death. And therefore δικαιώματα must have Relation to clearing us from that Death too.

Δικαιοσύνη is used but twice; here, and Rom. iv. 25, — and was raised for our Justification. Where, as the Word is used absolutely, I know not how to make less of it, than bestowing upon us all Blessings, and putting us into Possession of eternal Life. But (1.) May we not here, in this Place, consider Justification of Life, as standing in Contradiction to reigning in Life, in the foregoing Verse? And then, as Life is used without any Epithet, will it not restrain the Sense to our being barely restored to Life, at the Resurrection? (2.) Justification here stands in Opposition to the Consequence of no more than the one Offence of Adam: will it not then follow, that it relates only to releasing us from the Death which we die for Adam's Sin?

HOWEVER, I think, we may be satisfied, That δικαιοσύνη is Gospel-Pardon and Salvation; and has Reference to God's Mercy: δικαιώματα is our being set quite clear and right; or our being restored to Sanctity, delivered from eternal Death, and being brought to eternal Life; and has Reference to the Power and Guilt of Sin; and δικαιοσύνη may here denote no more than our being restored to Life at the Resurrection.

Ver. 17. Πολλοὶ μᾶλλον οἱ τὴν περισσεύοντες τῆς χάριτος, καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες. Much more they who receive the Abounding of Grace, and of the Gift of Righteousness, or Justification, shall reign in Life by one, [Jesus Christ] The Abounding of Grace here is, without all doubt, the same as the Grace of God, which has abounded to the many, Ver. 15. And the Gift of Righteousness, or Justification, Ver. 17, is the same as the Gift by the Grace of one Man, Jesus Christ, Ver. 15. There, the Grace and the Gift are considered simply and absolutely; as free to the Many, or to all Mankind: Here, they are considered as received, or duly improved, by some of the Many, or some Part of Mankind, in order to their eternal Happiness. What the Abounding of Grace is, I have already shewn in the Note upon Ver. 15. Mr. Locke has something very singular upon this Head, in his Note on this Verse. Saith he, *The Surplusage* [or the Abounding] of χάριτος, Favour, was the painful Death of Christ [the Result of his exuberant Bounty and Good-will towards Men. See his Note upon Ver. 15.] Whereas the Fall cost Adam no more Pains but eating the Fruit. The Surplusage of, δωρεᾶς, the Gift or Benefit received, was Justification to Life from a Multitude of Sins, whereas the Loss of Life came upon all Men only for one Sin; but all Men, how guilty soever of many Sins, are restored to Life; [namely, at

CHAP. V. the Resurrection.] Thus he; but surely much mistaken in both Parts. Nothing in the Paragraph leads our Thoughts to the Pains of *Christ's* Death, and the *Ease* with which *Adam* eat the Fruit. The Surplusage of Grace, or Favour, on the Part of *Christ*, according to Mr. *Locke's* Way of setting the Comparison, supposes some Degree or kind of Grace on the Part of *Adam*: But what Grace, or Favour, was there in eating the forbidden Fruit? The Surplusage of Grace is not the Grace of *Christ*; but the Grace of God, *Ver. 15*, founded upon the Grace or Benevolence of *Christ*, And it is certain the Grace, the Apostle is explaining, relates, not to *Christ's* Suffering or *Adam's* Eating; but to the removing of the Consequences of *Adam's* Sin, and the Donation of Gospel Blessings. And how could Mr. *Locke* make *Justification to Life* (at the Resurrection) to have Respect to a *Multitude of Sins*, when he acknowledges that the *Loss of Life came upon all Men only for one Sin*? Could Mankind obtain Justification to Life from a Multitude of Sins, which never, in Fact, subjected them to that Death, in Respect to which they are supposed to be justified? Had that judicious Expositor observed; that the Surplusage of Grace, or Favour, and of the Gift of Righteousness, is to be received by us, he could not have given us these wrong Accounts of it. For as the *Abounding of Grace*, or Favour, and of the Gift or Benefit of Justification, is (indeed freely given us of God, but) to be received or improved by us, in order to our reigning in Life, or our future and eternal Happiness; this plainly and certainly determines the Surplusage of Grace to be all the Blessings, Privileges, and Promises of the Gospel, we at present enjoy. For this is that Part of the Grace of God, we are to receive, or improve; as distinguished from that Grace, which will raise all Men to Life again at the last Day, what Use soever they make of it.

*The Abounding of Grace and the Gift of Justification*] Grace, is the Favour or Goodwill of the Donor; *the Gift of Justification*, is the great Benefit he has bestowed.

*Ver. 18. Apæ vs Therefore*] This always denotes the grand Point the Apostle is aiming at; and which, after having given Reasons, Distinctions, or Explanations, he at last lays down, as fully cleared, or established. See *Chap. vii. 3, 25. — viii. 12. — ix. 16, 18. — xiv. 12, 19.* And so in this, and the following Verse, he closes his Argument, and finishes the Comparison he left incomplete in the 12th Verse.

*Therefore as by one Offence upon ALL MEN unto Condemnation: So by one righteous Act upon ALL MEN unto Justification of Life.* *Ver. 19. For as by one Man's Disobedience THE MANY were made Sinners: So by the Obedience of one, shall THE MANY be made righteous.*] I have given some Reasons why I thought, the Comparison in those two Verses is to be understood only so far as the Consequences of *Christ's* Obedience are of the same Extent with the Consequent of *Adam's* Disobedience, *Scrip. Deist. p. 46—50.* I here add; (1.) Doth not the very Form of the Sentences lead us to this Sentiment? (2.) Is not this exact Comparison the just and true Ground of the Apostle's Argument, taken from *Adam's* Offence, for the Conviction of the *Jew*? The Strefs of the Argument evidently lies upon *ALL MEN*: And to fix a Conviction upon the *Jew*, was not the Restoration of *all Men* to Life, (which he owned, and which he must own was the Effect of Grace) the most proper Topic to be insisted on? (3.) *Justification of Life, and being made righteous*, may seem to be too strong Terms for expressing the general *Resurrection*. But consider; — 1. The Apostle uses Law, or Forensic-Terms in his two foregoing

going Arguments; and therefore no Wonder if he uses them in this third and CHAP. V. last Argument.—2. *Justification of Life* is opposed to *Condemnation*, Ver. 18; And *being made righteous* is opposed to *being made Sinners*, Ver. 19. Now if our com- Ver. 20. mon Mortality is signified by *Condemnation*, and *made Sinners*, as I make no doubt it is; (see *Script. Doct.* p. 27—30.) then what Impropriety is there in supposing that the Resurrection, which stands opposed to that Mortality, is signified by *Justification of Life*, and *being made righteous*?—3. I have shewn that *Justification*, *being justified*, or *made righteous*, are applicable to any Instance of Deliverance from Suffering. [315, &c.] (4.) In the two foregoing Arguments Faith is insisted on, as the Condition, on our Part, of Justification. But here he mentions no Condition at all. He doth not say,—*Justification of Life* by Faith; *many shall be made righteous* by Faith. Doth not this direct our Thoughts to some unconditional Discharge?

BUT after all, as I am persuaded, the Sense of Ver. 15, 16, 17, is intended and understood in Ver. 18, 19; and that the Drift of the Apostle's Conclusion is to shew, that the Gift, in its utmost Extent, is free to all Mankind; if any one shall judge, that *Justification of Life*, and *shall be made righteous*, to directly denote, not only the Resurrection, but the Free-Gift in its full Latitude, as free to all Mankind, who receive and improve the Grace of God; and that, *the many shall be made righteous*, is to be understood as *the Grace of God*, and *the Gift hath abounded to the many*, Ver. 15, I shall not contend with him. The Difference is not very material. The Apostle's Argument is the same either Way.

Ver. 20. *But the Law entered*] *παρουσία*. It is used but once more, Gall. i. 4. and is rendered *came in privily*. Mr. Locke here renders it, *entered a little*; that is, was brought in, not among all the Nations of the Earth, but only among the People of Israel.

THE Apostle uses the Word *Law* in various Senses; sometimes for a *Rule* in general, Chap. iii. 27; sometimes for the whole *Jewish* Code, or the *Old Testament*,—iii. 19; sometimes for a *Rule of Action*,—iii. 20; sometimes for a *Rule of Action with the Penalty of Death annexed*: As here, and Chap. vi. 15.—vii. 4, &c. Such a Law *Adam* was under, (*in the Day thou eatest thereof, dying thou shalt die*.) And such a Constitution the Law of *Moses* was, subjecting those, who were under it, to Death, for every Transgression. Meaning by Death, eternal Death, without Hopes of a Revival or Resurrection. For observe; it is the very Nature of Law (whether Divine or Human: For Law in its general Nature and Properties is the same, whether enacted by God or Man) never to remit the Penalty or Forfeiture. The Law of *England* makes Felony Death. The Criminal, when convicted, is dead in Law: And when executed, should he come to Life again, the Law slays him again that very Moment, and orders him again to Execution; and so on for ever. Inasmuch, that at the general Resurrection (were not all Human Law, Power and Authority then superseded and over-ruled by the supreme Power and Authority of God) the Law, which now kills the Felon, would again put the Halter about his Neck, and slay him the very Moment he rises out of the Grave. And he will then live, if penitent, not because the Law, he has broken, allows him to live; but because God Almighty forbids the Execution of it. The Law, which now condemns him, condemns him to Death absolutely and for evermore. The everlasting Language

CHAP. V. of Law to every one that breaks it, and consequently, for every Breach and Transgression of it, is, *Thou shalt die.*

Ver. 20. LAW never does, nor can pardon. But all the World knows and allows, it is the *Prerogative* of every Lawgiver to pardon, or remit the Penalty, as he sees fit. And therefore the Language of Law, *Dying thou shalt die*, tho' it may also be considered as the Language of the Lawgiver, (as indeed all positive, enacted Law is the Language of a Lawgiver,) yet is not to be understood of the Event; as if the Threatening must, and would certainly and eventually be executed; but of the Demerit of Transgression, which it deserves; reserving to the Wisdom of the Governour Liberty to execute, mitigate, or totally remit the Penalty, as he shall judge proper. *Shall die*, in the Language of Lawgivers enacting Laws, must be understood, not as the Language of private Persons, but as implying and including a Reserve, in Favour of the Governour's Prerogative, to mitigate or remit the Penalty.\* Were it not so; all Mankind must have perished in *Adam*, and all the *Jews*, under the Law, had been lost for ever, and every Felon in *England* must have been actually executed. Now, when the Lawgiver, or Governour, mitigates the Penalty, or suspends the Execution, granting the Sinner the Benefit of Repentance, and promising Pardon and Life, this is *GOSPEL*. Then he is not under *LAW*, but under *GRACE*, or Favour. Not under Law, subjecting to Death for every Transgression; but yet under Law, as a Rule of Action: Which he is as much as ever obliged to obey, tho' every Act of Disobedience doth not bring him under Wrath and Condemnation. This is the Dispensation, in greater or lesser Degrees of Light, under which all Mankind have been, from the Time of the Promise, *Gen. iii. 15.* to this Day; excepting that the Law, in its Rigour, was introduced among the *Jews*. To us *Christians*, the Grace of God is clearly displayed: Yet so, that we are at the same Time expressly assured; that, if it is rejected and abused, we must expect no further Efforts of the Divine Goodness for our Salvation; *Heb. vi. 4—8. —x. 26, 27.* If, despising God's present Patience and Forbearance, we *live after the Flesh*, the Law at the last Day will take Place, or be executed, and we *shall DIE*; *Rom. viii. 13.* For the Law is so holy, and good, and just, that it can be relaxed only in Favour of the Sinner's *Reformation*: But, in the Case of Impenitents and Incurables, it must and will take Place. That is to say, in other Words, it is perfectly right and fitting, that they, being the Corruption and Nuisance of God's Creation, should be destroyed, as Tares and Chaff in the Fire.

I. But it may be here enquired: *What Evidence have we that the Laws of Moses was Law in the rigorous Sense, subjecting to Death for every Transgression?*

I ANSWER; The Apostle, who was well versed in the Sense of that Law, certainly did so understand it; as appears from this Place here; where having spoken of *Adam's* one *Παράστωμα*, *Lapse*, or *Offence*, he tells us that *the Law entered*, *that the Lapse or Offence might abound*, or be multiplied. Now the Law entered only

\* That the Penalty annexed to the Law, *Gen. ii. 17.* *In the Day that thou eatest thereof thou shalt surely die*, needs not be taken literally, or understood of the Event, is evident from *Ezek. iii. 18.* — xxxiii. 8, 11, 14, 15; where God pronounces the very same Sentence upon the wicked Person, whom yet, at the same Time, he charges the Prophet to warn, in order to bring him to Repentance, promising Pardon and Life in Case he did repent. *Chap. iii. 18.* — xxxiii. 8, &c. *When I say to the Wicked, O Wicked Man, thou shalt surely die; if thou dost not speak to warn the Wicked from his Ways, &c.* Ver. 14. *Again, when I say unto the Wicked, thou shalt surely die, if he turn from his Sin, — Ver. 15, he shall surely live, he shall not die.*



only among the *Jews*; and it could not enter, so as to multiply the *Lapse* or Of-CHAP. VI  
*fence*, which before was but one, if it were not of the same Nature with the Law  
 given to *Adam*.—The Apostle evidently supposes, through the whole seventh Ver. 20.  
 Chapter of this Epistle, that the *Law* or *Commandment*, under which the *Jew*  
 was, gave Sin a destructive Power, and slew the Sinner, or subjected him to  
 Death, Ver. 9, 10, 11, 13. And the same Thing he supposes, and affirms, in  
 the Epistle to the *Galatians*. And, 2 Cor. iii. 6, 7, 8, he expressly tells us that  
 the *Law* [of the Ten Commandments] *which was written and engraven in Stones*  
 (*Exod. xxxi. 18. — xxxiv. 1, 29. Deut. v. 22. — x. 1.*) was the *Ministration of*  
*Death and Condemnation*, in Opposition to the Gospel, *the Ministration of the Spirit*,  
 and of *Righteousness* or *Justification*.—But besides this, he gives a substantial  
 and undeniable Proof, taken out of the Law itself; *Gal. iii. 10. Cursed is every one*  
*that continues not in all Things, written in the Book of the Law, to do them*. This De-  
 nunciation of the Law, we find, *Deut. xxvii. 26*. Where, after the Curse is  
 pronounced upon several particular Transgressions, a general Curse is denounced  
 against him *that confirms*, or rather (as our Translators render the Verb קוּם  
*1 Sam. xv. 11, 13.*) performs *not the Words of this Law to do them*.

THIS Curse, without doubt, rendered the Transgressor obnoxious to Death;  
 as *Saul's* Curse was understood to touch *Jonathan's* Life, *1 Sam. xiv. 24, 43, 44*.  
 And this Curse of the Law is not to be considered, merely as a single Sentence  
 in the Code; but as an Act of great Solemnity, at the Entrance of the *Israelites*  
 into *Canaan*. For, if we carefully compare *Deut. xxvii. Ver. 11, to the End*, with  
*Josh. viii. Ver. 30, to the End*, we shall find, that in an Assembly of all *Israel*, and  
 their Elders, and Officers, and Judges, divided into two Bodies, with the Ark of  
 the Covenant of the Lord, and the Priests and Levites in the Midst, after they  
 had offered *Burnt-Offerings* unto the Lord, and sacrificed *Peace-Offerings*, and had  
 writ upon plaistered Stones a Copy of the Law of *Moses*, (perhaps of the Ten  
 Commandments) for the perpetual Memory of the Thing; before the grand  
 Assembly, and after all this solemn Preparation, *Joshua read the Book of the Law*,  
 even every Word, *which Moses commanded, before all the Congregation of Israel*, and  
 the Blessings and Cursings, as *Moses* had commanded, to which all the People  
 assented and said, *Amen*. This therefore was a grand and solemn Act of co-  
 venanting with God, at their first taking Possession of the Land of *Canaan*. Con-  
 sequently; this Clause, which curses, or subjects to Death, every one who per-  
 forms not the Things contained in the Law, is an essential Part of that Covenant,  
 into which they were taken, by the Ministry and Mediation of *Moses*.

OBJECT. But did not the Services and Sacrifices appointed in the Law, make Atonement for Sin, or deliver from the Curse of the Law? ANSW. No. The Law, as the Apostle well argues, in the Epistle to the *Hebrews*, (Chap. vii. 18, 19.) made nothing perfect; or the Law of *Moses* was, in itself, (or considered apart from the *Abrahamic* Covenant, which certainly included the Gift of eternal Life,) insufficient for Justification, with regard to a future State. As to this present World, and the political Life of a Jew, as he was Member of the Common-wealth of *Israel*, it did justify him, when he duly observed its ritual Injunctions. It then gave him a Right to all the temporal Claims of a Jew; so that he should not be cut off from among the People, but should live and enjoy all the Privileges of the Land of *Canaan*. But this was all. The Virtue of it did not extend to the World to come: For it gave not the least Hope or Prospect of a Resurrection to Life, which is the most proper and compleat Justification, or Discharge from Sin, [if there

CHAP. V. there is no Resurrection we are yet in our Sins, 1 Cor. xv. 17, 18.] but after all Rites, Services and Sacrifices performed, left a Man under the Power of Death, which is the Curse of the Law. Its best Promises intitled a Man only to a political, temporal Life in the Land, which the Lord their God had given them; and the Threatening, to the Transgressors of it, was Death without Hopes of a Revival. And thus, in every View, it left a Man in his Sins, with regard to that *eternal Life*, which is the Gift of God, in his Son, *Jesus Christ*; which was included in the Covenant with *Abraham*, but brought to full Light by the Gospel.

Ver. 20. Thus it is evident enough, that the Law of *Moses*, in itself considered, did subject the Transgressors of it to Death: And that, by the Entrance of it, the *παράνομον*, *Lapse* or *Offence*, did abound. Not that the *Jews* were more wicked than before: But (whereas, before the Law of *Moses*, there was but one *Offence*, which subjected the Transgressor to Death; namely, the *Offence of Adam*) by bringing in the Law, there were many *Offences*, with the Penalty of Death annexed; even all the Transgressions of those, who were under the Law of *Moses*. Death, as Mr. *Locke* well observes, which before was the declared Penalty but of one *Offence*, to the *Jews*, by the Sanction of their Law, was the Penalty of every Breach of it. Thus, by the *Jewish* Law, the *Offence*, subjecting to Death, *abounded*, or was multiplied.

And nothing could be more to the Apostle's Purpose, in this Place, than to put the *Jew* in Mind; That Law, of the same Nature with that which slew *Adam*, and in him all his Posterity, was introduced into the *Mosaical* Constitution: For this would convince the considerate *Jew*; that his Nation was so far from standing in less Need of the Grace of the Gospel, on Account of *Adam*; that their Law, considered in itself, obliged them to seek for the Succours and Relief of Divine Grace, even more than the rest of Mankind. And therefore, of all Men, they should not oppose or neglect the Gospel; or insist, that the *Gentiles*, in order to their *Justification* or Salvation, ought to submit to the Law of *Moses*. For the *Gentiles* were so far from wanting the Law for the obtaining the Pardon of their past Sins, and the Gift of eternal Life; that the Law, without Gospel, would have bound the Guilt of their Sins upon them for ever; and have subjected them to Death irrecoverably.

II. But it may further be enquired: Was the Law the only Dispensation the *Jews* were under? Had they no Interest in the Covenant of Grace?

Answer. The Apostle tells us, Gal. iii. 17. That the Law, which was 430 Years after, could not disannul the Covenant that was confirmed before of God in *Christ*, so as to abolish the Promise, or make it of no Effect. The Law did not abolish the *Abrahamic* Covenant; but it remained good, and valid to the *Jews*, even while they were under the Law. Consequently, the Law was neither the *ultimate*; nor the *only* Dispensation the *Jews* were under. It was not the *ULTIMATE*, or *final* Dispensation: For then the Transgressions under the Law or *first* Covenant had been unredeemable, or had subjected them to Death, without Redemption. Whereas *Christ's* Death was before appointed for the Redemption of the Transgressions that were under the *first* Testament, Heb. ix. 15. Gal. iv. 4, 5. In the Fulness of Time God has sent his Son made under the Law, to redeem them [from Death] that were under the Law, that we [meaning, I suppose, all the Faithful, that were, and all that had been, and all that should be] might receive the Adoption of Sons, that is, the Possession of eternal Life.

NOR was the Law the *ONLY* Dispensation the *Jews* were under. They had *CHAP. V.* an Interest, and a primary Interest too, in the Gospel-Promise to *Abraham*; in *Ver. 20.* Virtue of which, God was their God and Father; *forgiving Iniquity, Transgression and Sin.* Circumcision was a Seal of the Gospel-Covenant, as well as of the Covenant of Peculiarity. For it was a Seal of that *JUSTIFICATION*, or Grant of Favours, which was bestowed upon *Abraham* before he was circumcised. And that *Justification*, or Grant of Favours, we know was the Gospel-Covenant. Besides; Repentance and Pardon [to which Law is a Stranger] are very common Topics in the *Psalms* and *Prophets*. Nay, the Apostle tells us, that the Gospel was preached to them. For the Promise of entering into the Land of *Canaan* was a figurative Preaching of that Rest which still remains for the People of God. And no doubt there were among them, who had the Knowledge and Hope of eternal Life. But then all this, as well as the Gospel-Covenant with *Abraham*, stood in Connection with the Death and Sacrifice of *Christ*. (As for the *Mosaic* Sacrifices and Rituals, they neither did, nor *could make the Coners thereunto perfect*, as to the Remission of Sin, and the Hope of eternal Life, *Heb. x. 1.*) All the Grace vouchsafed to the *Jews* (and indeed to the rest of Mankind) stood in Relation to the Sacrifice of *Christ*, which alone *took away the Sin of the World*, *John i. 29.* 1 *John ii. 2.* For, however Sin might be forgiven, with Regard to the immediate Infliction of Punishment; yet with Reference to the obtaining of eternal Life, Sin was not remitted, till *Christ* came to *finish the Transgression, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness*, Justification or Salvation, *Dan. ix. 24.* Then God set forth *Jesus Christ to be a Mercy-Seat, thro' Faith in his Blood, to declare his Justification for the Remission of Sins that were PAST.* Till then the Scripture locked up all, *Jews* as well as *Gentiles, together under Sin*, *Gal. iii. 22.* The *Gentiles* were locked up, as they were obnoxious to such Punishment as God should see fit to inflict upon them: And the *Jews* were locked up, as they were, by express Declaration of Scripture, under the Condemnation of the Law. Before *Faith*, or the Gospel-Dispensation, came, the *Jews* were kept under the Law, shut, or locked up, till the future *Faith*, or Gospel-Dispensation, should be revealed, *Gal. iii. 23.* "They were shut up, saith Mr. *Locke*, as a Company of Prisoners, under the inflexible "Rigour of the Law; unto the Coming of the *Messiah*." They were in Bondage under the Elements of the World, till the Fulness of the Time was come, when God sent forth his Son, *Gal. iv. 3, 4.* And then all the sincerely Penitent and Obedient, both the Living and the Dead, were justified from all Things, from which they could not be justified, or delivered, by the Law of *Moses*, *Acts xiii. 38, 39.* I say the penitent Dead as well as the living, for *Christ* died for the Redemption of the Transgressions that were under the first Testament, (*Heb. ix. 15.*) which had been committed, long before he came into the World. Indeed in the Council and Purpose of God, they were in Effect redeemed, justified and delivered, even while they were under the Law, (like a Company of Prisoners, whose Release is agreed upon, and intended; and who are kept in Custody, only till their Ransom is paid.) Or, in Relation to the future Death of *Christ*, they had a primary and special Interest in the *Abrahamic* Covenant; but so, that if they had not been redeemed by the Blood of *Christ* (upon which that Covenant was founded, for it was confirmed or established, of God in *Christ*, *Gal. iii. 17.*) they would by their Law have lain forever under Condemnation and the Power of Death, without a Resurrection to Life. Consequently, the *Jews*, (observe well) by rejecting *Christ* and the Gospel,

CHAP. V.  
Ver. 20.

pel, not only rejected the Terms of a Place and Interest in the visible Kingdom of God, but also set themselves upon the Foot of mere Law; and rejected the only Way of being justified, or delivered from it. Just as if the Prisoners, when the Ransom came to be paid, should despise the Favour and refuse the Benefit of it. Therefore the Apostle rightly argues; that they who were of the Works of the Law, after Christ was come, were still under the Curse, Gal. iii. 10: And that he, who built, or established the Law, the *Mosaic* Constitution, made himself a Transgressor; that is to say, an unpardoned, undischarged Transgressor, Gal. ii. 18. And he had good Reason to testify to every Man that was circumcised, with a View to his being justified, that he was a Debtor to the whole Law, and so brought himself under the Condemnation of it, Gal. v. 3. For (he adds Ver. 4.) *Christ*, or the Redemption that is in him, is become of no Effect unto you, whatsoever of you are justified by the Law; ye are fallen from Grace. And if the believing Jews, while they sought to be justified by Christ, again put themselves under the Law for Justification, they would then be found [unpardoned] Sinners. And then truly Christ would be no better to them than the Minister of Sin, Death and Condemnation, Gal. ii. 17. [Note; *απα Χριστου αμαρτιας διακονω*, is not to be read interrogatively; but, truly Christ is the Minister of Sin.] Which shews the great Absurdity of those who were for mixing Law and Gospel together. For this was to make the Ministration of Death and Condemnation essential to the Ministration of Life and Justification.

III. But if the Jew was under Grace, as well as Law, during the Time of his Peculiarity, how comes it to pass, he so strenuously opposed the Gospel?

Answer. Here lay his Blindness and Unbelief. He had, by false Sentiments, been so long accustomed to confine all the Divine Favour, within the Limits of his own Peculiarity; and was so elevated with the Distinction and Preheminence that gave him, above all other People, that he did not duly attend to the Nature and Extent of the *Abrahamic* Covenant; and therefore, when the Gospel was proposed to him, upon the single Foot of Grace, which is free to all, and consequently, demolished his Peculiarity, he, through Ignorance, a Spirit of Opposition, and an immense Ambition, of being the only Favourite of Heaven, became an Enemy to Grace, or Gospel, because it was a Friend to all Mankind; and stiffly adhered to the mere Law of Moses, construing the *Abrahamic* Covenant in such a Manner as to confine it wholly to the Limits of the Law. Therefore, to beat him out of this Hold, the Apostle insists so much, that the Law of Moses was a Ministration of Death and Condemnation, peculiar to the Jews; and that the Covenant with Abraham extends much further, even to all, in all Nations, who are of the Faith of Abraham.

IV. But, suppose the Jew through mere Mistake should verily believe that he ought to continue under the Law of Moses, doth it follow that he was therefore to remain under Condemnation for ever?

ANSWER; No surely: No more than it follows, that any other Man shall remain under Condemnation, for any mere Mistake of Judgment in religious Affairs. Such a Jew must be in the same State with any other honest Man, who is in a simple Error. Notwithstanding, it was the Apostle's Duty to set him right; because such a Mistake was very prejudicial; not only as it led him to place his Dependence and Hopes upon the Law, a weak, ineffectual Principle: not only as it hindered him from seeing and improving the gracious Provision God had made for purifying his Heart, perfecting his Joy and Comfort, and preparing him for  
Happi-

Happiness; but also as it engaged him to oppose the preaching and Reception CHAP. V.  
of the Gospel, the only Scheme of Peace, Life and Salvation, and to despise Ver. 20.  
that very Grace, which must pardon his Mistakes and Errors, if ever he was  
pardoned and saved.

V. BUT after all; if the Law was neither the final nor only Dispensation the  
Jews were under, it may be queried, as Gal. iii. 19. Wherefore then served  
the Law?

ANSWER. Here Mr. Locke, I may venture to say, has a wild Conceit.  
“ All Mankind, he says, was in an irrecoverable State of Death by Adam’s  
“ Lapse. It was plainly the Intention of God to remove the *Israelites* out of  
“ this State by the Law: And so he saith himself, *Lev. xviii. 5. Rom. vii. 10.*  
“ *Deut. xxx. 19.* Thus, by the Law, the *Jews* were put into a new State: And,  
“ by the Covenant God made with them, their remaining under Death, or their  
“ Recovery of Life, was to be the Consequence, not of what another had done,  
“ but of what they themselves did. They were thenceforth put to stand, or fall,  
“ by their own Actions, and the Death, they suffered, was for their own Trans-  
“ gressions. — Which was not a Hardship, but a Privilege to them. For in  
“ their former State, common to them with the rest of Mankind, Death was  
“ unavoidable to them. But by the Law they had a Trial for Life.” Thus he.

BUT it seems strange to me, that a Man of so much Judgment and Attention,  
should assert, That *all Mankind was in an irrecoverable State of Death*, by Adam’s  
Lapse; just after he has been commenting upon that Part of Scripture, which assures  
us, all Men are recovered to Life, by Christ; and that it was *plainly the Intention of God*  
*to remove the Israelites out of this State by the Law*, which is the Ministration of Death  
and Condemnation; under which he tells us himself (Note upon Chap. vi. 2.)  
“ All Endeavours after Righteousness, was lost Labour, since any one Slip for-  
“ feited Life; and it was impossible for them to expect ought but Death.” Note  
(X) upon Chap. vii. 6.) Indeed, as a Rule of Action, prescribing our Duty, it  
always was, and always must be, a Rule ordained for obtaining Life, *Rom. vii. 10.*  
But not as a Rule of Justification; not as it subjects to Death for every Transgres-  
sion. For, if it could, in its utmost Rigour, have given us Life, then, as the  
Apostle argues, *Gal. iii. 21*, it would have been AGAINST the Promises of God;  
that is to say, would have been so against them as to have made them needless,  
(Ver. 18.) For if there had been a Law [in the strict and rigorous Sense of Law]  
which could have made us to live, verily Justification should have been by Law. But he  
supposes no such Law was ever given; and therefore there is Need and Room  
enough for the Promises of Grace. Or, as he argues, *Gal. ii. 21*, it would have  
frustrated, or rendered useless the Grace of God: For if Justification came by Law,  
then truly Christ is dead in vain; then he died to accomplish what was, or might  
have been, effected by Law itself, without his Death. Certainly the Law was not  
brought in among the *Jews* to be a Rule of Justification; or to recover them out of  
a State of Death, and to procure them Life by their sinless Obedience to it: For  
in this, as well as in another Respect it was weak, not in itself, but through the  
Weakness of our *Flesh*, *Rom. viii. 3*. The Law, I conceive, is not a Dispen-  
sation suitable to the Infirmary of the Human Nature, in our present State; or, it  
doth not seem congruous to the Goodness of God, to afford us no other Way of  
Salvation, but by Law, which, if we once transgress, we are ruined for ever:  
for who then, from the Beginning of the World, could be saved? And there-  
fore, it seems to me, that the Law was not absolutely intended to be a Rule for

CHAP. V. obtaining Life, even to *Adam in Paradise*. [See Supplement to Scrip. Doc. Sec. V. in the Note at the End of the Section.] Grace was the Dispensation God intended Mankind should be under: and therefore, *Christ was fore-ordained before the Foundation of the World*, 1 Pet. i. 20. However, the Scripture is very clear, that the Law was never designed to remove the *Jews* out of a State of Condemnation and Death, and to recover the Life they had lost, in common with the rest of Mankind by *Adam's* one Offence.

BUT to return to the Query; *Wherefore then served the Law?* or, to what End and Purpose was it given to the *Jews*? Answer. The Apostle tells us, *Gal. iii. 19. It was added to the Mosaic Constitution because of Transgressions*. "It was added, saith Mr. *Locke* upon the Place, because the *Israelites*, the Posterity of *Abraham*, were Transgressors, as well as other Men, to shew them their Sins, and the Punishment and Death [which in strict Justice] they incurred by them." And this appears to be a true Comment from *Rom. vii. 13. Was then the Law, which is good, made Death unto me?* saith the *Jew*; The Apostle replies; *By no Means: But SIN by Virtue of the Law subjected you to Death; for this End, that Sin working Death in us, by that which is holy, just, and good, might appear in its proper Colours, and be made to the Sinner's Conscience, what it really is, an exceeding great and most deadly Evil, by the Law, with the Penalty of Death annexed to it.* The Law is in itself holy, just, and good; perfectly consonant to everlasting Truth and Righteousness; and it can never be reasonable, or fit, that any moral Agent, should at any Time, transgress any one of its Precepts. Consequently, every Transgression is, in strict Justice, deserving of Wrath, or Punishment. And the Law, in its Rigour, was given to the *Jews* to set home this awful Truth upon their Consciences; to shew them the evil and pernicious Nature of Sin; and, under all the Tokens of God's Favour, to preserve among them a Hatred and Abhorrence of it. And thus also the Law was a School-Master, to bring them unto Christ, that they might be justified by Faith, *Gal. iii. 24.* It was designed, not to determine and fix their everlasting Condition; but to discipline, tutor, and instruct their Minds in the best Knowledge and Dispositions. For being conscious they had broke the Law of God, and finding themselves therefore cursed and condemned by it; this might convince them of the great Need they had of the Favour of the Lawgiver; and oblige them, by Faith, in his Goodness, to fly to his Mercy, for Pardon and Salvation.

VI. *Well; but if the Law answered so good an End among the Jews; would it not also be as useful to Christians? Why then are not we under the same School Master? Why is the Law abolished?*

ANSWER. Redemption by Christ, in the natural Course of Things, abolished the Law. For, if the Law was the School-Master to bring the *Jews* to Christ, that they might be justified by Faith, it is evident this School-Master must be turned out, when Christ and Redemption was come; otherwise they could not have been justified by Faith in Christ, but being still under the Law, must have remained in a State of Condemnation, as unjustified, unredeemed Transgressors. The Law, considered in itself, was of Use to the *Jews* nearly in the same Manner as the Prison (a State of Bondage and Fear) is to the Malefactor, to bring him to a Sense of his Crimes. But NOW, when Faith and Grace are brought into full Light, by our Lord Jesus Christ in the Gospel, we have received the Adoption of Sons, and are taught Obedience, by the noblest and most generous Motives of God's Love in a Redeemer, our Lord's Example, and the Hope of eternal Life,

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Rom. viii. 15, 16, 17. Nevertheless; as the Law is to us a Rule of Duty as well CHAP. V. as to the *Jews*; so, as a Ministration of Death, or as it subjects to Death for every Transgression, it is still of Use; to shew us the natural and proper Demerit of Sin; or, what, in strict Justice, Sin deserves: And we ought accordingly to reflect upon it, and lay it to Heart, that we may see, and be affected with, the pernicious Nature of Sin, and be thankful to God for Redemption. Especially considering, that, though the Law, for the present, is abolished as a *Ministration of Death*, yet, if we neglect the Season of Grace, we now enjoy, and, *Despising the Riches of God's Goodness, Forbearance and Long-suffering*, continue finally impenitent in Sin, the Law will be in Force again at the last Day, *the Day of WRATH, and Revelation of the righteous Judgment of God*; and then they, who have lived impenitently, *after the Flesh*, SHALL DIE, Rom. viii. 13.

ἡν ἡ ἁλιανση το παρατωμα, *that the Offence might abound* or, *So that the Offence did abound*. See Note upon Chap. iii. 19. The Meaning is not, that the Law was brought in among the *Jews*, to make them more wicked, or guilty of more Sins than they were before; but the Meaning is, That by the Entrance of the Law, every Sin the *Jew* committed, made him liable to Death; and so the Offence, of the same Nature with *Adam's*, was multiplied. Not that it was the Intention of the Lawgiver, that either *Adam* or the *Jews* should finally stand, or fall, by *only* the Law. For Grace was prepared for the immediate Relief of both; Grace extending far beyond the Offence.

*Where Sin hath abounded, Grace hath much more abounded.* ὑπερπερισσευεν.] I agree with Mr. *Locke*, that this is spoken with special Relation to the *Jews*, and denotes all that Surplusage of Grace, which God vouchsafed to them above the rest of the World. See Mr. *Locke's* Note. But there is no Necessity for excluding the Grace, which extends to all Mankind. And the following Verse (*That as Sin has reigned unto Death, even so might Grace reign, &c.*) naturally leads our Thoughts, as it is the concluding Stroke of his Argument, to take in the whole Compass of Sin, and its Effects upon all the World, as well as the whole of God's Grace, not only to the *Jews*, but to all Mankind.

## CHAP. VI.

## CONTENTS.

THE Apostle has now proved by three distinct Arguments, That CHAP. VI. both *Gentiles* and *Jews* are pardoned, and made Partakers of the Privileges and Blessings of the Kingdom of God under the *Messiah*, no otherwise than by the Grace of God, thro' Faith alone. Next he proceeds, in proper Order to shew, the Obligations both *Gentiles* and *Jews* were under to a Life of Virtue and Holiness, in this their new State, and the Means and Advantages they enjoyed for that Purpose. This he doth, not only to instruct the *Christians*, and to prevent their Mistakes; but also

CHAP. VI. to wipe away a Calumny, industriously spread; as if,—in asserting Justification by Grace without Works, he had taught, that we are under no Obligation to Obedience, Chap. III. 8. Against this Objection, Mistake, or Calumny, he puts in a Caveat, Chap. III. 31. But here he handles the Point at large; and considers it, I. With Reference to the *believing Gentiles*; and argues upon it, in an easy, familiar Manner, adapted to their Case and Capacity, in this Chapter. — II. With Reference to the *believing Jews* in the VII<sup>th</sup> and Part of the VIII<sup>th</sup> Chapters. In this Chapter, he introduces the Subject, by putting this Query into the Mouth of the *believing Gentile*; *What shall we say then? Shall we continue in Sin that Grace may abound?*

## NOTES.

Ver. 1. *What shall we say then? Shall we CONTINUE in Sin, &c.*] No Man can reasonably doubt, that this Verse is the Language of *believing Gentiles*; the same of whom the Apostle speaks, Chap. v. 1, *being justified by Faith, we have Peace with God, through our Lord Jesus Christ. By whom also we have Access by Faith into this Grace wherein we stand.* WE, who were alienated from God and obnoxious to his Wrath, are now in a State of Pardon, Peace and Favour. And *what shall we say* with Regard to our future Conduct? May WE continue to live in Sin, that Grace may be still further displayed? This Question, and the Apostle's Discourse upon it, to the End of the Chapter, plainly supposes, that, notwithstanding their being *justified, at Peace with God, and standing in Grace*, they might continue to live in Sin, and perish for ever. Consequently, their being *justified, at Peace with God, and standing in Grace*, immediately refer, not to their final and absolute Salvation, as if that were eventually ascertained and secured; but to the Pardon of the Sins of their *Gentile State*, and their Admission to the Blessings and Privileges of the Kingdom of God on Earth; or to their being so far interested in God's Favour and Mercy, as, notwithstanding their former Wickedness, to be pardoned, and blessed with all proper Means and Motives to a Life of Piety and Virtue. Which Means and Motives, well improved, would ascertain their final and absolute Salvation, 2 Pet. i. 10, 11, *If ye do these Things ye shall never fall: For so an Entrance shall be ministred unto you abundantly into the EVERLASTING Kingdom of our Lord, &c.* But if they neglected the Blessings and Privileges, the Grace of God had conferred upon them; if the Means and Motives, they enjoyed, did not produce a Life of Piety and Virtue, then they should fall, and be denied an Entrance into *the everlasting Kingdom of our Lord*.

THAT their Justification and Peace with God is to be understood of their Admittance into the Kingdom of God in this World, and the Enjoyment of its Privileges, is further evident from the Apostle's turning their Thoughts to BAPTISM, (the Ordinance whereby our FIRST Justification, or our Interest in the Blessings and Privileges of God's present Kindom and Covenant, is signified and sealed) to shew them the Obligations they were under to Obedience. See Note upon Ver. 3.

Ver. 2. *How shall we that are dead to Sin?*] He doth not mean, they were *actually* dead to Sin; for he supposes they might, in Fact, live after the Flesh, Chap. viii.



viii. 13. He therefore must mean, they were by their Profession obliged to be CHAP. VI  
 dead to Sin. [274] See *Ver.* 11, and the Note upon it.

*Ver.* 3, 4,

*Ver.* 3. *Know ye not that as many of us as were baptized into Jesus Christ, &c.*] 5, 6.  
 This shews, that the Ordinance of Baptism has Relation to our *FIRST* Justification, or the common Interest, which all Christians have in the Blessings and Privileges of the Kingdom of God in this World. For, being *baptized into Christ*, evidently has here Relation to their passing out of the *Heathen* into the *Christian State*, and so must have Respect to the Blessings then bestowed upon them. Besides; from the known Signification and Design of Baptism, the Apostle proves their Obligations to a Life of Obedience: Consequently, being *baptized into Christ*, must relate to their being interested in such Blessings as were given antecedently to a Life or Course of Obedience, and which obliged to it. Therefore, by Baptism, our Interest in the Blessings of the Gospel-Covenant, in common with all other Christians, is *declared*; and our Obligations to a Life, of Righteousness are *signified*. I say, *declared and signified*: For Baptism doth not confer that Interest, nor bring us under those Obligations; but only declares the Interest we *already* have, through the free Gift of God, and signifies the Obligations, which his Love and Goodness have *already* brought us under.

*Ver.* 4. *Buried with him by Baptism into Death*] I question whether we can certainly from this Passage infer the outward Mode of administering Baptism. For in the next Verse, our being incorporated into *Christ* by Baptism is also denoted by our being *planted*, or rather *grafted together in the Likeness of his Death*: And *Noah's Ark*, floating upon the Water, is a Figure corresponding to Baptism, 1 *Pet.* iii. 20, 21. But neither of these give us the same Idea of the outward Form, as *burying*.

*Ver.* 5. *If we have been PLANTED together*] See [123]. But *planted*, I conceive, does not compleatly expreß the Apostle's Sentiment. Τα συμμετα are such Plants as grow the one upon and in the other, deriving Sap and Nourishment from it; as *Mistletoe* upon the Oak, or the *Cion* upon the Stock, into which it is grafted. If I might take the Liberty, I should call them *Growers together*; and would translate the Apostle's Words, Εἰ γὰρ συμμετα γέγοναυ, &c. thus; *For if we have been made Growers together with Christ in the Likeness of his Death*, [or in that which is like his Death] *we shall be also Growers together with him in the Likeness of [or in that which is like] his Resurrection*. I reckon it is a Metaphor (and a beautiful one) taken from grafting, or making the *Cion* grow together with a new Stock; and have accordingly paraphrased the Verse.

*Ver.* 6. Παλαιὸς ἦμεν ἄνθρωποι, *our old Man*] We meet with this Phrase but in two other Places besides this; namely, *Eph.* iv. 22. *Col.* iii. 9. And I have proved *Supplem. to Scrip. Doc.* p. 150—156.) that there the *old Man* relates to the Heathen State of the *Ephesians* and *Colossians*. And, as the Apostle in this Chapter is speaking also to *Gentile-Christians*, and upon the same Subject too, namely, how they ought to act in their Christian-State, I make no doubt it has the same Sense here. That he has his Eye upon the *Gentile-State* of the *Roman Christians* is plain enough from *Ver.* 13. *Yield yourselves unto God as those that are alive from the DEAD*. No Man can reasonably doubt, but by *the Dead* he means the

CHAP. VI. the Heathen, or Gentile World, *dead in Trespasses and Sins.* [100] And when he saith here, Ver. 6. *our OLD MAN is crucified with him, that the Body of Sin might be destroyed, that HENCEFORTH we should not serve Sin;* Henceforth has Relation to our Christian State. (See Note on Chap. v. 6.) *Shall we continue in Sin,* after we have embraced the Faith of the Gospel? Is the Question, Ver. 1. Answer; No. *Henceforth we must not serve Sin.* In the same Manner, 2 Cor. v. 14, 15.—*He died for all, that they which live, should not henceforth live unto themselves.* Eph. iv. 17. *I testify in the Lord, that ye henceforth, in your Christian State, walk not as other Gentiles walk.* 1 Pet. iv. 2, 3. In such Places, *Henceforth* denotes the Christian State, in Opposition to Heathenism: And therefore, as it is here opposed to the *OLD MAN*, the *old Man* may rightly be understood to signify the *Gentile-State*, or Manner of Life.

Our *old Man* is here said to be *crucified with Christ* in the same Sense as *Christ* is said, (1 Pet. i. 18.) by his *precious Blood* to *redeem the Gentiles from their vain Conversation received by Tradition from their Fathers.* [238] Or as he is said, (Gal. i. 4.) to have given himself *for our Sins, that he might redeem us from this present evil World;* meaning the Heathen World: For he wrote to the Gentile Christians to persuade them not to be circumcised, Chap. v. 3.—vi. 12.

Mr. Locke upon this Place (Gal. i. 4.) by, *this present evil World*, understands, *this Age*, or *the Jewish Nation under the Mosaic Constitution.* But that judicious Man did not consider, that, although *and* doth indeed frequently signify an *Age*, *Oeconomy* or *Constitution*, yet it is also used in the same Sense as *κόσμος*, *the World* in general, 1 Cor. i. 20.—iii. 18, 19. Tit. ii. 12. 1 Tim. vi. 17. 2 Tim. iv. 10. And sometimes *καινὸν κόσμον*, *this World*, is put for the Heathen World, Rom. xii. 2. 2 Cor. iv. 4. Eph. vi. 12. And that the Heathen World is meant, Gal. i. 4, seems to be plain from the Epithet, *evil or wicked;* which the Apostle would hardly have given to the *Mosaic Constitution.* Besides; the Gentile-Converts, to whom he wrote, never were under that Constitution; and it doth not seem congruous to say, *Christ* came to deliver them from a Constitution, to which they never had been subject.

Ver. 7. *He that is dead is justified,* [δικαιωται] or freed, *from Sin.* St. Peter seems to paraphrase this Verse, 1 Epist. iv. 1. *He that hath suffered [ο πονηρίας] the Sufferer,* [See Note Chap. ii. 1.] *in the Flesh hath ceased from Sin.* As if he had said; The Christian, who is so resolute as to resist all Temptations to Sin, and chooseth rather to suffer any temporal Calamities than commit Sin, or neglect his Duty, he is the only Man, who has done with Sin, who is effectually delivered from the Power and Condemnation of it. For the Sense of *δικαιωται* justified, freed. see [369, &c.]

Ver. 10. *He died unto Sin* Christian Sufferings are an *αγών*, a *Strife* or *Combat against Sin*, Heb. xii. 4. And those Sufferings are always in Conformity to our Lord's; or partake of the same Nature with his: For we therein follow his Example, Rom. viii. 17. Gal. ii. 20. 2 Tim. ii. 12. 1 Pet. ii. 21.—iv. 1. He died indeed *for our Sins*; but it was in the Way of Obedience and Righteousness, *by dying to Sin*, or by combating Sin in his Death; that is, by choosing rather to die than to sin, by deserting the Cause of Truth, disobeying God, or by not performing the Work of Love and Goodness for the Salvation of Men.

Ver.

Ver. 11. *Dead indeed unto Sin*] Col. iii. 3, *Ye are dead, and your Life is hid with Christ in God.* CHAP. VI.

Ver. 11,

Ver. 12. *Let not Sin reign*] Mr. Locke well observes, that *Sin*, through this and the following Chapter, is spoken of as a Person striving with Men for Mastery over them, to destroy them. Which must be minded, if we will understand those Chapters right.

Ver. 13. *As those that are ALIVE from the DEAD*] See [100].

Ver. 15. *Shall we sin because we are not under the Law, but under Grace?*] Mr. Locke's Note upon this Verse, I presume, however just in itself, is not rightly applied to the Text. The Apostle is not speaking, as he supposes, of *Law* and *Grace*, as they denote the *Jewish* and *Christian* Dispensations; or the two Kingdoms, which, since the Fall, God has erected, the one among the *Jews*, for obtaining eternal Life by perfect Obedience, *Do and live* (which is Mr. Locke's Mistake, as I have shewn before;) the other, which is the Gospel, for obtaining it by sincere Obedience. The Apostle, I say, doth not mean *Law* and *Grace* in this Sense: But by *Law*, he means strict, rigid Law (which was but a Part of the *Jewish* Dispensation) threatening Death to every Transgression; and by *Grace* he means the gracious Terms, Provisions and Discoveries of the Gospel. And both are to be understood as they relate to Sanctity of Life, the Subject the Apostle is upon.

Ver. 16. *Know ye not, that to whom ye yield yourselves Servants, or Slaves, to obey, &c.*] The Obligations of *Gentile* Christians in their present State, in Opposition to their *Gentile* or *Heathen* State, the Apostle explains by the Case of Slaves, at that Time well understood, all over the World. A Servant, or Slave was the Master's Property, or Part of his Goods, which he might keep for Life, sell to another Master, or manumit and set free, as he pleased. Consequently, the Servant must be employed, as the Master he was under, was either good or bad; and must fare according as his Master happened to be rich or poor, good-natured or churlish, niggardly or liberal. And his being released from a bad Master, and put into the Hands of one good, kind and generous, must be a very desirable, and happy Alteration in his Circumstances.

Ver. 17. *But God be thanked that ye were the Servants of Sin, &c.*] Here the Apostle thanks God, that whereas they had been *Heathens*, and so ranked among the Servants of *Sin*, they were now become *Christians*, and consequently ranked among the Servants of the Gospel; or such as were obedient to it. This he explains by a Metaphor taken from the Coining, Stamping, or casting of Metal in a Die or Mould. The *τύπος*, the *Form*, as we translate it, that is, the Stamp, Die or Mould, is the Doctrine of the Gospel. Their being put into, or under, this Die, or Mould, was their passing out of the *Heathen* into the *Christian* State. By the Purpose and Council of God, who had before decreed to take the *Gentiles* into his Church; by the Preaching of the Gospel, whereby they were called into the Church; and by their embracing the Faith of the Gospel, they were put, or *delivered into*, or under, the Die or Mould, from which they were to receive

CHAP. VI. *ceive a new Impression; or to be fashioned into new Creatures: And their obeying from the Heart the Mould of Doctrine, refers to their first Obedience, or first*  
 Ver. 17. Faith, at their Conversion; when they willingly embraced the *Christian* Profession. This was the first Act of Obedience, by which, on their Part, they were put, or *delivered, into the Die, or Mould, of the Gospel.* And their further, and continued Obedience is what the Apostle, in this Chapter, earnestly exhorts them to; namely, that as they had, by a willing, cordial Profession of the Gospel, admitted the Die, or Mould of its Doctrine, and were now put into it; so they would labour to admit a clear, fair and full Impression upon their Hearts and Lives. The Figure upon the Die is the Image of God in Righteousness and true Holiness. For the *new Man*, (Ephes. iv. 24.) or the Gospel-State is created, or erected, in *Righteousness and Holiness after the Image of God.* This therefore is the Figure upon the Stamp, or Mould, it is the Image, and Supercription of God. And the *Christian's* Duty, and great Work, is to be conformed to this Image; to take Care that a full and fair Representation of it be struck upon all his Principles and Actions: That in the Disposition of his Mind, and in every Part of his Conversation, he may shew the Image and Supercription of God, bright and perfect, as upon a new coined Piece of Money.

Ver. 22.—SERVANTS of God] See [110.]

## CHAP. VII. VIII. I---II.

### CONTENTS.

CHAP. VII. *IN* the foregoing Chapter the Apostle shews the *Gentiles* the Obligations they were under to a Life of Holiness, and the Advantages they enjoyed for that Purpose, now they were taken into the Kingdom of God. In this Section he addresses himself upon the same Subject to a very different Sort of People. The *Gentiles* had nothing to oppose to the Gospel. A Man, just emerged out of the Darkness and Impurity of an Idolatrous State, wanted no Arguments to convince him of the Necessity of a further Dispensation for his Instruction and Sanctification. And as for what any of the Philosophers had taught, he found all that, and indeed every moral Truth that human Reason can discover, transcribed and incorporated into the Gospel, with the Addition of a surprizing Degree of Light, beyond the unassisted Reach of human Understanding. But the *Jewish Christian*, either from his own Prejudices, or the Suggestions of his unbelieving Countrymen, might be diverted from a due Improvement of the Gospel. It might be suggested; “you cannot own the Gospel as a Rule  
 “ of Life and Sanctification, or put yourself under it, without renounc-  
 ing

“ing the Law; which is, in Effect, to renounce your Allegiance to God, CHAP. VII.  
 “whose Authority has established it, and obliges you to adhere to it. Be-  
 “sides, you do not want the Gospel. The Law is in all Points holy,  
 “just and true: And we acknowledge and esteem it as such. What Oc-  
 “casion have we for the Gospel?” To confirm the believing *Jews* a-  
 gainst such Suggestions, is the Design of the Apostle in this Chapter.

THE *Jews* rested in their Law as sufficient both for Justification and Sanctification. That it was insufficient for their *Justification* he has shewn Chap. III, IV, V. That it is insufficient for *Sanctification* he proves in this Place; and introduces his Discourse by shewing, that the *Jew* is now discharged from his Obligations to the Law, as peculiar to himself, and at Liberty to come under another, and much happier Constitution, even that of the Gospel in *Christ Jesus*, Chap. VII. 1—4. In the 5th Verse he gives a general Description of the State of a *Jew*, in Servitude to Sin, considered as under *mere Law*. In the 6th Verse he gives a summary Account of the State of a *Christian*, or *believing Jew*, and the Advantages he enjoys under the Gospel. Upon the 5th Verse he comments from *Ver. 7th* to the End of this Chapter; upon the 6th Verse he comments Chap. VIII. 1—11.

I. COMMENTING upon the 5th Verse, he shews (1.) That the Law reached to all the Branches and latent Principles of Sin, *Ver. 7.* — (2.) That it subjected the Sinner to Death, *Ver. 8* — 12, without the Benefit of Pardon. — (3.) The Reason why the *Jew* was put under it, *Ver. 13.* — (4.) He proves, that the Law, considered as a Rule of Action, tho' it was spiritual, holy, just, and good in itself, and tho' the *Jew* owned and approved it as such, yet was insufficient for Sanctification, or for freeing a Man from the Power of Lust and Sin. Because the Prevalency of sensual Appetite doth not wholly extinguish Reason, or silence Conscience. And therefore, a Man's Reason and Conscience might own and approve the Law as good, just, and holy; and yet his Passions might reign within him, and keep him in Servitude to them, while the Law supplied no Power to deliver him from them, *Ver. 14* — 24. It is only the Grace, or Favour, of God in *Christ* supplies that Power, *Ver. 25.*

II. COMMENTING upon the 6th Verse of Chap. VII he (1.) Affirms, That under the Gospel, and by Faith in *Christ Jesus*, (if made the Principle of a holy Life) the *Jew* was delivered wholly from the Condemnation of the Law, both in this World, and that which is to come. Chap. VIII. 1. — (2.) That the Power of the Spirit of God, to invigorate and renew our Minds, and to free us from the Dominion of Sin, attends the Gospel-Dispensation, *Ver. 2, 3, 4.* — (3.) But whereas it might, through Mistake, be supposed, that this sanctifying Principle, the Spirit of God, would work without any Care or Thought on their Part; or whereas it might be objected, That notwithstanding this Life-giving Spirit, many, who professed the Gospel, were wicked Men; to prevent either this Mistake, or

CHAP. VII. to obviate this Objection, the Apostle shews; That no Constitution  
Ver. 1, 2, 4. would save those from the Power of Sin, or from Condemnation, who wilfully choose to remain under the Dominion of it. According to the immutable Nature of Things, such must perish, as well under the Gospel, as under the Law itself, Ver. 4.—11.

NOTE; it must be carefully remembered; That it is the State of a Jew in the FLESH, Ver. 5, enslaved to Sin by the Force of sensual Appetite, and yet, possibly, sensible of his unhappy Condition, upon which the Apostle discourses, and by which he proves the Insufficiency of mere Law for Sanctification, in this Chapter.

### N O T E S.

For a large and full Explication of the VIIth Chapter, I must refer the Reader to *Script. Doc. of Orig. Sin*, Part III. p. 199,—231. For here I shall avoid, as much as I can, repeating what I have there said.

Ver. 1. κυριεύει τε ανθρώπου, *bath Dominion over a Man.*] There is no need of Mr. Locke's Notes upon this and the following Verse, if, with several learned Men, we do but make, *the Law*, the Nominative Case to, *lives*. *The Law has Dominion over a Man so long as it lives or subsists.* Amos viii. 14, *the Way* [the idolatrous Institutions] of Beerseba LIVETH. *Antigone*, in her noble Speech to King Creon, comparing Laws made, at Pleasure, by Men, with the eternal Obligations of Truth and Right, saith,

Οὐ γὰρ τι νῦν γὰ καὶ ὄντες ἀλλ' αἱ πάντα  
Ζη ταῦτα, [νομίμα] κούδεις οἶδεν εἰς οὔτε φαν.

*Not now, nor Yesterday, but evermore the Laws*  
*Unwritten LIVE, and none when publish'd first can tell.* Sophoc. Antig. l. 465.

When the Laws are duly executed, they are said *vigere*, to be in a *healthy flourishing State*: When not executed, to *sleep*; *ubi nunc lex Julia? dormis?* Juv. The Apostle (*Heb.* viii. 13.) describes the first Covenant, or Constitution, as labouring under the Infirmities and Decays of old Age, and ready to *vanish away*, or die, as Men do, *James* iv. 14.

Ver. 2. *For the Woman which bath an Husband*] *Obs.* The Apostle here chooseth to set the Jews in a more honourable Light, while under the Law, than he doth the Gentiles, while in their Heathen State. The Gentiles are compared to *Slaves*, in a State of the lowest and vilest Servitude; Chap. vi. 16, &c. The Jews to a *Wife*, indeed in a State of Subjection; but far more honourable than that of a Slave.

Ver. 4. ὅτε ἀδελφοί μου, *Whereof my Brethren,*] ὅτε, which we render, *Wherefore*, is used in Comparison, for *ut, sic, as, so.*

Τὸν δ' ὡς ἀποθνήσκοντες πάλιν αἰσχροὶ αὐτοὶ γίνονται  
 Τὸν δ' ὡς νεκροὺς χρίσιν· πᾶσι τοῖς βαπτισμένοις  
 ἡμεῖς χρίσμεθα.

II. C. I. 474.

Ver. 4, 5.

II. μ. 278.

[*Ie are become dead to the Law*] For, *the Law is become dead to you.* An *Hypallage*; like that, *Date Classibus Austros, Set the Winds to the Fleet.* By this Manner of Expression the Prejudice of the *Jew* is favoured; who might have been disgusted had the Apostle said, *The Law*, for which the *Jew* had so great Veneration, *was dead*: And yet the Sense is the same; because the Relation is dissolved, which forever of the Parties be dead. As it is all one, whether *the Fleet be set to the Winds, or the Winds to the Fleet.*

[*By the Body of Christ. — who is raised from the Dead*] The Resurrection of the Dead, which is the Gift of God to the Obedience of *Christ*, is a direct and full abolishing of the Law; which condemns the Transgressor to Death eternal, without Hope of a Revival. And *Christ's* Resurrection, as an Earnest of the general Resurrection, was a Confirmation of the Abolishment of the damnatory Sentence of the Law; as it stood in the old, original Covenant with *Adam*, and in the Law of *Moses*.

[*That ye might bring forth Fruit unto God*] He alludes to the Wife's bringing forth the Fruit of the Womb to her Husband; which is one Way of engaging his Affections. *Gen. xxx. 20.* The Law was an impotent Husband; the Gospel is prolific.

Mr. *Locke's* Notes upon this fourth Verse, seem to me of no great Weight, except *that*, where he observeth, "That one Thing that made the *Jews* so tenacious of the Law, was, that they looked upon it as a Reward [or Blessing from] God, and a Disloyalty to him their King, if they retained not the Law he had given them. — *St. Paul* endeavours to correct his Mistake, by the Instance of a Woman marrying a second Husband, the former being "dead."

Ver. 5. [*For when we were in the Flesh*] The Design of this Chapter is to convince the *Jews*, how unfavourable the Law, in its Rigour, is to the Recovery and Sanctification of a Sinner, as it affords neither Power to conquer Sin, nor the Hope of Pardon. And, in this Verse, he gives a general Description of the State of a *Jew* in Servitude to Sin, while under the Law; which State and Verse, he comments upon from Ver. 7, to the End of the Chapter.

Mr. *Locke* thinks, *when we were in the Flesh*, signifies, when we understood the Law in a literal Sense, and did not see its spiritual Meaning. But this, I apprehend, doth not so well agree with the Drift of the Apostle's Discourse; which has Relation, not to the Errors of their Judgment, but to the Power of Sin in their Hearts, and the Condemnation to which, by the Law, it subjected them. Besides, *to be in the Flesh*, is used no where, but in the next Chapter, (Ver. 8.) and there it manifestly, as I judge, signifies the same Thing, as *to be carnally minded, to be, or live after the Flesh*, Ver. 5, 6, 7, 13.

[*Bring forth Fruit unto Death.*] This is opposed to *bringing forth Fruit unto God*, the only Author of Life. And therefore, the Fruit, the Gospel produces, is living, and shall live for ever. But the Fruit of Sin, under the Law, is, as I may say, *still-born*; is Fruit unto Death, or everlasting Destruction.

CHAP. VII. Ver. 6. But NOW] that is, under the Gospel. So now is frequently used, *Rom.* iii. 21. — v. 9, 11. — vi. 19, 21, 22. — viii. 1. — xi. 30, 31. — xvi. 26. Ver. 6. *2 Cor.* v. 16. — vi. 2. *Gal.* ii. 20. — iv. 9, 29. *Ephes.* ii. 13. — iii. 5, 10. — v. 8. *Col.* i. 21, 26. — iii. 8. *2 Tim.* i. 10. *Heb.* ix. 24, 26. *1 Pet.* i. 12. — ii. 10, 25. — iii. 21. This should be well observed; for it may prove a Key to those, and perhaps some other, Texts. However, here, as the Apostle had given in the foregoing Verse, a summary Account of the State of a Sinner under the Law, he gives us in this Verse a summary Description of the Nature and Design of the Gospel; and this he resumes, and comments upon, *Chap.* viii. 1. — xii.

Now we are delivered from the Law, that being dead wherein we were held,] How far is the Law abolished? Totally? Answer, No. The Law is abolished only in three Respects;

1. As it was a Polity. God was the King of the Jewish Nation, as much as any Men are the Kings and Governours of other Nations. And, as the King of the Jewish Nation, God delivered the Law unto them. By this Means Religion was incorporated into their Civil Government; and their Polity was religious, and their Religion political. But in this Respect the Law, to us Christians, is quite abolished; Religion, under the Gospel, is set upon its original Bottom, and stands entirely independent of all Civil Government, quite exempt from the Authority and Jurisdiction of the Civil Magistrate.

2. THE Law is also abolished, as it was a Dispensation of Types and Figures; wherein, under earthly Emblems, external Rites and Ceremonies, either moral Duties, or the good Things that were to come under the Gospel, were shadowed and represented; the Divine Wisdom judging this, in those Times, a proper Mean of Instruction. But now, this Veil is done away, and, we all with open Face as in a Glass behold the Glory of the Lord.

3. THE Law, as it was the *Ministration of Death*, and subjected the Transgressors of it to the Curse, and to Condemnation, without affording any Hope or Remedy, is also happily abolished.

BUT on the other hand; the Law of *Moses* is not abolished.

1. As it contains the *moral Law*, or Law of Nature. For as such it must stand under every Dispensation, the Gospel as well as any other, in its full Force and Extent; that is, requiring and obliging us, so far as our Capacities reach) to perfect, sinless Obedience. For God can never require imperfect Obedience; or by his holy Law allow us to be guilty of any one Sin, how small soever. And if the Law, as a *Rule of Duty*, were in any Respect abolished; then we might in some Respects transgress the Law, and yet not be guilty of Sin. The moral Law, or Law of Nature is the Truth, everlasting, unchangeable, and therefore, as such, can never be abrogated. On the contrary, "Our Lord *Jesus Christ* has promulgated it anew under the Gospel, fuller and clearer than it was in the *Mosaical* Constitution, or any where else; having made the Knowledge of it more easy and certain than it was before: So that the Subjects of his Kingdom, whereof this is now the Law, can be in no Doubt about their Duty, if they will but read and consider the Rules of Morality, which our Lord and his Apostles have delivered in very plain Words, in the holy Scriptures of the New Testament." As Mr. *Locke* very well saith in his excellent Note upon *Ephes.* ii. 15. And having added to its Precepts the Sanction of his own Divine Authority, and the powerful and attractive Motives of the Love of God,



God, and of his own Love to Mankind, and the brightest Hopes and Prospects of eternal Life, he has hereby enforced and secured the Observance of it infinitely beyond any thing the wisest Philosophers (*Socrates, Plato, &c.*) ever could find in the Law of Nature; and far beyond any Thing plainly and expressly offered in the *Mosaic* Constitution. CHAP. VII.  
Ver. 6.

(2.) NOR was the Law of *Moses*, considered as *Political* or *Ritual*, directly revealed to the *Jewish* Nation as such. This Mr. *Locke* has clearly explained in the just now mentioned Note. Under the *Jewish* Economy, the Law of *Moses*, with all its Rites and political Institutes, was the Law of the People and Kingdom of God in the World, and, at that Time, none could belong to his visible Kingdom, who did not observe those Rites and Institutes. But when God transferred this Kingdom into the Hands of the *Messiah*, and admitted, and incorporated other Nations, as well as the *Jews*, into it, in a Way quite different from the Law of Ordinances, given by *Moses*; namely, by Faith in *Jesus Christ*; then Faith in *Jesus Christ*, and Obedience to the Gospel, became the Law, and the only Law, of the People and Kingdom of God. Thus the Ordinances of the Law of *Moses* were set aside; not by a formal, direct Repeal; but by ceasing to be the Law of the Kingdom of God, after it was transferred into the Hands of the *Messiah*. Consequently, this did not make the Observance of those Ordinances unlawful to the *Jews*, as they were the Laws and Ordinances of their Country, incorporated into their Civil Constitution. A *Jew* might lawfully be circumcised after the Manner of *Moses*, if he thought fit, as it was a Law belonging to his own Country. But, if he was circumcised, or taught, or constrained any of the *Gentiles* to be circumcised, in order to be justified; that is, pardoned and intitled to the Privileges of God's peculiar Kingdom and People, he was guilty of a great Mistake. Seeing Faith in *Christ*, and Submission to the Laws of the Gospel, was, and is, the only Condition of an Interest in the Privileges of God's Kingdom, and not the Law of *Moses*. Had St. *Peter* observed the Law of *Moses* himself, *Paul* would not have blamed him for that; *Gal. ii. 11*. What he blamed him for, was his acting, as if the *Gentiles* were obliged to live as do the *Jews*, in order to their being the People of God, and Partakers of the Blessings and Honours of his Kingdom.

(3.) NOR is the Law, as it is the *Ministration of Death*, so abolished, as never more to be in force. It is indeed so far abolished, thro' the Mercy of the Law-giver, that altho' a Man does transgress, yet is he not, at present, subjected for his Transgressions to final Wrath and Condemnation; (tho' he may, at present, be so far involved in Guilt, as to be *NIGH* unto Cursing, *Heb. vi. 1.*) but is allowed the Favour of Repentance and Pardon: And, if he continues sincerely obedient, is sure of eternal Life; and shall never come into Condemnation, or under the Power of the Law, for any of his past Transgressions. This demonstrates, that no Man, in this World, is under Law, the Covenant of Works, or the broken Law of Works. For if we were now; at any Time, under the broken Law of Works, then should we be in a State of final and eternal Damnation, without Hope, or Remedy: Because there now remains *NO MORE* Sacrifice for Sins, *Heb. x. 26*. But it is one first and grand Principle of the Gospel, that we are not under the Law, but under Grace, *Rom. vi. 14*. The Law is, at present, set aside, or suspended; and every Sinner is at Liberty, and by the Goodness of God is invited, to return, and be saved. *Now is the accepted*

CHAP. VII accepted Time, now is the Day of Salvation, in which notwithstanding our Sins, God, when we come unto him, will bear and help us, 2 Cor. vi. 2. But if we continue impenitent, and finally despise the Riches of God's Goodness, Forbearance and long Suffering, then we treasure up unto ourselves Wrath against the Day of Wrath, the Day of Judgment, when the Law will recover its full Strength, and the impenitent Sinner *SHALL DIE*. For Heb. ii. 3. if the Word spoken by Angels was steadfast, and every Transgression and Disobedience received a just Recompence of Reward; how shall we [Christians] escape, if we neglect so great Salvation? Heb. x. 26, 27, 28, 29, For if we sin wilfully, after we have received the Knowledge of the Truth, there remains no more Sacrifice for Sins, but a fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries, &c. Heb. xii. 25. See then that ye refuse not him that speaketh, now in the Day of Grace: For, if they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven. Agreeably to this the Apostle pronounces the Anathema, or Curse, of the Law, upon the Man, who loveth not the Lord Jesus Christ; that is, who is a professed, but not an upright Christian, 1 Cor. xvi. 22. But then, by adding *Maran-atha*, [the Lord comes] he points at the Coming of our Lord, the Time when all the impenitently Wicked shall come under the Curse of the Law. For, as he assures the Romans, Chap. viii. 13, *If we live after the Flesh we shall die; ἡμῶν τε ἀποθνήσκουσιν*, shall die hereafter; namely, in the Day of Wrath.

Thus we are to conceive of the Death, or abolishing of the Law; remembering that it was properly abolished, in any Sense, only to the *Jews*: For the *Gentiles* were not under it. And therefore it cannot be said to be abolished to them, otherwise than as they were brought into the Church when this severe School-master was removed out of it, and as it was removed partly in their Favour.

Ver. 7. *I had not known Sin*] I. Here Mr. Locke very justly remarks; That "the Skill St. Paul uses in dextrously avoiding, as much as possible, the giving "Offence to the *Jews* is very visible in the Word, *I*, in this Place. In the Beginning of the Chapter, where he mentions their Knowledge in the Law, He "says *Ye*. In the 4th Verse, he joins himself with them, and says *We*. But "here, and so on to the End of the Chapter, where he represents the Power of "Sin [among the *Jews*] and the Inability of their Law to subdue it, he leaves "them [as it were] out, and speaks altogether in the first Person; tho', it is "plain, he means all those who were under the Law." So Chap. iii. 7, he useth the singular Pronoun *I*, [*why am I judged as a Sinner?*] when he evidently means the whole Body of the unbelieving *Jews*.

AND we may here observe another Stroke of honest Art, which seems to me still more masterly. And that is, his demonstrating the Insufficiency of the Law, under Colour of vindicating it. He knew the *Jew* would take Fire at the least Reflection upon the Law, which he held in the highest Veneration. And therefore he very naturally introduces him catching at that Expression, Ver. 5. *The Motions of Sin, which were*, or subsisted, notwithstanding the Law. What, says he, do you vilify the Law, by charging it with favouring Sin? By no Means, answers the Apostle, I am very far from charging the Law with favouring Sin; *the Law is holy, and the Commandment holy, and just and good*, Ver. 12.

Thus

Thus he writes in Vindication of the Law, and yet at the same Time shews, CHAP. VII.  
 1. That the Law requires the most extensive Obedience, discovering Sin in all its most secret and remotest Branches, *Ver. 7.* — 2. That it gives Sin a deadly Force, subjecting every Transgression to the Penalty of Death, *Ver. 8—14.* And yet, 3. Supplies neither Help nor Hope to the Sinner, but leaves him under the Power of Sin, and the Sentence of Death, *Ver. 14, to the End of the Chapter.* This, I think, is the most ingenious Turn of Writing I ever met with. We have another Instance of the same Sort, *Chap. xiii. 1—7.*

*Ver. 8. But Sin having received Force from the Commandment*] I cannot find any Commentators who have given the true Sense of this and the 11th Verse. They have all mistaken the Signification of ἀφορμῇ, rendering it *Occasion*, when it really signifies *Force, Advantage*. Take Notice; in those four Verses, (namely, *Ver. 8—11.*) The Apostle comments upon, or however explains, those Words (*1 Cor. xv. 56.*) *The Sting of Death is Sin; and the Strength of Sin is the Law*: And those also (*Rom. v. 13.*) *Sin is not imputed when Law is not in being*. Death, in a figurative Way of speaking, is represented as armed with a dreadful Sting. That Sting is *SIN*. But Death would have no Power to thrust that Sting into the Sinner's Heart, were it not for the Law of God, condemning him to Death. For did not the Law, or Constitution of the Lawgiver, condemn him to Death, he might notwithstanding his Sin, live for ever; because his Sin might, from Time to Time, be *passed over*. Therefore the Law is the Force, by which the terrible Sting is plunged into the Sinner's Vitals. For, (*Ver. 8.*) *Without the Law, Sin, the Sting of Death, is itself dead*, and quite unable to slay the Sinner. Hence it is, that the Jew (*Ver. 9.*) *was alive without Law once*, *χωρὶς νόμου*, when Law was *set aside*; namely, before the giving of the Law at Mount Sinai: For before the giving of the Law, or the Sinai Covenant, he was, for the Space of four hundred and thirty Years under the *Abrahamic* Covenant, or the Covenant of Grace by itself, (*Gal. iii. 16, 17.*) without having the Law subsisting at the same Time. For, from the Time Adam sinned and broke the Law, the Law was not re-enacted, till it was given by *Moses*, as appears from *Rom. v. 13, 14.* The Jew was then *alive*, because he was not then under the Law, subjecting him to Death for every Transgression. For (*Rom. v. 13.*) *Sin is not imputed unto Death, when Law is not in being*. But, when the Commandment came [with the Penalty of Death annexed,] *Sin revived, and the Jew died*. Then the Sting of Death acquired Life, and the Jew, upon the first Transgression, was dead in Law. Thus Sin, the Sting of Death received *Force, or Advantage* to destroy by the Commandment, *Ver. 8. 11.* And, whereas it *works Concupiscence* in all Men, and *deceives all Men*, it wrought *Concupiscence* in the Jew, and deceived him, under this singular and extraordinary Circumstance, of having received a destructive Power from the Law; and so rendered him a dead Man in Law. Which was not the Case of the rest of Mankind; who then were, (as they had always been from the Time of that Promise, *Gen. iii. 15.*) under the general Covenant of Grace, given first to *Adam*, and afterwards to *Noah*.

*Αφορμῇ δὲ λαβούσα, Sin having received Force by the Commandment.*] In those Words *having received Force*, lies the Stress of the Apostle's Affirmation; because he adds, *For without Law Sin is dead*; which is manifestly giving the Reason of Sin's receiving a destructive Force by the Commandment, or the Law.

CHAP. VII. *Ex spec, in ME,*] is emphatical. *In ME*, distinguished from other Men who were not under the Law.

Ver. 13,

14, 15.

Ver. 13. *Was then that which is good, &c.*] This is an exact Translation of the Text, according to the Order of the Words in the Greek. Whence it is manifest, that the Apostle here assigns the Reason why the Law was given to the Jews, not only as a Rule of Action, but also with the Penalty of Death annexed. The Reason was, not to destroy the Jew, but to discover the true Demerit of Sin; that it might appear to the Sinner's Conscience, as an exceeding hateful and deadly Evil. And indeed the Law should answer the same End to us now. Tho' we are not under it; yet we should from thence learn the heinous Nature of Guilt, that we may dread Iniquity, and be thankful to God for Grace, and the Benefit of Pardon.

*Id est, that Sin might appear*] This might have been rendered, *So that Sin appears*. See Note upon Rom. iii. 19.

Ver. 14. *I am carnal*] The Apostle is here demonstrating the Insufficiency of the Law in Opposition to the Gospel. But if by *I* he means himself, or any other Person, that had embraced the Gospel; then his Argument would prove the Insufficiency of the Gospel, as well as of the Law. But that he doth not in this Chapter speak of himself, or of any Man in a regenerate State, I have shewn at large, *Scrip. Doc. Orig. Sin*, p. 200, &c.

*Sold under Sin*] See [14 in the Note.]

Ver. 15. *That which I do I allow not*] From Verse 7th to this Verse the Apostle denotes the Jew in the Flesh by a single *I*. Here he divides that *I* into two *Ps*, or figurative Persons, representing two different, and opposite Principles, which were in him. The one *I*, or Principle, assents to the Laws as good, and wills and chooses what the other *doth not practise*, Ver. 16. This Principle he expressly tells us, Ver. 22, is *the inward Man, the Law of the Mind*, Ver. 23, *the Mind*, Ver. 25, or rational Faculty: For he could find no other *inward Man*, or *Law of the Mind*, but the rational Faculty, in a Person who was *in the Flesh*, and *sold under Sin*, or in Servitude to Sin. The other *I*, or Principle, transgresses the Law, Ver. 23, and doth those Things which the former Principle allows not, Ver. 15. And this Principle he expressly tells us, Ver. 18, is the *Flesh*; *the Law in the Members*, or sensual Appetite, Ver. 23; and he concludes in the last Verse, that these two Principles were consistent with each other. Therefore it is evident; that those two Principles, residing and counteracting each other in the same Person, are REASON and LUST, or *Sin that dwells in us*. And it is very easy to distinguish those two *Ps*, or Principles, in every Part of this elegant Description of Iniquity, or the Habits of Lust, domineering over the Light and Remonstrances of Reason. For Instance, Ver. 17, *Now then it is no more I that do it, but Sin that dwelleth*, or reigns, *in me*. The *I*, he speaks of here, is opposed to in-dwelling, or governing Sin; and therefore plainly denotes the Principle of Reason, the *inward Man*, or *Law of the Mind*.

THESE two different Principles he calls the one *FLESH*, the other *SPIRIT*, Gal. v. 16, 17. Where he speaks of their Contrariety in the same Manner, as he doth here.

AND we may give a probable Reason why the Apostle dwells so long upon CHAP. VII. the Struggle and Opposition between those two Principles. It is, I suppose, to answer a tacit, but very obvious, Objection. The Jew would alledge; "But Ver. 17, 25. the Law is holy and spiritual; and I assent to it as good, as a right Rule of Action, that ought to be observed; yea, I esteem it highly, I glory and rest in it, convinced of its Truth and excellency. And is not this enough to constitute the Law a sufficient Principle of Sanctification?" The Apostle answers, No. Wickedness is consistent with a Sense of Truth. A Man may assent to the best Rule of Action, and yet still be under the Dominion of Lust and Sin, from which nothing can deliver him effectually, but a Principle and Power communicated from the *Fountain of Life*. *That which I do I allow not, &c.*] A Heathen Poet gives us a like Description of the Combat between *Reason* and *Passion*.

*Sed trahit INVITAM nova vis; aliudque CUPIDO,  
MENS aliud suadet. VIDEO meliora PROBO que:  
Deteriora SEQUOR.*

My *REASON* this, my *PASSION* that persuades.  
I *SEE* the Right, and I *APPROVE* it too,  
*CONDEMN* the Wrong,—and yet the Wrong *PURSUE*.

And, I suppose, it is with Reference to this Struggle and Contrast, that St. James represents wicked Persons under the Character of *double-minded*, Jam. iv. 8.

Ver. 17. *Sin that dwelleth in me,*] that is, reigns in me. So God is said to dwell among the *Israelites*, as their King and Governour. *Exod. xxv. 8. — xxix. 45, 46. Num. xxxv. 34. Ezek. xliii. 7, 9. Zech. ii. 10, 11. [47] Dwell*, here, and Ver. 20, hath the same Sense, in the Language of the Jew; as, *reign, or have Dominion over*, in the Language of the Gentile, *Chap. vi. 12, 13, 14.*

Ver. 25. *I thank God thro' our Lord Jesus Christ*] Mr. Locke, I conceive very truly, reads here, *the Grace of God thro' our Lord Jesus Christ*; which reading is supported by the Vulgar, and some Greek Manuscripts. Certainly it makes the best Sense, in answer to the Question, *who shall deliver me?* Answ. *The Grace of God thro' Jesus Christ*. And thus *GRACE*, or Favour, may be considered as a Person, or Deliverer; in the same Manner as *SIN* is considered a Person or Destroyer.

BUT I cannot agree with Mr. Locke, that, *so then, with the Mind I myself serve the Law of God, but with the Flesh the Law of Sin*, is to be understood of St. Paul, or any other good Christian. Because, *apud* as shews, it is the grand Inference from the whole preceding Discourse. *Autem ergo* may well be rendered *the same I*. As if he had said, The same Person may find in himself two opposite Principles, the one subscribing to, and approving the Law of God; and the other, notwithstanding, bringing him into Captivity to Sin. *Serving the Law of God* is not a stronger Expression, than *bating Sin*, Ver. 15, and *delighting in the Law of God*, Ver. 22. But those Expressions are applied to the Jew *in the Flesh*, or enslaved with Sin; consequently, so may *serving the Law of God*. But *serving with the Flesh the Law of Sin*, cannot well be applied to a true Christian, or such a one

CHAP. VII. as Paul was; because he walketh not after the Flesh, but after the Spirit; and is made free both from the Law of Sin in his Members, and from Death, the Consequent of Sin, Chap. viii. 1, 2.—Note; *Serving*, and *delighting in*, the Law are properly enough used in the Case of a wicked Jew. For how little so ever his Life was conformed to the Law of God, he would, notwithstanding, G L O R Y in it, and profess a high Esteem for it, Chap. ii. 17.—24. See also *Isai.* lviii. 1, 2.

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## C H A P. VIII.

## N O T E S.

CHAP. VIII. Ver. 1. *There is now*] Now; that is, under the Gospel. This carries our Thoughts back to Ver. 6, of the foregoing Chapter; which Verse the Apostle comments upon in the eleven first Verses of this Chapter. And those Verses Ver. 1, 3, shew the Christian Jew how he is obliged under the Gospel to Sanctity of Life; and correspond to the eleven first Verses of the sixth Chapter, where he shews the same Thing to the Gentile Christians.

*No Condemnation*, *οὐκ ἐν κατακριμῇ*,] *no Manner of Condemnation*. Conformably to the Subject the Apostle is discoursing upon, this must be understood in an extensive Sense; so as to include not only a Discharge from the Condemnation of the Law, but also a Deliverance from the Slavery of Sin.

*Πνεῦμα*, Spirit, certainly is not used in the same Sense throughout this Chapter. Ver. 10, 16, it signifies the Spirit of our Mind, as (*Abs* vii. 59.—xvii. 16.—xviii. 5, 25. *Rom.* i. 9.—xii. 11. *Gal.* v. 17.) the supreme Part of our Constitution, or the Principle of Reason, by which we discern, approve and choose the Truth. And thus it answers to *we* in the foregoing Chapter, Ver. 25. But Ver. 9, 11, 16, 26, 27, it signifies that heavenly Being or Agent, which is commonly called the Holy Ghost, poured out upon the Apostles, and sent to enlighten and sanctify those who choose to live soberly, righteously and godly. In the other Places of this Chapter the Sense is not so evident and certain. However I have there given the Sense of it to the best of my Judgment. For (as the Spirit is variously used in the Scripture) I have not Leisure, at present, to collect and settle the Sense of all the Places where it occurs.

*There is now no Condemnation to them that are in Christ Jesus—who walk—after the Spirit.*] The same Thing the Apostle, I conceive, affirms, *Gal.* v. 18. *But if ye be led by the Spirit, ye are not under the Law*; that is to say, Ye are quite discharged from the Condemnation of the Law, and shall live eternally.

Ver. 3. *What the Law could not do, &c.*] God, the merciful Lawgiver, has done what the Law could not do. And what has God done? God has condemned, or destroyed, Sin in the Flesh, so that it shall not reign in our mortal Body. Therefore, this is the Thing the Law could not do. (The Law prescribed the most perfect Rules of Holiness; but gave no Spirit, no Life, promised no Help or Assistance to the enslaved Sinner, struggling under the Dominion of Lust.) How has God done this? By sending his Son in the Likeness of sinful Flesh, about the Affair of

of Sin; that is, to deliver and redeem us from all Iniquity. *About Sin*, or on Account of Sin, has Respect to the Whole of what *Christ* has done to free us from Sin, by making Attonement for it, and supplying his Spirit, Word, and all proper Means and Motives to deliver us from its reigning Power.

But had not the *Jews*, before *Christ* came, the Assistances of the Spirit, and sufficient Means and Motives to deliver them from the Power of Sin? *Ans.* Certainly they had; as appears particularly from the Psalms and Prophetic Writings, *Psal.* li. 7—12. —cxix. 33, 37, 66, 68, 73. &c. —cxliii. 10. *Isai.* i. 17—20. *Ezek.* xxxiii. 11. Yea, all Mankind, since the Promise, *Gen.* iii. 15, in all Ages, and Parts of the World have been, and still are under *GRACE*; Grace founded upon the Redemption that is in *Christ*, and therefore, always had, and still have the Benefit of Divine Assistance; however they may have neglected or abused it. But the Apostle is here considering the Assistances we enjoy under the then newly erected Dispensation of the Gospel (which in Means and Motives far exceeds all others,) and with particular Regard to the *Jew*, and upon a Comparison with the Law, in which he rested for every Thing, to shew the Preference of the Gospel to mere Law; as appears from the foregoing Chapter, where he at large shews the *Jew* the Insufficiency of mere Law, or a Rule of Duty, to deliver a Man from the Habits of Vice. Tho' the Instructions here given to the *Jew*, concerning the superior Advantages of the Gospel for Sanctification, would be of Use to the *Gentile* Convert; as his Discourse to the *Gentile*, Chap. VI. concerning our Obligations to Holiness, would be of Service to the *Jew*; so far as either should need Instruction upon those Heads.

*And for Sin  $\pi\epsilon\pi\iota\ \alpha\upsilon\alpha\rho\tau\iota\alpha\varsigma$ ]* This is commonly understood to be a *Sin Offering*; and Dr. *Whitby*, upon the Place, tells us, that this Phrase in the Old Testament is the usual Phrase for a *Sin-Offering*. And so it is when joined with a *Bullock*, *Lamb*, *Goat*, *Dove*, &c. (either expressed or understood) appointed by the Law for a *Sin-Offering*. But its proper and natural Sense is, *about, concerning, in Relation to, or on Account of Sin*. And a *Bullock* ( $\pi\epsilon\pi\iota\ \alpha\upsilon\alpha\rho\tau\iota\alpha\varsigma$ ) *on Account of Sin*, denotes the End and Design for which it was to be offered; which *Offering* being supposed and understood, it is rightly enough rendered a *Bullock for a Sin-Offering*. But *Offering* here is not the Thing to which  $\pi\epsilon\pi\iota\ \alpha\upsilon\alpha\rho\tau\iota\alpha\varsigma$  has Relation; but to God's *sending his Son*. *God sent his Son  $\pi\epsilon\pi\iota\ \alpha\upsilon\alpha\rho\tau\iota\alpha\varsigma$ , for Sin, about Sin, on Account of Sin*. And therefore, I doubt not, it has Relation to all that *Christ* has done to deliver us from the condemning and reigning Power of Sin; that we might be freed from the Guilt of Sin; and that the *Body of Sin* might be destroyed, Chap. vi. 6.

Ver. 4. *That the Righteousness ( $\delta\iota\kappa\alpha\iota\omega\mu\epsilon\tau\alpha$ ) of the Law.]*  $\delta\iota\kappa\alpha\iota\omega\mu\epsilon\tau\alpha$  *Righteousness* here, I apprehend, is used in the most extensive Sense, and may signify both moral Righteousness, and the Consequence of it, Salvation, as Chap. v. 16.

*That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.]* The Gospel frees those from Sin who choose to be free; which was more than the Law, mere Law, could do. Law neither grants Pardon, nor supplies Help. But yet, the Gospel doth not free those from Sin, who wickedly choose to remain under the Dominion of it. For a willing Slave, determined to continue in Servitude, who can free? The Apostle demonstrates, in the four next Verses, that under any Dispensation, such as continue impenitently in a sensual Life must perish. And he insists so particularly upon this,

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probably, either to prevent a Mistake; for some might be so weak as to imagine, that a mere Profession of Christianity, would secure them from the Power of Sin: Or to obviate any Objection the Jew might be ready to make. Ver. 5, 6, He might alledge; "But there are wicked Men under the Gospel, as well as 7, 8, 9, 10. "under the Law." The Apostle answers; "Men who choose to continue "under the Power of Sin and Lust, according to the true Nature of Things, "must perish under every Dispensation. God provides proper Means under "the Gospel to deliver them from a wicked Life, and to bring them to "true Holiness; but he cannot force them to be holy, nor love them if "they are wicked."

Ver. 5, 6, 7, 8.] THESE four Verses may pass for a Comment upon Gal. v. 17.

Ver. 6.] See Gal. vi. 8.

Ver. 7. *Because the minding of the Flesh is Enmity against God.*] Parallel to this, 1 Cor. ii. 14. *The animal Man receiveth not the Things of the Spirit of God.*

Ver. 8. *They that are in the Flesh.*] That is, saith Mr. Locke, "they that are "under the carnal or literal Dispensation of the Law." But if, as he rightly saith, this Verse is a Conclusion drawn from what goes before, what goes before will not allow us to understand, *being in the Flesh*, in his Sense.

Ver. 9. *But ye are not in the Flesh, but in the Spirit*] The Meaning is not, that this was, in Fact, their Case; for Ver. 13, he supposeth they might, in Fact, *live after the Flesh*; but that they were furnished with the most proper and efficacious Means of being freed from the Prevalency of fleshly Lusts, and of gaining true Purity of Mind. So Chap. vi. 2, 11. *How shall we that are [by our Profession] dead to Sin.* [274]

*If so be that the Spirit of God*] Or, *seeing the Spirit of God dwelleth.* ΕΝΕΣ may here stand for ΕΝΕΘΗΚΕ, as it doth, 2 Thes. i. 6. ΕΙ is often put for ΕΝΕΘΗΚΕ, Mat. xxii. 45. Luke xii. 26, 28. John iii. 12. —x. 35. —xiii. 14, 32. Rom. vii. 20. Phil. i. 22. —DWELL in you] See the Note upon Chap. vii. 17.

*If any Man HAVE not the Spirit of Christ*] HAVE, I reckon, is here emphatical, and signifies to retain, fix in the Mind as a Principle, duly improve. 1 John v. 12. *He that HATH the Son hath Life.* 2 John 9. *Whoever abides not in the Doctrine of Christ, HATH not God: He that abides in the Doctrine of Christ, he HATH the Father and the Son.* See the Note upon Rom. xiv. 22.

Ver. 10, 11. In those Verses the Apostle describes the happy Advantages of those who embrace the Faith of the Gospel, and live according to it. 1. Their spiritual Life is sure, and shall be maintained by the Increase of Holiness, Ver. 10. —2. Their eternal Life is sure, because God will raise them to the Possession of it at the last Day, Ver. 11.

Ver. 10. *The Body is dead because of Sin*] δι' αμαρτίας, with reference to Sin. This determines what Sort of Death he is speaking of; namely, a moral Death. As, if he had said, The Body, or the Members thereof, are mortified, as the Power of



of Lust is destroyed. *Δια*, with an Accusative, signifies *with Reference to*, or *on the Account of*, John xi. 15, 42.—xii. 9, 30. Rom. ii. 24.—iii. 25.—iv. 23.—vi. 19.—viii. 11.

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Ver. 11. *Dwell in you*] See Note upon Chap. vii. 17.

*Shall quicken your mortal Bodies*] That is, shall raise them to eternal Life. Good Men are the *Sons of the Resurrection*, Luke xx. 36, as it introduces them into eternal Life, *John* vi. 39.

*Quicken*, *shall make alive*, or *shall make to live*.] That this refers to the Resurrection at the last Day I judge for these Reasons; 1. Because the Resurrection of *Christ* is twice mentioned in this Verse, as a Pledge of *our being made to live*. 2. Because *our being made to live* is assigned to God as his Act, on Account of *our being under the Government of his holy Spirit*, or *our being already quickened to a spiritual Life of Righteousness*. If the Spirit of God dwell, or govern, in you, God will quicken your mortal Bodies, on Account of his Spirit that dwells in you. And therefore the quickening of *our mortal Bodies*, or making them to live, cannot mean, as Mr. Locke supposes in his long Note upon this Verse, *our being quickened to Newness of Life*, or to a *spiritual Life of Righteousness*; which Life it presupposes, and which the Apostle had spoken of in the foregoing Verse.

THE Revival, or Resurrection of the Body, is frequently put for our Advancement to eternal Life. See Ver. 23. *John* vi. 39.

## CHAP. VIII. 12, to the End.

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AFTER the Apostle has distinctly and separately shewn, how the Affair of Sanctification, or Obligation to Piety and Virtue, stands under the Gospel, both with Regard to *Jews and Gentiles*, it is my Opinion, he here addresseth himself to both conjunctly; and (I.) Draws the general Conclusion from *all his Arguments* upon this Subject, Ver. 12.—(II.) Proves the Validity of their Claim to eternal Life, Ver. 14—17.—(III.) And, whereas the Affair of suffering Persecution was a great Stumbling-Block to the *Jew*, and might very much discourage the *Gentile*, he introduces it to the best Advantage, Ver. 17; and advances several Arguments to fortify their Minds under all Trials; as (1.) That they suffered with *Christ*;—(2.) In order to be glorified with him, in a Manner which will infinitely compensate any present Sufferings, Ver. 17, 18.—(3.) All Mankind are under various Pressures, longing for a better State, Ver. 19—22.—(4.) The most eminent Christians, distinguished by the choicest Gifts of Heaven, are in the same distressed Condition, Ver. 23.—(5.) According to the Plan of the Gospel, we are to be saved after a Course

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17, 19,—  
23.

Course of Patience, exercised in a Variety of Trials, *Ver.* 24, 25.—(6.) The Spirit of God will supply Patience to every upright Soul under Persecution, and Suffering; which will put them into a State highly pleasing to God, *Ver.* 26, 27.—(7.) All Things, even the severest Trials, shall operate together to accomplish our Salvation, *Ver.* 28. This he proves by giving us a View of the several Steps, the Wisdom and Goodness of God have settled, in order to perfect our Salvation, *Ver.* 29, 30. Hence he passes to (IV). The Affair of our *Perseverance*; concerning which he concludes from the *Whole* of his preceding Arguments; that, as we are brought into a State of Pardon by the free Grace of God, founded upon the Death of *Christ*, who is now our Agent in Heaven, no possible Cause, (supposing we love God) shall be able to pervert our Minds; but we shall be assuredly kept by the Power of God, through Faith, unto eternal Salvation, *Ver.* 31, &c.

### NOTES.

*Ver.* 12. *Amw* is the grand Inference, I reckon, from all that he has been arguing in Relation to Sanctity of Life, both to the *Gentiles*, Chap. VIth, and to the *Jews*, Chap. VIIth and VIIIth to this Verse. Where, I suppose, he begins to address himself to both in a Body to the End of the Chapter.

*Ver.* 13.—*Ye shall die* [Μαλλιστα αποθνησκειν] *Ye shall die hereafter*; namely, the second Death at the last Day. The wicked Christian is *NIGH* unto the *Curse*, *exhose* End it is to be burned. *Heb.* vi. 8.

*Ver.* 15. *Abba*, that is to say, *FATHER*.] See [103].

*Ver.* 16, 17. *We are the CHILDREN*.] See [104].

*Ver.* 17. *And if Children, then HEIRS*.] See [108].

*If so be that we suffer with him*] Observe, how prudently the Apostle advances to the harsh Affair of Suffering. He doth not mention it till he had raised their Thoughts to the highest Object of Joy and Pleasure, the Happiness and Glory of a Joint-Inheritance with the ever-blessed Son of God.—*We are Heirs, Heirs of God, and Joint-Heirs with Christ*: *If so be that we suffer*, &c. This, (with the additional Consideration, that *we suffer with Christ*, or as he himself suffered, and that our Suffering patiently is the Way to be glorified with him,) would greatly qualify the transitory Afflictions of this World, and dispose them to attend to the other Arguments he had to offer.

*Ver.* 19—23. I MUST think it was quite to the Apostle's Purpose, in this Place, to point at the common Calamities of Mankind. *Christians* ought not to be uneasy, if they are exposed to Sufferings on Account of Religion: For this World is a State of Suffering and Distress; and all Mankind are groaning under various Pressures, and longing for something better than this present State.

That

That the Apostle in those Verses doth not mean only the Christian World, or Creation, seems evident: Because 1. ΟΤΙ ΚΑΙ ΑΥΤΗ Η ΚΡΙΣΙΣ, *that even the Creature itself, or even the very Creature, shall be delivered, &c.* (Ver. 21.) plainly points at something different from the Body of Christians, and in some Respect inferior to them. For he would never have said to *Christians, Even the very Saints shall be delivered, &c.* 2. *The Children of God* are distinguished from the Creature, or the Creation, Ver. 21. But the *Children of God* are Christians, Ver. 16. Therefore, the Creature cannot be Christians. 3. He saith, Ver. 20, *The Creature was made subject to Vanity, not wilfully, but through him who has subjected the same in Hope, &c.* Now we know of no other subjecting the Creature to Vanity, but that Gen. iii. 19; and that includes all Mankind. 4. ΠΑΝΤΑ Η ΚΡΙΣΙΣ, Ver. 22, *The whole Creation*, must surely comprehend all Mankind, as it doth Mark xvi. 15. Col. i. 23.

AND that we have no sufficient Ground to extend it further than Mankind, I mean, to the brute Creatures, will appear, if we consider, 1. That the same Phrase is used to signify all Mankind, Mark xvi. 15. *Go into all the World, and preach the Gospel παντι κτιστι, to every Creature, or to the whole Creation.* Also Col. i. 23. 2. No Creature in this World but Man could be subject to Vanity wilfully, or not wilfully. 3. Whether we understand the 23d Verse of Christians in general, or of the Apostles only, we cannot well suppose the Apostle would bring either into a Comparison with Brutes; and not only they, but we also ourselves who have received the first Fruits of the Spirit, &c.

Ver. 19. Η γαρ αποκαρδακια της κτισις, *the earnest Expectation of the Creature, or of the Creation, as it is rendered, Ver. 22.* I have endeavoured to give the Force of [αποκαρδακια] *earnest Expectation* in the Paraphrase. It signifies a solicitous, anxious Waiting for a Thing, and so includes a vehement Desire.—*Ques.* But how can all Mankind desire and wait for the Revelation of the Sons of God, or the Glory that shall be revealed in them, when but a small Part of Mankind know any Thing of it? *Ans.* We know, as the Apostle saith, Ver. 22, That all Mankind do groan under the Afflictions and Pressures of this present World, sensible of its imperfection and Vanity, and consequently must desire something better. And although they may not know what better Things is, yet the Apostle knew it. And he speaks according to his own Knowledge, and not theirs. He affirms of his own Knowledge what their Expectation would issue in. Their earnest Waiting was in Fact, however they might be ignorant of it, waiting for the Manifestation of the Sons of God. And he proves this, Ver. 20, 21, as supposing the Christian, to whom he wrote, might also be ignorant of it. Which shews, that when he affirms, the earnest Desires of Mankind after a Release from the Sufferings of this Life, is a Waiting for the Manifestation of the Sons of God, he speaks, not of what Heathens, or even Christians, understood or believed, but of what he himself knew and believed to be true. Further; Dr. Whitby, upon this Place, justly observes, “That in the sacred Dialect, Desire and Expectation is ascribed to Creatures in Reference to Things they want, and which tend to their Advantage, though they explicitly know nothing of them, thus the Messiah, before he came, is called the Desire of all Nations, Hag. ii. 7.”

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Ver. 20,  
21, 23.

Ver. 20. *The Creature, or Creation, was made subject to Vanity, ουκ εκουσα not willingly*] that is, not by any wilful Act of their own. Εκουσα seems here to have the same Signification as εκουσιαι, wilfully, Heb. x. 26. Or as θελοηας, 2 Pet. iii. 5. *This they are wilfully ignorant of.* What we render *lie not in wait* (Exod. xxi. 13.) the Seventy render ουκ εχων, not wilfully, in Opposition to presumptuously in the next Verse. Thus εκουσα denotes a criminal Choice; and in a high Sense too; [carefully observe how εκουσα stands, Heb. x. 26.] namely, a Transgression subjecting to Wrath. *The Creature was made subject to Vanity*, not by its own criminal Choice, not by *sinning after the Similitude of Adam's Transgression*, Rom. v. 14.

*But by reason of him who subjected the same in Hope*] Or *through him who subjected, &c.* Here Mr. Locke supposes, that he, who subjected the Creature to Vanity, is the Devil; and that, in Hope, ought to be joined to, *waits for the Manifestation of the Sons of God*, Ver. 19. But when the whole World of Mankind is said to be subjected to Vanity, not of its own Choice, as he allows, surely it cannot refer to their being drawn into Sin by the Guile of the Devil; for that must be of their own Choice, or by their own Transgression; but to their being subjected to Suffering and Death by the Will of God, before they were in Being; and therefore, without any Choice, Fault or Demerit of theirs. And though it was in Consequence, or upon Occasion, of Adam's Sin; yet Adam's Sin was not their Sin. Rom. v. 14, *Death reigned over them who had not sinned after the Likeness of Adam's Transgression.* Which is to say, in other Words, *The Creature was made subject to Vanity, not wilfully*, or by its own Transgression. For that Place (Rom. v. 14.) is parallel to this, and explains it.—And as for, in Hope, it is plain that, both in Sense and Grammar, it stands best in Connection with *subjected*. God subjected Mankind to Vanity, not finally, but in Hope. Thus it suits the Sense well. But if we join it with, *waits*, Ver. 19, it will imply that all Mankind wait in Hope of the Glory of God. Which I think would be saying too much.

Ver. 21. *That the Creature itself shall also be delivered from the Bondage of Corruption*] The Creature, or Creation, itself is all Mankind as well as Christians. But this must be understood of Mankind, as well as of Christians, only so far as, by answering the Ends of their Creation, they are prepared for Immortality, and are not liable for their Wickedness, to the second Death. The Creature, I conceive, is Mankind considered as what they ought to be, according to the Laws of their Creation. And possibly for this Reason, the Apostle chose to denominate Mankind by the Creature, or the Creation.

Ver. 23. *And not only they, but ourselves also, &c.*] I agree with those who understand this of the Apostles, for the following Reasons. 1. Αλλα και αυτοι, —και ημεις αυτοι, but ourselves also, —even we ourselves, are very emphatical Expressions, and direct our Thoughts to some Persons of Distinction and Eminence. 2. *Who have received the First-fruits of the Spirit*, is strictly true of the Apostles only. 3. There will be little or no Argument in this Verse, if it is understood of the whole Body of Christians. It will be only telling them, what is supposed to be already known, that they were in a State of Affliction, waiting for the future Glory. But it is a good Argument, if understood of the Apostles; and properly enough advanced, after a general Survey of the Sufferings of Mankind. Look

at

at the World in common, you see all labouring under Sorrows and Afflictions: Look at us Apostles, who are most signally distinguished by the Pledges of God's Love, the miraculous Gift of the Spirit; even we are not exempted from Sufferings, but it is the Will of God, that even we should remain under the Pressures of Life, and in a State of Expectation.

Ver. 24, 26, 27.

*Even we ourselves groan within ourselves, &c.]* He saith the same Thing of himself, 2 Cor. v. 2. *In this we groan earnestly, desiring to be clothed upon with our House which is from Heaven.*

Ver. 24. *Hope that is seen*] that is, enjoyed. To *See*, in Scripture Phrase, is to enjoy. *Job* vii. 7. — ix. 25. *Psal.* i. 23. *Mat.* v. 8. *John* iii. 36. *Heb.* xii. 14. *Rom.* viii. 24. 1 *John* iii. 2.

Ver. 26. *Ὁσαυτὸς δὲ καὶ τὸ πνεῦμα, Likewise the Spirit also] ὡσαυτὸς, likewise, always in the New Testament, signifies in like Manner, or agreeably to what is mentioned just before. Mat. xx. 5. — xxi. 30, 36. — xxv. 17. Mark xii. 21. — xiv. 31. Luke xiii. 3. — xx. 31. — xxii. 20. 1 Cor. xi. 25. 1 Tim. ii. 9. — iii. 8, 11. — v. 25. Tit. ii. 3, 6. Here it may be rendered, agreeably to this [namely, to our being saved by Hope, or in a Course of patient Expectation, mentioned in the former Verse,] the Spirit helps [is appointed to help] our Infirmities.*

Ver. 27. *Knoweth what is the Mind*] That is, has a particular Regard to, approves, favours, and is pleased with, *Gen.* xviii. 19. *Psal.* i. 6. — xxxi. 7. — cxliii. 3, 4. *Jer.* i. 5. — xxiv. 5. *Amos* iii. 2. *Nabum* i. 7. *Hos.* xiii. 5. *Mat.* xxiv. 39. *Luke* xix. 42. *John* x. 27. 1 *Thes.* v. 12. 2 *Tim.* ii. 19. 1 *John* iii. 1.

*Ἐντυγχάνει ὑπὲρ ἁγίων maketh Intercession for Saints*] We cannot be sure, that *ὑπεριντυγχάνει*, in the foregoing Verse, signifies any thing more than *εντυγχάνει* in this: Because the Preposition before the Noun may only be prefixed to the Verb; as *descendere de monte*. *Εντυγχάνω* is also used, *Ver.* 34. *Christ makes Intercession for us*; and again, *Chap.* xi. 2. *Heb.* vii. 25. *Acts* xxv. 24, where it is rendered, *have dealt with me*. These are all the Places where we find it in the New Testament. So far as I can see, the Word properly signifies, to meet and treat with a Person either for, or against another. And so may signify in general to negotiate, manage, or transact an Affair on the Behalf of others; not only by Intercession, Intreaty or Supplication in their Favour, but in any other Way, as the Case may require. So our Lord, *εντυγχάνει ὑπὲρ ἡμῶν, makes Intercession for us*, by negotiating and managing, as our Friend and Agent, all the Affairs pertaining to our Salvation. And *he is able to save us to the uttermost*, because *he ever lives*, and has all Power given him in Heaven and Earth, as our Agent, to secure to us all the glorious Things promised in the Gospel. And the Spirit of God *makes Intercession for the Saints* (in the Text,) not by making Supplication to God on their Behalf, but by directing and qualifying their Supplications in a proper Manner, by his Agency and Influences upon their Hearts; which, according to the Gospel Scheme, is the peculiar Work and Office of the Holy Spirit.

How the Spirit qualifies the secret Groanings of true Christians, under the Pressures of Life, may be seen 2 Cor. v. 2, 3, 4, 5. Which Place Mr. Locke has left in great Obscurity. Take the Sense of it thus. *Ver.* 2. "For in this we

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“groane earnestly, desiring to be clothed with that heavenly Body, which we hope to receive, when this earthly Fabric is dissolved, (V. 1.)—Ver. 3. *If so be we shall be found clothed upon, not naked.* As if he had said, But these Desires are founded upon this Supposition; that we take due Care to improve our present Opportunities, to the sanctifying of our Hearts; that we may, in the Day of our Lord, be found among those who are clothed with immortal Bodies, and not among the Wicked, in a naked Condition, as being doomed to the Second Death.” [So 1 Cor. ix. 27. *I keep my Body under,—lest—when I have preached to others, I myself should be Cast-away.*—Ver. 4. “And we groane under the Pressures of our present State so far, that it is not through Impatience of Continuance here, as if we would gladly be rid of Life at any Rate; but through a Desire of being clothed with our heavenly immortal Body; that we may have quite done with Mortality, and may enter upon a happy Life, which shall never end. Ver. 5. Now he who has brought us to this Disposition of Mind is God; who, for this End, has given us his Spirit as a Pledge of Immortality, and to dispose us to a patient Waiting for it.” Thus their Groanings were doubly qualified, 1. By exciting them to prepare for Immortality, Ver. 3 and 2. To expect it with Patience and Resignation, Ver. 4.

WHAT led Mr. Locke into his Mistake was, 1. A Supposition that St. Paul believed our Lord's Coming was not far off; and that possibly it might happen while he [Paul] was alive; contrary to the Apostle's express Declaration at large, 2 Thes. ii. 1, &c. 2. That wicked Men have immortal Bodies. But what have the Wicked to do with Immortality, who shall be punished with everlasting DESTRUCTION, 2 Thes. i. 9? Immortality, Incorruptibility, Αθανασία, Αφθαρσία, are never attributed to the Wicked in Scripture, but always to the Righteous alone,

*κατά Θέον according to the Will of God.*] So the Spirit directs and qualifies the secret Desires of the Saints after Immortality; therefore God approves the Mind of the Spirit, or those Dispositions which we gain through the Assistance of the Spirit; and thus the Love of God to us is shed abroad in our Hearts, or assured to our Heart, by the Holy Spirit, which was given to the Church, 2 Cor. i. 21, 22.

Ver. 28. *And we know that all Things shall work together for Good to them that love God.*] I reckon this the seventh Argument the Apostle has advanced to reconcile Christians to Sufferings. See the Contents. Whatever befalls us, supposing we love God, certainly concurs, and tends to complete our Salvation.

*To them who are the Called, τοῖς κλητοῖς the Invited.* The Apostle never once uses this Expression in his Arguments, Chap. II, III, IV, V. It is a Metaphor taken from inviting Guests, or making them welcome, to a Feast; and the Word, and Sentiment, would be better understood if we render it, *invite*, rather than, *call*. For, *to call*, is never in English applied peculiarly to the Affair of acquainting a Person that his Company is desired at an Entertainment; but either, *bid*, or *invite*. We translate the Verb. καλέω by *bid*, Mat. xxii. 3, 4. Luke xiv. 7, 8, 10. But, *bid*, I think, is almost antiquated: *Invite to a Feast*, is the common Mode of Expression. Though one cannot well lay aside the Word *call*, it has been so long in Use. I have therefore rather chose to join *invited* to it, as explanatory of its Sense.

*The CALLED*] See [97].

*To them who are the Called, or Invited, according to his Purpose.]* This the Apostle gives as a Proof, that all Things in our present Situation, are appointed, and shall be over-ruled, for our final and everlasting Happinefs. For, in reading the Verfe, we must lay a strong Emphasis upon, *THEM*; Thus, *And we know that all Things shall work together for Good to them that love God, to THEM that are called according to his Purpose.* As if he had said, “Certainly all Things shall work together for their Good, for this Reason, because they are called, “invited, or made welcome to the Blessings of the Covenant, according to “God’s original Purpose, first declared to *Abraham*, Gen. xvii. 4. —xviii. 18.” Thus this Clause is to be understood; and thus it is an Argument to prove, that all Things, how afflictive soever, shall work together for our Good. But then it must be taken in Connection with our Loving of God, and Obedience to him. *All Things shall work together for Good to them that love God, to THEM that are the Called according to his Purpose.* Our being called, or invited, according to God’s Purpose, proves, that all Things shall work together for our Good; only upon Supposition, that we love God; and no otherwise. Our Loving of God, or making a due Improvement of our Calling, is evidently inserted, by the Apostle, as necessary to make good his Argument. He doth not pretend to prove, that all Things shall concur to the everlasting Happinefs of *ALL* that are called, or invited; (for many are called, who at last shall not be among the *Chosen*, Mat. xx. 16.) but only to those of the Called who love God. Our Calling, or Invitation, thus qualified, is the Ground of his Argument, which he prosecutes and compleats in the two next Verses. Our *Calling* he takes for granted; as a Thing evident and unquestionable among all professed *Christians*. But you will say, How is it evident and unquestionable, that we are called? I answer, From our being in the visible Church, and professing the Faith of the Gospel. For always, in the Apostolic Writings, all that are in the visible Church, and profess the Faith of the Gospel, are numbered among the Called, or Invited. As for *effectual Calling*, it is a Distinction *Divines* have invented, without any Warrant from *Scripture*. Our Calling, therefore, is considered by the Apostle, in the Nature of a self-evident Proposition, which no body doubts, or denies; and which, indeed, no Christian ought to doubt, or call in Question.

Ver. 29, 30. In these two Verses, the Apostle shews, *how* our Calling is an Argument, that all Things shall work together, to advance our eternal Happinefs, by shewing us the several Steps the Wisdom and Goodness of God have settled, in order to compleat our Salvation. In order to this, he first gives us, in this Verfe, the *Foundation* and *Finishing*, or the *Beginning* and *End* of the Scheme of our Salvation. *For whom God did foreknow, he also did predestinate, to be conformed to the Image of his Son.* To *foreknow*, here, signifies to design *before*, or at the first forming of the Scheme, to bestow the Favour and Privilege of being Gods People upon any Sett of Men, as *Rom.* xi. 2. This is the Foundation, or first Step, of our Salvation; namely, *the Purpose and Grace of God, which was given us in Christ Jesus, before the World began*, 2 Tim. i. 9. Then he *knew*, or favoured us; [See first Note upon Ver. 27.] and as he *knew* us *then*, when the Scheme was laid, and before any Part of it was executed, he *FOREKNEW* us. This is the first Step of our Salvation. And the End, the Finishing or Completion of it, is, our Conformity to the Son of God in eternal Glory, Ver. 17;

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which includes, and supposes our moral Conformity to him. When God *knew* us, at the forming of the Gospel Scheme, or when he intended to bestow upon us the Favour of being his People, he then *destinated*, or designed, us to be conformed to the Image of his Son; and, as he *destinated*, or *determined* us, then to this very high Degree of Honour and Happiness, he *PREDESTINATED*, *for-destinated*, or *pre determined* us to it. Thus we are to understand the *Foundation* and *Finishing* of the Scheme of our Salvation. The *Foundation* is the *Fore-knowledge*, or gracious Purpose of God; the *Finishing* is our being *Joint-Heirs with Christ*. Now, our *Calling*, or Invitation, stands in Connection with both these. (1.) It stands in Connection with God's *Fore-knowledge*; and so it is a true and valid *Calling*. For we are *called*, invited or *chosen according to the Fore-knowledge of God the Father*, the supreme Lord and Fountain of all Good; who may bestow his Blessings upon any People, as seems good in his Sight, 1 *Pet.* i. 2. Consequently we have a good Title to the Blessings of the Gospel, to which we are invited, or made welcome. And I agree with Mr. *Locke*, that the Apostle, in this Part of the Chapter, had his Eye more particularly upon the *Gentile* Converts, to shew them, that their Interest in the Favour and Love of God, and their future Salvation, stands upon a solid Bottom. Thus our *Calling* is connected with God's *Fore-knowledge*. (2.) It stands also in Connection with our being conformed in Glory to the Son of God. *For we are invited by the Gospel to the obtaining of the Glory of the Lord Jesus Christ*, 2 *Thess.* ii. 14. And, therefore, supposing what the Apostle supposes, that we *love God*, it is certain, from our being called, that we shall be glorified with the Sons of God. And so our *Calling* proves the Point, that all Things should work together for our Good in our present State; because it proves, that we are intended for eternal Glory; as he shews in the next Verse.

Ver. 29. *That he might be the FIRST-BORN among many BRETHREN*] See [106.]

Ver. 30. *Moreover whom he did predestinate, them he also called: And whom he called, them he also justified; and whom he justified, them he also glorified.*] This may well be called the *Golden Chain of Election*, as it exhibits the Order and Connection of the Purpose of God, concerning our Salvation. Only the several Steps of Divine Grace are expressed; but that Holiness, which the Apostle has been arguing for, as essential to our Salvation, is manifestly understood. The not observing of this has led some *Christians* into a very great Error; as if some Men, and indeed all that shall be finally saved, were *fore known*, *predestinated*, *called*, *justified*, and *glorified*, by an absolute Decree, without Regard to their Moral Character. Which is infallibly a very great Mistake. For the Apostle insists upon a Character all along, from the Beginning of the Chapter. Ver. 1, *There is no Condemnation to them who are in Christ Jesus, who walk not after the Flesh, but after the Spirit*. Ver. 13. *If ye live after the Flesh, ye shall die*, &c. The absolute Necessity of Holiness to Salvation is the very Subject of his Discourse, which he positively affirms, and solidly establisheth. And, at the very Entrance of his Argument here, he takes Care to settle the Connection between our Calling; and the Love and Obedience of God, on Purpose to prevent the Mistake, into which some have fallen, through great Inattention; Ver. 28, *All Things shall work together for good; to whom? To them that LOVE GOD, to them that are called according to his Purpose. To them that love God*, because they are called according



to his Purpose; and to them who are called, because they love God. For the Apostle has so worded his Sense, that those two Parts of the Proposition do reciprocate; and therefore stand in the closest Connection. Nor, in the Nature of Things, is it possible to separate them; they that love God being the only Persons that can reap any Benefit by *Predestination, Vocation*, or any other Instances of God's Favour. CHAP. VIII. Ver. 33, 34, 35.

Ver. 33. *God's ELECT*] See [92].

Ver. 33, 34. *Who shall lay any Thing to the Charge of God's Elect? Is it God that justifieth. Who is he that condemneth? It is Christ that died.*] Mr. Locke reads thus; *Who shall lay any Thing to the Charge of God's Elect? Shall God that justifies? Who is he that condemns? Christ that died?* But our Translation, I think, is to be preferred: Because the Apostle has already abundantly shewn us our Interest in God and Christ, Ver. 28—33. And therefore, it is not so proper to say the same Thing here over again, as to apply it to our Consolation. Which he doth, by making our sure and infallible Interest in the Love of God, and the Favour of *Christ*, a full, satisfactory and indisputable Answer to any Charges advanced against God's Elect, who love God, (for this is still supposed) or to any who may presume to condemn them. And he doth this in a very grand, decisive Manner, and with an Air of the highest Assurance, that God's Elect, who love him, are quite discharged from all possible Charges or Accusations; and shall never come into Condemnation. *Who shall lay any Thing to the Charge of God's Elect? Let them know, It is God who justifies his Elect. Who is he that condemns? Let him know, It is Christ that died, &c.*

Ver. 34. *Who also makes INTERCESSION for us*] See Note on Ver. 27.

Ver. 35, &c. HERE the certain, final Perseverance of such as truly love and obey God (for this is always supposed) is in a very strong and noble Manner asserted; so far, and in this Sense, That whatever the Infirmities, and Trials of such may be, they are sure, and may infallibly assure themselves, that sincerely endeavouring to *keep themselves in the Love of God*, (Jude, ver. 21.) they shall be kept by the Power of God, through Faith, unto Salvation, 1 Pet. i. 5. See also *John* xv. 2. 1 *Cor.* i. 8. 1 *Thes.* v. 23, 24. 2 *Thes.* iii. 3. I may add; That the Conclusion of this Chapter is the most elegant and sublime Piece of Writing I remember ever to have read. It is founded upon the grand and solid Principles of the Gospel; it breathes the true Spirit of Christian Magnanimity; raises our Minds far above all Things created, and shews, in a bright and heavenly View, the Greatness of Soul, and the strong Consolation, which the Gospel inspire. God grant it may stand clear before our Understandings, and be transcribed into all our Hearts! They who despise the Gospel, despise all that is GREAT and GLORIOUS, and HAPPY.

## CHAP. IX, X.

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THE Apostle has proved, by three special Arguments, that the Grace or Favour of God in the Gospel extends to the *Gentiles* as well as the *Jews*. This he has done in the five first Chapters. In the three next Chapters, namely, the VIth, VIIth, VIIIth, he has shewn the Obligations, which the Gospel lays upon Christians, both *Gentile* and *Jewish*, to a Life of Virtue and Holiness; and lastly, the Certainty of their final and everlasting Salvation, in Case they *love God*, or *live not after the Flesh, but after the Spirit*. Now, let it be well observed; That hitherto the Apostle has considered our being taken into the peculiar Kingdom of God, and interested in the Blessings of the Covenant of Grace, *absolutely, or in itself*, as it is the Effect of Grace, free to all who believe, whether *Jews* or *Gentiles*, in Opposition to the Merit of any Works, or of Conformity to any Law, whatever. And, therefore, hitherto he has pleaded and proved; that the *Gentiles*, by Faith, have a good Title to the Blessings of God's Covenant: And that the *Jews* themselves can have an Interest in those Blessings no other Way, than by Faith. He has not yet considered the *Jews* as set aside, or rejected, (except in a Glance, and only by the Bye) but as having the same Way to the Grace and Covenant of God, opened to them, under the Kingdom of the *Messiah*, as to the believing *Gentiles*; and as under a Possibility of continuing still in the Church. And therefore, has only argued, that they ought not to exclude the *Gentiles*; but allow them to be Sharers in the Mercies of God. Hitherto his Language has been; *Why may not they be admitted pardoned, and saved as well as you?* And therefore, hitherto he has treated the Subject, the Reception of the *Gentiles* into the Church, under the Name and Notion of *Justification*; that is, of Pardon and Salvation, common and free to all; and never once mentions it, in the Course of his Arguments, under the Name and Notion of *CALLING*, or inviting. Which, in the Sense of all Mankind, is understood to be a Relative Term. For whenever, we hear of *inviting* to a Feast, Wedding, &c. it immediately gives us this Idea, That only *some* are admitted to it, while others are passed by, or left. Nor has he hitherto made any Mention of *Elect*, or *Election*, *chosen*, or *Choice*; which also supposes that some are taken, while others are left, or rejected.

BUT now, in this Chapter, and the two following, the Apostle writes in a different Stile; and considers our Reception into the Kingdom and Covenant of God, under the relative Notion of *Calling* or *Invitation*, and of *Election* or *Choice*. Which shews, that he now views the two Parties,  
*Jews*

*Jews and Gentiles*, in a Light different from that, in which he has hitherto placed them. Now he regards the *Gentiles*, as invited into the Kingdom of God, as *chosen* to be his People; and the *Jews*, as left out and rejected. For, tho' the *Jews* were free to embrace the Gospel, as well as the *Gentiles*; yet he knew, by the Spirit of Prophecy, that, as the main Body of them, in fact, rejected *Christ*, and the Gospel, so they would in fact, be quite unchurched, and cast out of the visible Kingdom of God; not only by their own Unbelief, but also by the just Judgment of God, in the total Overthrow of their Polity, the Destruction of their Temple, their Expulsion out of the Land of *Canaan*, and Dispersion over the Face of the whole Earth. Thus he knew they would be *accursed*, or *anathematized from Christ*, and reduced to a Level with the common or Heathen Nations of the World. And the Event has proved him to be a true Prophet.

It is observable, that, agreeably to his delicate Manner of Writing, and to his nice and tender Treatment of his Countrymen, he never mentions their Rejection, (a Subject extremely painful to his Thoughts) otherwise than in a Wish, that he himself *were accursed from Christ* for them, or to prevent their being accursed from Christ, (*Chap. ix. 3.*) till he comes to the eleventh Chapter, where he has much to say in their Favour, even considered as at present rejected. But it is very evident, his Arguments, in this Chapter, stand upon a Supposition, that the main Body of the *Jewish* Nation would be cast out of the visible Kingdom of God. And it is for this Reason, as I have said, that, in this and the two following Chapters, he considers the Reception of any People into the Kingdom and Covenant of God under the relative Notion of *INVITING* and *CHOOSING*, or of *CALLING* and *ELECTION*.

From the latter Part of the foregoing Chapter, we may observe; That *St. Paul* thought our *Calling*, or being invited into the Kingdom of God, a Matter of great Importance. For he makes it the Ground of his Argument to prove, that we are in a State of Salvation; and that, in the Way of Obedience, we shall, notwithstanding our Infirmities and Sufferings, without fail be carried safe through to eternal Glory. According to him, our calling is the solid Foundation of our Comfort in all Conditions, an incontestable Demonstration, that *God is for us*; and that, under his Influence, all Things shall work together for our Good, our final and everlasting Salvation. And, indeed, our being *called*, or *invited*, into the Kingdom of God, *according to his Purpose*, in itself imports, that we are *welcome*, (the invited Guest is a welcome Guest,) and have a good Title to the Blessings, Honours, and Privileges of his Kingdom. Our Calling therefore is a Matter of great Importance, and ought to be well established, and guarded against every Objection. But, if the *Jewish* Constitution still remains good, and the *Jews*, or such as are subject to the *Mosaic Law*, are still the only People of God, or the rightful Subjects of his Kingdom,

then

CHAP. IX. *then* our *Calling* comes to Nothing; and we have no more Right to encourage and assure ourselves of the Favour of God, and the Blessings of his Covenant, than mere Heathens, or those who have no extraordinary Discoveries of God's Grace: For in this Case, we are no better than uninvited Intruders, who have no Title to the extraordinary Grant of Mercy and Favour. And therefore, the unbelieving *Jews* levelled all their Artillery against our being *called*, or invited, into the Church or Family of God; and laboured every Argument to unhinge the believing *Gentiles*, and to persuade them, that they were not duly taken into the Church. Alledging, particularly, that the *Jews* were, and for ever were to be, the only true Church and People of God; that they could not be cast off, so long as God was true to his Word and Promise to *Abraham*. Consequently, the *Gentiles* were miserably deceived, by supposing they had a Place and Interest in God's Kindgom, only by *Faith in Christ Jesus*: When in Fact, and as sure as God was true, there was no other Way of entering into the Kingdom of God, or of gaining a Right to it's Privileges, than by submitting to the Law of *Mosis*. That was the only Method, according to the Divine Appointment, of obtaining the Remission of Sins, and the Hope of eternal Life. Therefore, to prove, that the *Jews*, by rejecting *Christ* and the Gospel, were themselves cast out of the Church, consistently with the Truth of God's Promise to *Abraham*, was a Matter of great Moment to the establishing the *Gentile* Believers. The Apostle had touched upon this Point, at the Beginning of the third Chapter; but an Enlargement upon it there would have broken in too much upon the Argument he was then pursuing. For which Reason he then suspended the particular Consideration of it, to this Place; where he (1.) Solemnly declares his tenderest Affection for his Countrymen, and his real Grief of Heart for their Infidelity and Rejection, Chap ix. 1—5. And this, I suppose, to wipe off an Aspersión, which had been cast upon him, that he was so zealous for the Gospel, out of unnatural Hatred, an Rancour against his own Nation. Or, however, it might be intended to guard against such an invidious Construction.—(2.) Answers Objections against the Rejection of the *Jews*, Ver. 6.—23.—(3.) Proves the Calling of the *Gentiles* from Scripture, Ver. 24—30.—(4.) Gives the true State and Reasons of the Rejection of the unbelieving *Jews*, and Calling of the *Gentiles*, Ver. 30, to Ver. 14th of the Xth Chap.—(5.) Vindicates the Mission of the Apostle, as expedient and necessary to the Calling, or Invitation, of the *Gentiles*, Chap. X. 14, to the End.

AND all this was intended, at once, to vindicate the Divine Dispensations; to convince the Infidel *Jew*; to satisfy the believing *Gentile*, that his Invitation, or Calling, into the Church was well grounded, just and valid; to arm him against the Cavils and Objections of the unbelieving *Jews*; and to dispose the *Christian Jew* to receive and own him as a Member

ber of the Family and Kingdom of God, by a Divine Right, in all Respects as good as he himself could pretend to.

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Ver. 3, 5.

## NOTE S.

Ver. 3. *Accursed from CHRIST*] See [164.]

Ver. 5. *Who is over all, God blessed for ever.*] *Christ* is God over all, as he is by the Father appointed Lord, King, and Governour of all. *The Father has committed all Judgment to the Son*, John v. 22. *Has given all Things into his Hands*, —xiii. 3. *All Power is given him in Heaven and Earth*, Mat. xxviii. 18. *He is Lord of all*, Acts x. 36. *God has given him a Name above every Name*, Phil. ii. 9. *Above every Name that is named, not only in this World, but also in that which is to come: And has put all Things* (himself excepted, 1 Cor. xv. 27.) *under his Feet, and given him to be Head over all Things*, Eph. i. 21, 22. This is our Lord's supreme Godhead. And that he is *ευλογητός*, *blessed for ever*, or the Object of everlasting Blessing, is evident from Rev. v. 12, 13; *Worthy is the Lamb that was slain to receive Power—and Blessing. Blessing and Honour—be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.*

Thus it appears, the Words may be justly applied to our blessed Lord. But what this Part of his Character, in which he is more nearly related to believing *Gentiles*, then to Infidel *Jews*, has to do with Privileges belonging to the latter, doth not seem to me very clear. Much less can I conceive, why the Apostle in this particular Enumeration of *Jewish* Privileges, should not mention their Relation to God, as *their God*, in which they particularly gloried, (Chap. ii. 17.) and which was indeed the Glory of all their Glories, being the first and grand Article in the Covenant with *Abraham*; and which he fails not to insert among the singular Privileges of *Christians* (Chap. v. 11.) when he is shewing, that the Subjects of their Glorifying were not inferior to those of the *Jew*. How could he overlook the main Article in this List? Or what if there should be a Transposition of a single Letter in the Text *ὁ θεὸς ὢν θεός*? This will remove every Difficulty. For then the Text will run naturally enough thus, *ὅτι ἡ νοθεύσις, &c. ὅτι οἱ πατέρες, καὶ ἔστι ὁ θεὸς ὁ χριστὸς τοῦ κατὰ σάρκα, ὃν οἱ ἐπὶ πάντων θεοὶ ευλογητοὶ εἰς τοὺς αἰῶνες. Ἀμήν.* In English thus; *whose is the Adoption, &c. whose are the Fathers, and of whom as concerning the Flesh is Christ, whose is the God over all, blessed for ever. Amen.* Thus the grand Privilege will be inserted to Advantage, and stand at the Top of a lofty Climax, rising from the *FATHERS*, to *CHRIST*, to *GOD*. We have indeed no Copy to justify this Reading. But the foresaid Considerations seem to make it probable the Article (*ὁ*) might be very early transposed. *This is only my Conjecture.*

As there are no Accents in the ancient Manuscript, a Transcriber might take (*ων*), the genitive Plural, for the Participle of *εἰμι*, and then the Article (*ὁ*), which follows, ought, agreeably to the Greek Idiom, to precede. This might occasion the Transposition.

WHEN I wrote what is above, I did not know any other Author had made the same Remark. But I am informed, it is to be found in Dr. *Whitby's last Thoughts*, with some other Arguments to support it. As I never saw the Book, I can only refer the Inquisitive Reader to it.

CHAP. IX. Ver. 7. *But in Isaac shall thy Seed be called.*] It should be considered, and well noted, That the Apostle in this, and the following Quotations, doth not give us the whole of the Text, which he intends should be taken into his Argument: But only a Hint or Reference to the Passages, to which they belong; directing us to recollect, or peruse the whole Passage, and there view and judge of the Force of his Argument. That he is so to be understood, appears from the Conclusion he draws Ver. 16; *So then, it is not of him that willeth, nor of him that runneth, but of God that shews Mercy.* In his Arguments, Ver. 7, 8, &c. he saith not one Word of *Abraham's* willing *Ishmael* to be the Seed, in whom the Promise might be fulfilled; nor of *Isaac's* willing *Esau*; nor of *Moses's* willing and interceding that the *Israelites* might be spared; nor of *Esau's* running for Venison. But, by introducing these Particulars into his Conclusion, he gives us to understand, that his Quotations are to be taken in Connexion with the whole Story, of which they are a Part. The same Thing may be said concerning his Conclusion, Ver. 18; *Whom he will he hardeneth.* *Hardeneth*, is not in his Argument; but it is in the Conclusion: Therefore, &c.

THE Generality of *Jews* were well versed in the Scriptures; and a Hint was sufficient to revive the Memory of a whole Passage.

Ver. 11. *That the Purpose of God according to Election might stand.*] The principal Thing, that requires to be settled in this Chapter, is, what Kind of *Election*, and *Reprobation* the Apostle is arguing about; whether *Election*, by the absolute Decree and Purpose of God, to eternal Life; and *Reprobation*, by a like absolute Decree, to eternal Misery: Or only *Election* to the present Privileges, and external Advantages of the Kingdom of God in this World; and *Reprobation*, or *Rejection*, as it signifies the not being favoured with those Privileges and Advantages. I think it is demonstrably clear, it is the latter *Election* and *Rejection*, the Apostle is discoursing upon, and not the former. For,

I. THE Subject of the Apostle's Argument is manifestly such Privileges as are enumerated, Ver. 4, 5. *Who are Israelites, to whom pertains the Adoption, &c.* From those Privileges he supposes the *Jews* were fallen, or would fall; or that, for a long Time, they would be deprived of the Benefit of them. For it is with Regard to the Loss of those Privileges, that he was so much concerned for his *Brethren*, and *Kinsmen according to the Flesh*, Ver. 2, 3. And it is with Reference to their being stripped of those Privileges, that he vindicates the Word and Righteousness of God, Ver. 6—24; *Not as tho' the Word of God had taken no Effect*, or failed, &c. proving that God, according to his Purpose of *ELECTION*, was free to confer them upon any Branch of *Abraham's* Seed. Consequently, those Privileges were the singular Blessings, which, by the Purpose of God, according to *ELECTION*, not of Works, but of him that calleth, was conferred upon *Jacob's* Posterity. But those Privileges were only such as the whole Body of the *Israelites* enjoyed in this World, while they were the Church and People of God: And such Privileges as they might afterwards lose or be deprived of. Therefore, the Election of *Jacob's* Posterity to those Privileges, was not absolute Election to eternal Life.

II. AGREEABLY to the Purpose of God according to Election, it was said unto *Rebecca*, *The Elder shall serve the Younger.* Meaning the Posterity of the Elder and

and the Younger. For (Gen. xxv. 23.) *the Lord said unto her, Two Nations* CHAP. IX. *are in thy Womb, and two Manner of PEOPLE shall be separated from thy Bowels, and the one PEOPLE shall be stronger than the other PEOPLE, and the Elder shall serve the Younger.* These are the Words, which signify the Purpose of God according to Election. Therefore the Election Refers to Jacob's Posterity, or the whole Nation of Israel. But all the Nation of Israel were not absolutely elected to eternal Life. Therefore, &c.

III. AGREEABLY to the Purpose of God according to Election, it was said to Rebecca, *the Elder shall serve the Younger.* But to SERVE, in Scripture, never signifies to be eternally damned in the World to come. Consequently, the opposite Blessing, bestowed upon the Posterity of the Younger, could not be eternal Salvation; but some Privileges in this Life. Therefore the Purpose according to Election refers to such Privileges.

IV. THE Election, the Apostle speaks of, is not of WORKS, (Ver. 11.) but of the mere Will of God, who calls or invites. But eternal Life is always in Scripture said to be of Works, though not of Works alone.

V. THE Election, the Apostle speaks of, took Place, first in Abraham and his Seed, before his Seed was born; and then (secluding Ishmael and all his Posterity) in Isaac and his Seed, before they were born; and then (secluding Esau and all his Posterity) in Jacob and his Seed, before they were born. But the Scripture no where represents eternal Life, as bestowed upon any Family, or Race of Men in this Manner. Therefore, &c.

VI. VESSELS of Mercy, Ver. 23, are manifestly opposed to Vessels of Wrath, Ver. 22. The Vessels of Mercy are the whole Body of the Jews and Gentiles, who were called, or invited, into the Kingdom of God, under the Gospel, Ver. 24. Consequently, the Vessels of Wrath are the whole Body of the unbelieving Jews. So (Ver. 30, 31.) the whole Body of believing Gentiles, who, according to God's Purpose of Election, had attained Justification, are opposed to the whole Body of the Israelites, who came short of it: But Men shall not be received to eternal Life, or subjected to eternal Damnation, at the last Day, in collective Bodies; but, according as particular Persons, in those Bodies, have acted well or ill. Therefore, &c.

VII. WHOEVER carefully peruses those three Chapters, the 9th, 10th, 11th, will find, that those, who have not believed, Chap. xi. 31, are the present rejected Jews, or that Israel, to whom Blindness hath happened in Part, Ver. 25; the same who fell, and on whom God has shewn Severity, Ver. 22; the same with the natural Branches, whom God spared not, Ver. 21; who were broken off from the Olive-tree, Ver. 20, 19, 17; who were cast away, Ver. 15; who were diminished and fallen, Ver. 12; who had stumbled, Ver. 11; who were a disobedient and gainsaying People, Chap. x. 21; who being ignorant of God's Righteousness, went about to establish their own, Ver. 3. Because they sought Righteousness not by Faith, but as it were by the Works of the Law, Chap. ix. 32; and therefore had not attained to the Law of Righteousness, Ver. 31. These same People, spoken of, in all these Places, are the Vessels of Wrath fitted for Destruction, Ver. 22; and the same, for whom Paul had

CHAP. IX. *great Heaviness, and continual Sorrow in his Heart*, Ver. 2, 3. In short, they are the unbelieving Nation, or People of *Israel*. And it is with Regard to the Reprobation, or Rejection, of those People, that he is arguing, and vindicating the Truth, Justice and Wisdom of God, in this ninth Chapter.

Ver. 11.

Now, if we turn back, and review those three Chapters, we shall find, that the Apostle (*Chap. x. 1.*) heartily desired, and prayed, that those same reprobated and rejected People of *Israel* might be saved; he affirms that they had not so stumbled as to fall finally and irrecoverably, *Chap. xi. 11*; that they should again have a *Fullness*, Ver. 12; that they should be received [again into the Church.] Ver. 15; that a *Holiness* still belonged to them, Ver. 16; that, if they did not still abide in Unbelief, they should be grafted into their own Olive-tree again, Ver. 23, 24; that Blindness was happened to them only for a Time, till the *Fullness of the Gentiles* be come in, Ver. 25; and then, he proves from Scripture, all *Israel*, all this Nation, at present, under Blindness, shall be saved, Ver. 26, 27; that, as touching the [original] Election, they were still beloved for the Fathers [the Patriarchs] sake, Ver. 28; that, in their Case, the Gifts and Calling of God, are without Repentance, Ver. 29; That, through our [the believing Gentiles] Mercy, they shall at length obtain Mercy, Ver. 31. All these several Things are spoken of that *Israel*, or Body of People, concerning whose Rejection the Apostle argues in the ninth Chapter. And, therefore, the Rejection, he there argues about, cannot be absolute Reprobation to eternal Damnation; but to their being, as a Nation, stripped of those Honours and Privileges of God's peculiar Church and Kingdom in this World, to which, at a certain future Period, they shall be again restored.

VIII. ONCE more; whoever carefully peruses those three Chapters, will find, that the People, who in *Times past* believed not God, but have now obtained Mercy, through the Unbelief of the *Jews*, (*Chap. xi. 30.*) are the whole Body of the believing *Gentiles*; the same, who were cut out of the Olive-tree which is wild by Nature, and were grafted, contrary to Nature, into the good Olive-tree, Ver. 24, 17; the same, to whom God hath shewn Goodness, Ver. 22; the *WORLD*, that was reconciled, Ver. 15; the *GENTILES*, who were enriched by the diminishing of the *Jews*, Ver. 12; to whom Salvation came through their Fall, Ver. 11; the *Gentiles*, that had attained to Righteousness, [Justification,] *Chap. ix. 30*; Who had not been God's People, nor Beloved; but now were his People, Beloved, and the Children of the living God, Ver. 25, 26; Even Us, whom he has called, not of the *Jews* only, but also of the *Gentiles*, Ver. 24; who are the Vessels of Mercy, on whom God has made known the Riches of his Glory, Ver. 23; the Vessels made unto Honour, Ver. 21. He speaks of the same Body of Men, in all those Places; namely, of the believing *Gentiles*, principally, but not excluding the small Remnant of the believing *Jews*, who were incorporated with them. And it is this Body of Men, whose Calling and Election he is proving; in whose Case the Purpose of God, according to Election, stands good, *Chap. ix. 11*. And who are the Children of the Promise that are counted for the Seed, Ver. 8. These are the Election, or the Elect.

Now, concerning this called or elect Body of People, or any particular Person belonging to this Body, the Apostle writes thus, (*Chap. xi. 20, 21, 22.*) *Well; because of Unbelief they [the Jews] were broken off [reprobated, rejected,] and thou standest [in the Church, among God's Called and Elect,] by Faith. Be not high-minded,*



*mind*ed, but fear. For if God spared not the natural Branches, take Heed lest be also spared not thee. Behold therefore, the Goodness and Severity of God: On them [the Jews] which fell, Severity; but towards the Goodness; if thou continue in his Goodness: Otherwise, thou also shalt be cut off, [rejected, reprobated.]

CHAP. IX.

Ver. 13.

15, 16, 17.

18.

THIS proves, that the Calling and Election, the Apostle is arguing for, in the ninth Chapter, is not absolute Election to eternal Life; but to the present Privileges of the Church; the Honours and Advantages of God's peculiar People; which Election, through Unbelief and Misimprovement, may be rendered void, and come to Nothing.

Ver. 13. *Have I hated.*] meaning comparatively, *Luke xiv. 26. Gen. xxix: 30, 31.*

Ver. 15. So far the Apostle, in this Chapter, has considered God's chusing or refusing any Body of Men in general, without supposing them to be corrupt, or to have forfeited the Divine Favour. But it is evident, from the scriptural Quotations, that from *Ver. 15—23*, he considers them in another Light; namely, as corrupt and deserving of Destruction; and, as such, either *pardoned*, by the pure Mercy of God, *Ver. 15*, or devoted to Ruin, but suffered to continue in a hardened State, *Ver. 17, 18, &c.* Which brings his Arguments to the Case of the rejected *Jews*.

Ver. 16. *Sheweth MERCY*] *showing Mercy*, and *obtaining Mercy*, are applied to the Donation of extraordinary Favours and Privileges upon a People, *Chap. xi. 30. 1 Pet. ii. 10. [57, 60.]* And that it is so to be understood here appears from the Context.

ONE would imagine this 16th Verse should have come in immediately after the 13th Verse: But the Reason, I suppose, why the Apostle inserted it here, was, that he might include the Affair of *Moses's* Intercession for the *Israelites* in his Conclusion, as well as the two foregoing Instances relating to the Sons of *Abraham* and *Isaac*. For the Instance of *Moses's* Intercession, (1.) With Respect to his Will and earnest Desire, hath Relation to the preceding Cases of *Abraham* and *Isaac*; and so it comes into the Conclusion, *Ver. 16*: And (2.) With Respect to the sovereign Will and Pleasure of God, in continuing to the *Israelites*, the Favour of being his peculiar People, it has also Relation, by Way of Contrast, to the subsequent Case of *Pharaoh*, *Ver. 17*; and so comes also into the Conclusion, *Ver. 18*. This is an Example of the Apostle's consulting Brevity in ranging and wording his Arguments.

Ver. 17. *Have I raised thee up*] See Dr. *Whitby* upon this Place.

Ver. 18. *Therefore hath he MERCY*] See [57, 60, 62.]

*And whom he will he hardeneth*] It is observable, the Apostle, in his Inferences, here alludes to the Places of Scripture, whence he takes his Proofs, *Ver. 16*. He alludes to the Desires of *Abraham* and *Isaac*, (and to the Intercession of *Moses* too) and to *Esau's* running to catch Venison. In this Verse he alludes to the Quotation, *Ver. 15*, and to what is said, in the Story of *Pharaoh*, concerning God's *hardening his Heart*. Therefore, we must fetch the Sense of,—*whom he will*  
he

CHAP. IX. *be bardens*, from that History. Now, if we turn to *Exod. viii. 15*, we shall gain a just Notion, in what Manner God hardened his Heart. For it is there written, Ver. 19. *But, when Pharaoh saw there was Respite, he bardened his Heart, and hearkened not unto them, as the Lord had said.* And again, Chap. ix. 34, 35, *When Pharaoh saw that the Rain and the Hail and the Thunders were ceased, he sinned yet more, and bardened his Heart, he and his Servants; and the Heart of Pharaoh was bardened, neither would he let the People go; as the Lord had spoken by Moses.* God had said, He would barden Pharaoh's Heart; and Pharaoh is, in these two Places, said *To barden his own Heart; as the Lord had said.* Therefore, what the Lord had said, is to be explained, by what is here said, (Chap. ix. 34, 35.) concerning the Hardening of Pharaoh's Heart. But it is here said, That Pharaoh wickedly took Occasion, from the Respite, which God granted him, to harden his own Heart. Consequently, all that God did, towards hardening his Heart, was granting him Respite from one Plague after another; which, indeed, should have softened his Heart. God, therefore, hardened his Heart, only as what God did was by him wickedly made the Occasion of hardening his own Heart in Disobedience. Therefore Mr. Locke very truly gives the Sense of these Words, *whom he will he bardens*, thus; "whom he will he permits to make such an Use of his Forbearance towards them, as to persist obdurate in their Pro-  
"vocation of him, and draw on themselves exemplary Destruction."

Ver. 19. *Why doth he yet find Fault? For who hath resisted his Will?*] This Objection is put a little different, Chap. iii. 7. There it is; If God's Faithfulness is glorified by my Wickedness, why am I condemned as a Sinner? Here it is; If God, for his own Glory, determines to suffer us to go on in Hardness and Infidelity, why doth he find Fault with us?

Ver. 20. *Shall the Thing FORMED say to him that FORMED it,*] See [17.]

Ver. 22. *Shew his WRATH*] See Note on Chap. i. 18. — Mr. Locke, in his Note upon this Verse, well observes, That here the Apostle runs a Parallel between the casting off of the Jewish Nation, and God's Dealings with the Egyptians; and that *enduring with much Long-suffering* is what God did on his Part to harden Pharaoh's Heart. See his Note.

Ver. 23. *And that he might make known*] Mr. Locke thinks the Sense of the Place requires, that [and] should be left out; as it is in some Manuscripts. But I reckon [and] is essential to the Text, and to the Apostle's Sense; as it connects the second Reason, why God delayed the Destruction of the Jewish Nation, with the first Reason, given Ver. 22. Thus; *God endured with much Long-suffering the Vessels of Wrath*, (1.) *To shew his Wrath, and to make his Power known*; And also (2.) *That he might make known the Riches of his Glory on the Vessels of Mercy.*

*Which he had afore prepared unto Glory*] The Jews were fitted for Destruction long before; but the fittest Time to destroy them, was, after he had prepared the believing Gentiles unto Glory. For the Rod of the Messiah's Strength was to be sent out of Sion, Psal. cx. 2. The Jewish Nation was to supply the first Preachers of the Gospel; and from Jerusalem their Sound was to go forth into all the Earth. Therefore the Jewish State, under all its Corruptions, was to be preserved, till the Messiah came; and even till the Gospel, propagated by the Apostles, had taken

taken deep Root in the *Gentile* World. Another Thing, which rendered the *CHAP. IX.* Time, when the *Jewish* Polity was overthrown, the most proper, was this; because then the immediate Occasion of it was, the Extensiveness of the Divine Grace. The Extensiveness of God's Grace occasioned that Infidelity of the *Jews*, which filled up the Measure of their Iniquity, *Ver. 33. Chap. x. 3. —xi. 11, 12, 15, 28, 30.* Thus they were diminished by that Abundance of Grace which has enriched us. And so the Grace of God was illustrated; or so God made known the Riches of his Glory, on the Vessels of Mercy.

*Ver. 24. Whom he hath CALLED*] See [97, 98.]

*Ver. 25, 26.]* HERE are two Quotations out of the Prophet *Hosea, Chap. i. 10*; where, immediately after God had rejected the ten Tribes, or Kingdom of *Israel*, *Ver. 9, Ye are not my People, and I will not be your God*, it is added, *Yet the Number of the Children of Israel shall be as the Sand of the Sea, which cannot be measured nor numbered; and it shall come to pass, that in the Place where it was said unto them, Ye are not my People, there it shall be said unto them, Ye are the Sons of the living God.* As if he had said, the Decrease of Numbers in the Church, by God's utterly taking away the ten Tribes, (*Ver. 6.*) shall be well supplied by what shall afterwards come to pass, by calling the *Gentiles* into it. They, who had been the People of God, should become a *Loammi, not my People*. Contrariwise, they who had been a *Loammi, not my People*, should become the *Children of the living God*. Again, *Chap. ii. 23, I will sow her [the Jewish Church] unto me in the Earth*, [alluding probably to the Dispersion of the *Jews* over all the *Roman Empire*; which proved a fruitful Cause of preparing the *Gentiles* for the Reception of the Gospel] and, or moreover, *I will have Mercy on her [the Body of believing Gentiles] that had not obtained Mercy, &c.*

*Ver. 25. Beloved*] See [140.]

*Ver. 26. The CHILDREN*] See [104.]

*Ver. 27. A Remnant shall be saved.]* That is, only a Remnant. So *Chap. xiv. 2. eats [only] Herbs.* John xviii. 8. *If ye seek me (that is, only me) let these go their Way.*

*Ver. 28.]* I HAVE here in the Text given the *Greek* of the Septuagint; (*Isai. x. 22, 23.*) and in the Paraphrase the Original *Hebrew*, as rendered by our Translators: But own I have not yet been able to gain any clear satisfactory Notion of the Sense of either. The general Intention seems to be this; that the Judgment, or Consumption, in *Sennacherib's* Invasion, which the Prophet *Isaiab* predicts, would be precise and exact, cutting the Nation very close and bare; but in *Righteousness*, perhaps in *Mercy*, sparing a select Remnant. This the Apostle applies to the Overthrow of the *Jewish* Nation, upon which he is discouraging. And, I conceive, with good Reason, as the Prophet *Daniel* seems to apply the same Mode of Expression to the same Event, *Dan. ix. 27*; as also to the Destruction of the Man of Sin, the Anti-Christian Church, which we are yet expecting, *Dan. xi. 36.*

PERHAPS.

CHAP. IX. PERHAPS the Text in *Isaiab* would be better rendered thus: *A precise Con-*  
 Ver. 30. *sumption shall overflow in Righteousness. For the Lord God of Hosts shall make a Con-*  
 31, 33. *sumption, and a precise one in the midst of all the Land.* See *Isai.* xxviii. 22, where the same Phrase occurs.

Ver. 30, 31.] *Righteousness*, or Justification, is to be understood here as *Chap.*  
*iv.* 3, 5. *Gen.* xv. 6. It is the *Justification by Faith*, which the Apostle, from  
 the Beginning of the Epistle, has been arguing and proving that the believing  
*Gentiles* have a Right to, and which they have attained, but which the unbe-  
 lieving *Jews* have not attained; *because they sought it not by Faith, but by the Works*  
*of the Law*, Ver. 32. Therefore, what is meant by attaining to this Justifi-  
 cation, will be clearly understood, as Mr. *Locke*, upon this Place, well observes,  
 if we consider; that the Apostle is here giving the Reason, why the *Jews* were  
 cast off from being God's People, and the *Gentiles* admitted to that Privilege.  
 This demonstrates, that he doth not mean that Justification, which puts par-  
 ticular Persons into the State of eternal Salvation; but that Justification, which  
 gives them the present Blessings, Privileges, Means and Honours of God's  
 Church and Kingdom. For all the believing *Gentiles*, in a Body, attained to  
 this Justification; but no body will suppose, that they all, in a Body, attained  
 to eternal Salvation.

Ver. 33. *A Stumbling Stone*] What the unbelieving *Jews* stumbled at, St. *Peter*  
 will inform us, *1 Pet.* ii. 8; *they stumbled at the Word.* They were disgusted at  
 the Gospel. The Word, which *Christ* and his Apostles preached, did not please  
 them. It contradicted all their preconceived Opinions; and, instead of con-  
 tinuing them to be the only People of God in all the World, and their Law and  
 Religious Ceremonies the only Rule of a Place and Interest in the Kingdom of  
 God, it intirely abolished the Law, in this Respect; and freely took Men of  
 any Nation into the Kingdom of God, without any Regard to it, only upon  
 Faith in *Christ*. This was *the Word*, the Word of universal Grace, at which  
 the *Jews* stumbled.

## C H A P. X. I, 4.

## N O T E S.

CHAP. X. Ver. 1. *That they might be saved*] See [93].

Ver. 1, 4. Ver. 4. *For Christ is the End of the Law for Righteousness*, or Justification.] Here  
 the *Jews* Argument is supposed. The Apostle, who was well acquainted with  
 the *Jewish* Notions, and had often disputed with them, knowing well what the  
*Jew* would allege, for the Sake of Brevity, puts in his Answer, without for-  
 mally stating the *Jews* Argument. And yet, from the Apostle's Answer, we  
 may probably collect, what was the *Jews* Argument. He insisted, That *Christ*  
*was the End*, or Design of the Law: That is to say, as I suppose, the *Jew* in-  
 sisted

listeth, that the establishing of the *Messiah's* Kingdom, and an Interest in the Privileges of it, depended upon, or was the Result of, their Submission to, and Observance of the *Law of Moses*. Against this the Apostle argues; that, by Obedience to the Law, the *Jews* could never have procured the Coming and Kingdom of *Christ*, or Redemption by him. In that Way, *Ver. 6, 7*, they could never have brought down *Christ from Heaven*; or have raised him from the Dead. It is the Grace and Power of God alone must do that. And *that* the Grace and Power of God have done; and, in order to an Interest in the Privileges and Blessings of his Kingdom in this World, have left nothing, on our Part, to be done, but Faith in the Heart, and a Profession suitable to it, *Ver. 9*.

*Christ is the End of the Law for Justification, to every one that believeth.*] See *Gal. iii. 23, 24, 25*.

*Ver. 6, 7, 8. Who shall ascend into Heaven?—Or who shall descend into the Deep. The Word is nigh thee, even in thy Mouth, and in thy Heart.*] See *Deut. xxx. 12, 13, 14*. But observe; The Apostle does not quote *Moses* here, by way of proving the Point; but only alludes to the Manner of Expression; as what might with no less (if not greater) Propriety, be applied to the Gospel. This appears from the Explications he inserts; as, *that is, to bring down Christ from Heaven; that is, to bring up Christ again from the dead; and, that is, the Word of Faith which we preach*. Which Explications he adds to shew, That, though he uses the Words of *Moses*, yet he doth not suppose that *Moses* is discoursing upon the same Subject with himself.

Mr. Locke gives an Interpretation of these Verses very different from mine. But he talks so well in favour of his Sense; that I believe I should have embraced it, could I but have brought it into Connection with *Ver. 4, 5*.

*Ver. 8. The Word [Ρῆμα] is nigh thee — that is the Word [Ρῆμα] of Faith.*] *Ρῆμα*, often signifies *Word*, but sometimes *Negotium, Affair, Business*; (and so doth דבר in the *Hebrew*, the Word which *Moses* uses *Deut. xxx. 14*.) This Sense, I conceive, it bears in the following Places, *Mat. xviii. 16. Mark ix. 32. Luke i. 37, (no Thing, no Affair) 65. —ii. 15. this Thing, Affair. —xviii. 34. Acts v. 32. —x. 37. —xiii. 42. 2 Cor. xii. 4. —xiii. 1*. So in this Place, *the Thing, the Affair is nigh thee*, (that is, rendered easy and feasible,) *even in thy Mouth, and in thy Heart; that is, the Affair of Faith which we preach*.

*Ver. 9, 10, 11. That if thou shalt confess with thy Mouth the Lord Jesus, &c.*] In these Verses the Apostle intends to shew the Nature and Efficacy of Gospel Faith and Profession, in Opposition to the mean Opinion the *Jew* might have of it, in Comparison with the several Branches of his Dependence; and which, in his Eye, appeared much more honourable and magnificent. It is not necessary to spend Time in settling the precise Difference between *believing with the Heart*, and *confessing*, or *professing with the Mouth*. Thereby the whole of true Religion, both in Principle and Practice, is denoted; the Root in the Heart, and the Fruit in the Life. Only professing with the Mouth may be particularly mentioned, because that gives a Right to the present Privileges of *Christ's* Kingdom. None but professed Believers have Right to a Place and Standing in the Church of God. Nor need we be curious to enquire into the Distinction between *Righteousness*, or *Justification*, and *Salvation*. The Apostle's Design, I doubt

CHAP. X. not, is, to express all the Blessings God will bestow in this and the future  
 Ver. 13. World. That the one, or the other of these, comprehends the present Blessings  
 and Privileges of the Kingdom of God, none (I suppose) will question. And,  
 that the one, or the other, taketh in final and eternal Salvation will appear, if  
 we consider; That the eleventh Verse, (*whoever believeth on him shall not be  
 ashamed*) certainly refers to final Salvation, or the full Accomplishment of  
 Christian Faith and Hope. See Chap. v. 5. But this Quotation, in the  
 eleventh Verse, is intended to confirm, at least, one of the Clauses in the fore-  
 going Verse; and therefore, one of those Clauses must refer to the final Issue  
 of Faith in everlasting Life.

FAITH is the grand Principle of the Gospel. A professed Faith entitles us  
 to present Privileges; and Faith, as a Principle in the Heart, discerning, valu-  
 ing, and improving the Grace of God in the Redeemer, and enabling us to re-  
 sist Temptation, to be steadfast and unmoveable in adhering to Truth and Duty,  
 is the grand Foundation of the Christian Life, the Life of Sobriety, Righteous-  
 ness and Godliness; and such as will (the Power and Blessings of God supposed)  
 carry us safe to eternal Life. And, as we are to be saved, not by mere Power,  
 but in a moral Way, nothing less than this Faith can be appointed, or can be  
 effectual to our Salvation.

Ver. 13. *Whoever shall call upon the Name of the Lord.* ΠΑΣ ΟΣ ΑΝ ΕΠΙΚΛΗΣΗΤΟ ΤΟ  
 ΟΝΟΜΑ Κυριου] I cannot deny, that the Greek in this and the foregoing, as well as  
 the following Verse, may bear to be rendered, *whoever shall surname him, or  
 surname the Name of the Lord*; that is, make Profession of the Christian Religion.  
 So 1 Cor. i. 2. *επικλημενοι το ονομα Χριστου*, *surname the Name of Christ*; that is, are  
 called his Disciples. 1 Pet. i. 17. *επιπατερα επικαλεισθε*, *si cognominatis patrem*, *if ye  
 surname the Father*; that is, are called the Children of God. See Mat. x. 3.  
 Luke xxii. 3. Acts i. 23. —ii. 21. —ix. 14, 21. —x. 5, 18, 32. —xv. 17,  
 22. —xxii. 16. 2 Tim. ii. 22. Heb. xi. 16.

BUT because the Hebrew Text in Joel will not bear this Construction, I chuse  
 to follow our Translation; which yields a Sense agreeable enough to the Apostle's  
 Purpose: For *believing in Christ*, or God, Ver. 11, and *calling upon God*, Ver. 12,  
 13, 14, are, in effect, the same Thing; as *calling upon God* necessarily connotes  
 and supposes Faith in him; and he who duly believes in Christ, has such a Sense  
 of his Dependence upon Divine Grace, that he looks unto God, and trusts in  
 his Goodness and Power alone for Happiness. Which is the true Religion of  
 the Gospel.

Mr. Locke, in the Note upon this Verse, saith, "That it will be an ill Rule  
 "for interpreting St. Paul to tie up his Use of *any* Text he brings out of the  
 "Old Testament, to that which is taken to be the Meaning of it there." That  
 is, which is the true Meaning of it there; otherwise, what Mr. Locke saith, will  
 not be at ail to his Purpose. But surely, this judicious Commentator did not  
 thoroughly consider, that, at this Rate, no Argument can be built upon any of  
 St. Paul's Quotations; and that it must have been an indifferent Thing with  
 our Apostle, whether he did, or did not, understand the Scriptures: For they  
 would serve him as well without, as with the true Meaning. But who can  
 think a Person of so much Learning, Judgment and Integrity would read, or  
 use the Scriptures in such a loose and careless Manner?

THE Apostle, I make no doubt, was a strict and close Quoter of Scripture. CHAP. X. But then, he did not always quote them in the same Manner, or for the same Purpose. [See Dr. *Benfon's* Note on *James* ii. 23.] Ver. 15, 19.

1. SOMETIMES his Intention goes no further than using the same strong Expressions, as being equally applicable to the Point in Hand. So in *Ver.* 6, 7, 8, of this Chapter, he uses the Words of *Moses*, not to prove any Thing; nor as if he thought *Moses* spake of the same Subject: But only as intimating that the strong and lively Expressions, which *Moses* uses concerning the Doctrine he taught, were equally applicable to the Faith of the Gospel. So again, in the same Manner, *Ver.* 18, he quotes *Psal.* xix. 4.

2. SOMETIMES the Design of the Quotation is only to shew, that Cases are parallel; or that what happened in his Times corresponds to that which happened in former Days. So *Chap.* ii. 24. —viii. 36. —ix. 27, 28, 29. —xi. 2, 3, 4, 5, 8, 9, 10. —xv. 21.

3. SOMETIMES the Quotation is intended only to explain a Doctrinal Point; as *Chap.* i. 17. —iv. 6, 7, 8, 18—21. —ix. 20, 21. —x. 15. —xv. 3.

4. SOMETIMES the Quotation is designed to prove a Doctrinal Point; as *Chap.* iii. 4, 10—19. —iv. 3, 17. —v. 12, 13, 14. —ix. 7, 9, 12, 13, 15, 17. —x. 5, 11, 13. —xii. 19, 20. —xiii. 9. —xiv. 11.

5. SOMETIMES it is the Intention of the Quotation to prove that something was predicted, or properly foretold in the Prophetic Writings; as *Chap.* ix. 25, 26, 33. —x. 16, 19, 20, 21. —xi. 26, 27. xv. 9—13.

THESE Things duly considered, it will appear, I conceive, that the Apostle has every where shewn a just Regard to the true Sense of the Scripture he quotes, in the View in which he quotes them.

THESE Rules may help to vindicate the Quotations in all the Apostolic Writings. However, it is evident, we cannot form a true Judgment upon any Quotation, unless we take in the Intention of the Writer, or the View in which he quotes.

*Ver.* 15. *How beautiful are the Feet of them that preach the Gospel of Peace,* [Isai. lii. 7.] *Feet* are variously used in Scripture; and sometimes have respect to Things internal and spiritual. For as the Life of Man, and the Practice of Piety, is compared to *Walking*, *Psal.* i. 1; so his *Feet* may signify the Principles, upon which he acts, and the Disposition of his Mind. *Ecclef.* v. 1. *Keep thy foot when thou goest to the House of God.* Agreeably to this, the *Feet* of the Messengers in *Isaiab*, and of the Apostles in this Verse, may signify the Validity of their Mission, the Authority upon which they acted, and any Character, or Qualifications, with which they were invested.

*Ver.* 19. *I will provoke you to Jealousy by them that are no People*] *Deut.* xxxii. 21. **וְאִנִּי אֶקְנִיָאִם בְּלֹא-עֵינִם** Jealousy is a Passion of the Mind excited by another's being our Rival, or sharing in those Honours, or Enjoyments, which we highly esteem, which we account our own Property, and which we are greatly desirous of securing to ourselves. 'So the *Jews* moved God to Jealousy, by giving to Idols the Honour and Worship due to him alone, or by acting towards God in such a Manner, as usually creates Jealousy in a Man.' For which Reason, it is predicted (*Deut.* xxxii. 21.) that they should be repaid in their own Coin, and be moved

CHAP. X. moved to *jealousy*; how? by transferring from them the Honours and Privileges in which they gloried, to those whom they despised, to a *Lo-am*, a *No-People*, that is, to the *Gentiles*. *Lo-am*, a *No-People*, or not a *People*, is the Character of the Heathen World, as not interested in the peculiar Covenant of God. Therefore, this Text, as it lies in *Deuteronomy*, is full to the Apostle's Purpose; and doth not relate to their being conquered by Heathen Nations, but to their being stripped of boasted Honours, and seeing them conferred upon those, whom they contemned, as the vilest People. How much the *Jews* were irritated at the Preaching of the Gospel to the *Gentiles*, is well known. See *Mat.* xxi. 43, 44, &c. *Acts.* xxii. 21, 22. *1 Thess.* ii. 15, 16.

## C H A P. XI.

## C O N T E N T S.

CHAP. XI. THIS Chapter is of the Prophetic Kind. It was by the Spirit of Prophecy, that the Apostle foresaw the Rejection of the *Jews*, which he supposes in the two foregoing Chapters: For, when he wrote the Epistle, they were not *in Fact* rejected; seeing their Polity and Church were then standing. But the Event has proved, that he was a true Prophet. For we know, that in about ten or eleven Years after the Writing of this Letter, the Temple was destroyed, the *Jewish* Polity overthrown, and the *Jews* expelled out of the promised Land, which they have never been able to recover to this Day. This (1) Confirms the Arguments the Apostle has advanced, to establish the Calling of the *Gentiles*. For the *Jews* are, in Fact, rejected; consequently, our Calling is, in Fact, not invalidated, by any thing they suggested, relating to the Perpetuity of the *Mosaical* Dispensation. But, that Dispensation being wholly subverted, our Title to the Privileges of God's Church and People stands clear and strong. Only the *Jewish* Constitution could furnish Objections against our Claim; and the Event has silenced every Objection from that Quarter. (2.) The actual Rejection of the *Jews* proves *Paul* to be a true Apostle of *Jesus Christ*, who spake by the Spirit of God: Otherwise, he could not have argued so fully upon a Case, which was yet to come, and of which there was no Appearance in the State of Things, when he wrote this Epistle. And this should dispose us to pay great Regard to this Chapter; in which he discourses concerning the *Extent* and *Duration* of the Rejection of his Countrymen, to prevent their being insulted and despised by the *Gentile Christians*. (1.) As to the *Extent* of this Rejection, it is not absolutely universal; some of the *Jews* have embraced the Gospel, and are incorporated into the Church of God with the believing *Gentiles*. Upon the Case  
of



of those believing *Jews* he comments, Ver. 1—7. —(2.) As to the *Dur-ration* of it, it is not final and perpetual; for all *Israel*, or the Nation of the *Jews*, who are now *blinded*, shall one Day be *saved*, or brought again into the Kingdom and Covenant of God. Upon the State of those *blinded Jews* he comments, Ver. 7, to the End of the Chapter. His Design in discoursing upon this Subject was, not only to make the Thing itself known, but partly to engage the Attention of the unbelieving *Jew*, to conciliate his Favour, and, if possible, to induce him to come into the Gospel Scheme, and partly to dispose the *Gentile Christians* not to treat the *Jews* with Contempt; (considering that they derived all their present Blessings from the Patriarchs, the Ancestors of the *Jewish Nation*, and were ingrafted into the good Olive Tree from whence they were broken; ) and to admonish them to take Warning by the Fall of the *Jews*, to make a good Improvement of their Religious Privileges, lest, through Unbelief, any of them should relapse into Heathenism, or perish finally at the last Day. The Thread of his Discourse leads him into a general Survey, and Comparison of the several Dispensations of God towards the *Gentiles* and *Jews*; which he concludes with Adoration of the Depths of the Divine Knowledge and Wisdom exercised in the various Constitutions erected in the World, Ver. 30. &c.

N O T E S.

Ver. 1. *Had God cast away [αποβαλεῖ] his People?* ] The Sense of *αποβαλεῖ* is very strong and emphatical. See *Acts* vii. 27, 39. —xiii. 46. *1 Tim.* i. 19.

Ver. 6. HERE the Apostle has his Eye upon the Remnant of the *Jews*, who had embraced the Gospel, mentioned in the foregoing Verse. And he throws in this Verse, to shew them that their Standing in the Christian Church had no Relation to, or Dependence upon, their past or present Observance of the Law of *Moses*. Their Standing in the Church and Covenant of God was according to the Election of Grace; Grace, received by Faith, was the only Ground upon which they stood, and had a Title to the Privileges of God's People. This, I reckon, is the true Sense of this Verse; which I presume Mr. Locke, in his Note upon it, has mistaken, by supposing it relates to God's choosing out, or reserving by a special Act of sovereign Grace, a Remnant from among the *Jews*, who were all Sinners, and therefore, might all have been justly cast off. But this is not the Apostle's Sentiment. He leads us into a different Way of thinking, which is this. "The Election of Grace, or the Rule of choosing any " Persons to be the People of God, upon the Foot of Grace, takes in all that " believe in his Son *Jesus Christ*: Some of the *Jewish Nation* did so believe; " therefore those believing *Jews* are a Remnant according to the Election of Grace. " And if of Grace, then let them remember, that their Election, and Interest " in the Covenant of God, has no Connection with their old *Jewish Works*." The Election of Grace is not a particular Act of sovereign Grace, which singled out

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Ver. 7—

12.

out some of the *Jews*, who deserved to have been cast off, as well as the rest; but it is that general Scheme of Grace, according to which God purposed to take into his Church and Kingdom any among either *Jews* or *Gentiles*, who believed in *Christ*. And the Remnant of the *Jews* were taken in, not because God singled them out from the rest of their Countrymen, by such a special Act of Favour, as might have taken in all the *Jews*, had he so pleased: But, because they believed, and so came into the Scheme of Election, which God had appointed. Out of which Election, they, as well as others, would have been excluded, had they, like the rest, remained in Unbelief; and into which Election all the *Jews*, to a Man, (notwithstanding they were all Sinners) would have been taken, had they all believed in *Christ*.

Ver. 7. *And the rest were [or are] blinded.*] How they were blinded, or hardened, see 2 Cor. iii. 13, &c. *And not as Moses, who put a Vail over his Face, that the Children of Israel could not steadfastly look to the End of that which is abolished. But their Minds were blinded: For until this Day remains the same Vail untaken away, in the Reading of the Old Testament; which Vail is done away in Christ. But even unto this Day, when Moses is read, the Vail is upon their Heart. Nevertheless, when it shall turn to the Lord, the Vail shall be taken away.*

Ver. 8, 9, 10. We need not suppose the Apostle quotes those Passages of Scripture, as if they predicted the Blindness and Obscurity of the *Jews* in his Times. It is sufficient for his Purpose, if the Case of wicked *Jews* in former Ages shews the true Reason of the Infidelity, Obstinacy, and Wretchedness of the *Jews*, who rejected the Gospel. For that is the Point in View: Not to prove that the infidel *Jews* were blinded; which was but too evident from their bitter Opposition to the Gospel, and so wanted no Proof; but to shew them the malignant Cause and direful Effects of their Unbelief.

Ver. 11, 12. *Have they stumbled that they should fall?—But rather thro' their Fall Salvation is come—Now if the Fall of them—*] The English Reader may imagine, that, as the same Word [*Fall*] is used in the Translation, so it is the same Word in the Greek. But [*their Fall*] and [*the Fall of them*] is παραπτώμα, the same Word which we render [*Offence*] Chap. v. 15, 17, 18; and might be rendered *Lapse*. Whereas [*that they should fall*] is να πτωσι. Now πτωσι, *to fall*, is used sometimes in a Sense so very emphatical, as to signify *being slain*. So Homer

Στενεῖ ἐν ἀνιτάτῳ, πῆρι Πατρὸλοιο πτωσῆσθαι.

Iliad. θ. l. 476.

Τοῦρα μάλ' ἀμφοτέρων βέλε' πῆτιτο, πῆτιτε λαὸν τε.

Iliad. λ. 85.

And in many other Places. And every body knows that *to fall in Battle*, is to be killed. It is in such a Sense as this St. Paul uses [*fall*] when he saith, *that they should fall*. He means a Fall quite destructive and ruinous. Whereas by *their Fall*, and *the Fall of them*, he means no more than such a Lapse as was recoverable; as is the Case of Adam's Offence.

Ver. 11. *But rather, through their Fall, Salvation [94] is come to the Gentiles,] Through their Fall*, that is to say, *through that which occasioned their Fall*. For observe well; the Fall of the *Jews* was not, in itself, the Cause or Reason of the

● Calling

Calling of the *Gentiles*, or of their obtaining Salvation: For, whether the *Jews* had stood or fallen; whether they had embraced or rejected the Gospel, it was the original Purpose of God, to take the *Gentiles* into the Church. And that Purpose, which he purposed, when he made the Covenant with *Abraham*, was the Reason why the *Gentiles* were taken into the Church, and not the Fall of the *Jews*. Nor, for the same Reason, was their Fall the necessary Means of Salvation to the *Gentiles*. For the Unbelief of the *Jews* could be no Cause of the Faith of the *Gentiles*. Therefore, their *Fall* must not here be understood *simply*, but under its proper Circumstances, or in Connection with its Cause, or as connoting the Dispensation which occasioned it. The Extensiveness of the Divine Grace, which threw down the Boundaries of their Peculiarity, occasioned their Fall; and thus, through their Fall, Salvation came to the *Gentiles*; or that which made them fall brought Salvation to us. Their Fall is put for the Cause of their Fall, by a *Metonymy of the Effect*. Nor is this Mode of Speech more forced than that, 1 Cor. xi. 10. *For this Cause ought the Woman to have Power over her Head, because of the Messengers*. Where *Power* is put for a *Vail*, the Token of the Man's Superiority and the Woman's Subjection. And so, *the Glory of God*, (Rom. iii. 23.) is put for that whereby God is glorified. And, *the Enmity*, (Ephes. ii. 15.) is put for the Cause of their Enmity.

For to provoke them to *jealousy*] Tho' the same Word is used here, and Ver. 14, that is used Chap. x. 19, which is there well enough rendered *provoke to jealousy*; yet in this Place it will not bear to be so translated: For here it is to be understood in the good and laudable Sense; namely, being excited to emulate the Good and Virtuous. The Extensiveness of the Divine Grace occasioned the Fall of the *Jews*; which extensive Grace brought Salvation to the *Gentiles*; and the *Jews* seeing the *Gentiles* enriched with the Honours of God's People, appearing illustriously in the Gifts of the Spirit conferred upon them, ought to have been thereby convinced of their Mistake, and excited, by Faith and Repentance, to have recovered the Degree of Dignity, from whence they were fallen. Thus the *Jews* were so far from being fallen beyond a Possibility of recovering themselves; that their Fall was so circumstanced, as to afford them a Motive to be zealous in attempting to regain what they saw they had lost.

Ver. 13. *I magnify mine Office*] So we render it. But *magnify* (unless when applied to the most High, who can never be too highly exalted) in our Language carries in it the Idea of stretching beyond the Bounds of Truth; or making a Thing seem greater than it really is. The Word is *δοξάζω*, *I glorify, honour*; so we render it, 1 Cor. xii. 26. *Whether one Member be honoured*. And so it should be translated here; *I honour my Ministry*. *Διακονία*, in the like Case, is always rendered *Ministry*; as Acts xxi. 19. 1 Tim. i. 12, &c. And why not here? St. Paul honoured his Ministry, by speaking magnificently of the State of the *Gentiles*, whom he had converted to the Faith, in Comparison of the low and poor Condition to which the unbelieving *Jews* were reduced. His Sense will appear, if in reading Ver. 12, 13, we lay the Emphasis upon *the Riches of the World, the Riches of the Gentiles*. St. Peter sets the Honours of believing *Gentiles*, and the degraded State of infidel *Jews*, in a still more striking Contrast, 1 Pet. ii. 8, 9, *They stumble at the Word*, and are fallen: *But ye are raised to the Honour of being a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People*.

Ver. 14.

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Ver. 14. *If, by any Means, I may excite to Emulation them, which are my Flesh.*] The Apostle has generally very extensive and complicated Views in Writing. And I cannot but think, he not only intended to excite the *Jews* to Emulation, Ver. 14, by turning their Thoughts to the Consideration of the Privileges they had lost; 15, 17, 22. but also, that it was his Aim to insinuate himself, and the Gospel he preached, into the good Opinion of the *Jew*. For he cautions the *Gentile* against insulting the *Jew*, labours to give him an honourable Opinion of the *Jew*, and so explains the Case of the *Jew's* present Rejection, and future Reception, as to dispose him to think favourably of the Gospel Dispensation, which allowed him the Opportunity of recovering himself immediately, would he immediately repent and believe; and which concurred with the Prophets, in asserting, that one Day the whole Nation would be gloriously restored. The Apostle's affirming and arguing upon this Event, with so much Assurance and Pleasure, had a natural Tendency to soften the *Jew*, and incline him to think.

Ver. 15. *The Reconciling of the World*] See Note upon Chap. v. 11.

*What shall the receiving them be, but Life from the Dead*] meaning to the World; to us, *Gentile Christians*, the World who are reconciled and enriched by the casting off of the *Jews*. When we were at first reconciled, by being converted to Christianity, we were raised from the *Dead* to a new Life, Rom. vi. 13. And the approaching, glorious Dispensation, which the Apostle here speaks of, will again be to us, as *Life from the Dead*. By which we may understand, either that this future happy State of Religion will as much exceed our present State, as Christianity exceeds Heathenism; or that *Christians* are now, in a Manner reduced to a State of Religion as low as that of Heathenism, and may again be ranked among the *DEAD*; from whence they shall again be made to *LIVE* [99.]

Ver. 17. *And if some of the BRANCHES be broken off.*] See [42.]

*And thou being a wild Olive-Tree wert grafted in among them, and with them partakest of the Root and Fatness of the Olive-Tree*] This is another Way of expressing the *Justification* and *Election* of us *Gentiles*. And this is also an incontestable Proof, that we, *Gentile Christians*, are taken into the *Abrahamic Covenant*, (for the *Sinai* Covenant is abolished) as truly and fully as ever the Nation of the *Jews* was. Consequently any Argument, relating to our Church Privileges, taken from the Nature of the *Abrahamic Covenant*, must be just and valid; for we are grafted into the Church, which sprung from that Root, and are Partakers of its Fatness [85.]

Ver. 22. *Goodness*] See Note on Chap. ii. 4. What is here meant by *Goodness* to the believing *Gentiles*, as it stands opposed to *Severity* towards the rejected *Jew*, is very evident. It is the same with *Salvation* being come to them, Ver. 11; the same with their being *enriched*, Ver. 12; the same with their being *grafted into the good Olive-Tree*, Ver. 17; the same with their having *obtained Mercy*, Ver. 30; the same with their being *called and chosen*, Chap. ix. 24. It is the same, in short, with their being *justified freely by the Grace of God*, upon their Faith. What, therefore, their *Justification* by Faith is, which the Apostle argues for, in this Epistle, in Opposition to the *Jew*, who would not allow, that the *Gentile* could be

be so justified, can be no Doubt with any Person, who considers, how *Goodness, Salvation, enriching, grafting* into the good *Olive, obtaining Mercy* are, in this Chapter, applied to the whole Body of *believing Gentiles*, in Opposition to the whole Body of the *unbelieving Jews*.

Ver. 24—  
31.

Ver. 24. *Olive-Tree which is wild* BY NATURE — *which be the NATURAL Branches*—] It is in both these Places *κατὰ φύσιν*; and therefore, our Translators should either have rendered it in the first Clause, *the natural wild Olive*; or in the latter, *which are Branches by Nature*.

Ver. 25. *Blindness in Part has happened to Israel, &c.*] See Luke xxi. 24.

Ver. 26. *And so*] That is, by that Means. So *ὥτως* signifies, John viii. 59.

*All Israel shall be SAVED*] See [93.]

Ver. 26, 27. THE Reference in those Verses to the Old Testament is commonly supposed to point at *Isai. lix. 20*. But whether the Apostle directs to any particular Prophecy, or to the current Sense of all the Prophets, is to me uncertain; tho' I incline to the latter. The Restoration of the *Jewish* Commonwealth in a higher Degree, than seems to have yet been accomplished, is frequently spoken of in the Prophetic Writings. *Isai. ii. 2—5. —xix. 24, 25. —xxv. 6, &c. —xxx. 18, 19, 26. —lx. throughout, —lxv. 17, to the End. Jer. xxxi. 10, 11, 12. —xlvi. 27, 28. Ezek. xx. 34, 40, &c. —xxviii. 25, 26. —xxxiv. 20, &c. —xxxvi. 8—16. —xxxix. 23, &c. —xxxvii. 21—28. Joel iii. 1, 2, 17, 20, 21. Amos ix. 9, to the End. Mic. iv. 3—7. —vii. 18, 19, 20. Obad. Ver. 17, 21. Zeph. iii. 19, 20.*

Ver. 27. *This is my Covenant*] A Covenant, in the natural and proper Import, is a *Grant of Favour*.

Ver. 28. *As concerning the Gospel they are ENEMIES*] See Mr. Locke's Note upon this; and the Note above upon Chap. v. 11. And [118.]

*But as touching the Election*] This *Election* is the same with that mentioned Chap. ix. 11. —xi. 5. Therefore the unbelieving *Jews* were not so cast off, as to be entirely deprived of the Favour of God; agreeably to what he had long before declared, *Lev. xxvi. 44, 45. Deut. iv. 31*. This clearly shews the Nature of that Election, concerning which the Apostle discourses in the 9th, 10th, and 11th Chapters.

*They are BELOVED*] See [59.]

Ver. 30, 31. In his Paraphrase upon these Verses Mr. Locke saith, “ *As you Gentiles—have now obtained Mercy, so as to be taken in through the Standing out of the Jews,—Even so they now have stood out by Reason of your being in Mercy admitted.*” But the judicious Commentator did not observe, that here he draws the Apostle into a Contradiction. For he supposes the *Gentile* was taken in, because the *Jew* stood out; and then that the *Jew* stood out, because the *Gentile* was taken in. But these two Suppositions are absolutely inconsistent. For how can it be true, that the *Gentiles* were taken in after the *Jews* stood out, when the *Jews*

did not stand out, till after the *Gentiles* were admitted? That which led this great Man into Confusion, was, his not considering; that when the Promise was made to *Abraham*, the Calling of the *Gentiles* was not a secondary Design, to take Effect, in Case the *Jews* rejected the Gospel, but an absolute Purpose, to be accomplished, whether the *Jew* complied, or refused. The Refusal of the *Jew* was no Ways necessary to the Calling of the *Gentile*. Again; he did not sufficiently attend to the Sense of that Expression, Ver. 30, *Ye have now obtained Mercy through their Unbelief*. He understood *Unbelief* absolutely, and simply, as appears by his Paraphrase, and his referring us to *Acts* xiii. 46, *Then Paul and Barnabas—said, It was necessary that the Word of God should first have been spoken to you: But seeing ye put it from you,—lo, we turn to the Gentiles*. Which only proves, that the Gospel was first to be offered to the *Jews*; but is far from proving, that the Apostles preached to the *Gentiles*, only because the *Jews* had refused to accept the Gospel; or, that they would not have preached to the *Gentiles* at all, had the *Jews* embraced the Faith of *Christ*. And as to their *Unbelief*, Ver. 30, it is evidently to be understood as their *Fall*, and the *Casting them off*, Ver. 11, 12; namely, not simply and absolutely, but considered under its proper Circumstances, or in its Cause; namely, that extensive Grace, which threw down their Peculiarity, in order to make Room for the *Gentiles*, and so occasioned their *Unbelief*. See Note upon Ver. 11.

*Have obtained Mercy*] See [143, 57, 60.]

Ver. 32. See Mr. *Locke's* most excellent Note upon this Verse.

*God has concluded them all in Unbelief.*] *Them* is not in the Original, and should not be in the Translation. *Concluded* is no *English* Word in this Place. The Sense of the Greek Verb, *συμπεραίνει*, is, *he has locked or shut up together*; which may be properly rendered by the *Latin* Word *concludo*; but we never in *English* use the Word, *conclude*, to signify, to *lock*, or *shut up together*. The Word in the Original is found but in three Places besides this; namely, *Luke* v. 6; where it is well rendered *enclosed*: *They enclosed*, or shut up together in the Net, *a great Multitude of Fishes*. *Gal.* iii. 22, 23; where in one Verse it is rendered very improperly, *concluded*, in the other *shut up*. All were *locked up under Sin*; and the *Jews*, in particular, were locked up under the Law. So here, *God has locked up all together in Unbelief*. Now as all, *Jews* and *Gentiles*, before *Christ* came, were locked up under Sin, and the *Jews*, were locked up under the Law, condemning them to Death; not as if none of them could be saved, or be in a State of Acceptance with God; but only so far, and in this Sense; as the Ground of their Pardon and Redemption was not laid, or the Price of their Redemption was not paid, till *Christ*, by the Sacrifice of himself, took away the Sin of the World: So here, first the *Gentiles*, afterwards the *Jews*, are locked up in *Unbelief*; not as if they were therefore locked out of the Favour of God, and excluded from eternal Life. For *Unbelief* is here to be understood, not in the *absolute*, but in the *relative* Sense. Not in the *absolute* Sense, as it is a Principle which renders a Man wicked; but in the *relative* Sense; namely, with Reference to the Kingdom of God in this World; or as it disqualifies a Person from being a Sharer in the Honours and Privileges of that Kingdom. It is *Unbelief in Profession*, which stands opposed, not to a Life of Virtue, or of eternal Happiness in the World to come; but only to *Faith in Profession*. Now as *Faith in Profession* denominates a Man a Subject

Subject of God's Kingdom in this World, and gives him a Right to all the Privileges of the visible Church; and yet he may really be a Worker of Iniquity, and at last disowned by *Christ*, and perish for ever, *Mat. vii. 21, 22, 23, Luke xiii. 24—29*: So *Unbelief in Profession* (which, upon several Accounts, may not be a Man's Fault, but his Unhappiness) excludes a Person from the Advantages of God's peculiar Kingdom on Earth; and yet he may be a Worker of Good, a virtuous Person, and at last owned of *Christ*, and saved for ever. Ver. 32, 33.

THAT the Apostle here means *Unbelief*, in this *general, relative* Sense; and only so far as it excludes a Person out of the present Kingdom of God, is evident. For this 32d Verse stands in immediate Connection with the two foregoing; and [ALL], in this Verse, includes the unbelieving *Jews* and *Gentiles*, in the two foregoing Verses. But the *unbelieving Gentiles*, are those (*Ver. 30.*) who in *Times past had not believed God*, but now, upon their Conversion to Christianity, had *obtained Mercy*; consequently, they were the whole Body of *Gentiles*, who from the Time, when the Covenant was made with *Abraham*, to the Time when they embraced the Faith of the Gospel, had not *believed God*; that is, had not been numbered among the Subjects of his visible Kingdom, as the *Jews* all that while were. And the *unbelieving Jews* are those (*Ver. 31.*) who now do not *believe God*, but at last shall, upon their Conversion to Christianity, *obtain Mercy*; consequently, they are the whole Body of *Jews*, who, from the Time of their rejecting the Kingdom of God under the Messiah, *have not believed God*; that is, have not been numbered among the Subjects of his visible Kingdom, as the believing *Gentiles* now are. All this is clear. And therefore, we may conclude, 1. That the *Unbelief*, which the Apostle speaks of, *Ver. 32.*, is not the faulty Character of particular Persons, but the general Profession of whole Nations, thro' a long Tract of Time. Neither, 2. Is it that *Unbelief*, which subjects Persons to final Condemnation. For that *Unbelief* will not terminate in their *obtaining Mercy*. But the *Unbelief*, under which the *Gentiles* were *locked up*, terminated in their *obtaining Mercy*; and so will the *Unbelief* of the *Jews* too. 3. The whole Body of *Gentiles*, who embraced the *Christian Religion*, *obtained Mercy*; and so will the whole Body of the *Jews*, at the future Period the Apostle speaks of: But, evidently, this relates to their being admitted to the Privileges of God's Kingdom in this World. Consequently, their *Unbelief*, which stands opposed to their *obtaining Mercy*, relates only to their being excluded from those Privileges.

In short, the Apostle considers the unbelieving *Gentiles*, during the *Jewish* Peculiarity, as one Body of Men; which Body of Men afterwards *obtained Mercy*; when they were taken into the Church of God: And he, likewise, considers the unbelieving *Jews*, from the Time of their rejecting *Christ*, to the future Time of their Conversion, as one Body of Men, who shall then also *obtain Mercy*, or be brought again into the Kingdom of God. Therefore, as this *obtaining of Mercy* is no other than the *Election*, and *Justification*, about which he argues in this Epistle, it is certain he doth not thereby mean the *Election* and *Justification* only of particular Persons; and so as to ascertain their everlasting Salvation: But he means such an *Election* and *Justification* as may also be applied to Bodies of Men, with Respect to their being taken into the Kingdom of God, in this World.

Ver. 33, &c.] Mr. Locke well observes, "That this emphatical Conclusion seems, in a special Manner, to regard the *Jews*; whom the Apostle would hereby teach Modesty and Submission to the over-ruling Hand of the all-wise  
Y, y 2 " God,

- CHAP. " God, whom they are very unfit to call to Account for his [rejecting them  
 XI. " and] dealing so favourably with the *Gentiles*. His Wisdom and Ways are infinitely above their Comprehension; and will they take upon them to advise  
 Ver. 33. " him what to do? Or is God in their Debt? &c. This is a very strong  
 " Rebuke to the *Jews*, and yet delivered, as we see, in a Way very gentle  
 " and inoffensive."

## C H A P. XII.

## C O N T E N T S.

CHAP. XII. **T**HE Apostle has now finished his Proofs and Explications relating to the Justification, Calling and Election of the believing *Gentiles*; or to their being admitted into the Kingdom and Covenant of God, and interested in all the Privileges and Honours of his Children and peculiar People, and in all the Blessings and Hopes of the Gospel. This, our happy State, he has well established by solid and substantial Arguments, and guarded it against every Attack of the unbelieving *Jew*. He has demonstrated, That it stands right in the Nature of Things, *Chap. I, II, III.* That it is set upon the same Foot with *Abraham's* Title to the Blessings of the Covenant, *Chap. IV.* That it gives us a Title to Privileges and Blessings as great, as any the *Jews* could glory in, by Virtue of that Covenant, *Chap. V. 1—12.* He goes still higher, and shews, that our being interested in the Gift and Grace of God in *Christ Jesus* is perfectly agreeable to the Grace, which he has confessedly bestowed upon all Mankind in *Christ Jesus*, in delivering them (at the Resurrection) from that Death, which came upon them by *Adam's* Offence, *Chap. V. 12, to the End.* He has clearly explained, both with Regard to the *Gentiles* and *Jews*, the Nature of the Gospel Constitution, in Relation to its Obligations to Virtue and Holiness, and the Advantages it gives for encouraging our Obedience, supporting us under the severest Trials, and securing our Perseverance, *Chap. VI, VII, VIII.* Further; as the *Jews* Pretences, that God was bound by express Promise to continue them, and such as came into their Peculiarity, to be his only People for ever, were directly inconsistent with the Calling, and Election of the *Gentiles*, upon the Foot of Faith alone, he demonstrates, that the Rejection of the *Jews* is consistent with the Truth of God's Word, and with his Righteousness; he shews the true Cause and Reason of their Rejection; and concludes with an admirable Discourse upon the Extent and Duration of it; which he closes with Adoration of the Divine Wisdom in his various Dispensations, *Chap. IX, X, XI.* Thus having cleared this important Subject with surprizing Judgment, and the nicest



nicest Art and Skill in Writing; he now proceeds, after his usual Method in his Epistles, and the Apostolic Method of Preaching [185. 4th Note] to inculcate various Christian Duties, and to exhort to that Temper of Mind and Conduct of Life, which is agreeable to Gospel Privileges and Profession.

CHAP.  
XII.  
Ver. 1, 2,  
3, 6, 8.

N O T E S.

Ver. 1, 2.] I OFFER it to the Consideration of the Curious, whether the Apostle, in the first Verse, hath not his Thoughts principally upon the *Jewish*, and in the second Verse upon the *Gentile Christians*. For (Ver. 1.) he opposes moral Duty to the offering up of Sacrifices; which must be the Sacrifices the *Jews* presented in the Temple; and calls moral Duty a *reasonable Service*, I think, in Opposition to *ritual*. Ver. 2, He dehorts from a Conformity to the *World*, (which generally, if not always, means the Heathen World,) and exhorts them to be transformed by the *Renewing of their Minds*; which is the Phrase he uses to Gentile Converts, *Eph. iv. 22, 23*, Put off, as concerning the former Conversation, the old Man, and be renewed in the Spirit of your Mind. See Mr. Locke's Notes on this Verse.

MERCIES of God] See [141, 142.] He means all the Blessings and Privileges given us freely, in the Gospel, by the Mercy of God.

Ver. 3. *Through the Favour, or GRACE, that is given unto me*] See the Note upon Chap. i. 5.

Ver. 6. *Proportion of Faith, and Measure of Faith*, Ver. 3, seem not to relate to the Degree of any Gift considered in itself, as Mr. Locke supposes, but rather to the Relation and Proportion which it bore to the Gifts of others. For it is plain, he is here exhorting every Man to keep soberly within his own Sphere. It is natural to suppose, the new Converts might be puffed up with the several Gifts, that were bestowed upon them, and every one might be forward to magnify his own, in Disparagement of others; which would be attended with no good Consequences. Therefore the Apostle advises them to keep every Man within his proper Sphere; to know and observe the just Measure and Proportion of his Gift, *intrusted* with him, not to gratify his own Pride, but to edify the Church.

For an Account of the spiritual Gifts and Offices in the primitive Church, see Lord Barrington's *Miscellanea Sacra*, Essay I, and Dr. Benjon's *History of the first Planting of the Christian Religion*, Chap. I. Sect. IV, V.

Ver. 8. *He that ruleth with Diligence*] Lord Barrington, in his *Miscel. Sac. Essay I. p. 76, &c.* thinks this Clause relates to the receiving and succouring of Strangers, [I think persecuted Strangers, or however such as travelled for the Propagation of the Gospel] for these Reasons, (1.) Because the Apostle has admonished them to use well the Gifts of the Spirit, for the Good of Men's Minds, Ver. 6, 7, and in the first Clause of the 8th. It seems therefore most natural to suppose he should, in the three last Clauses of Ver. 8, direct them how to use other Gifts of God's Providence for the Good of Men's Bodies; and that he should lay the several

CHAP. XII. **Ver. 10**—**Ver. 20.** Several Instances of Kindness to others together, in the same Manner as in *Heb. xiii. 2, 3.* (2.) Πραγμ, a feminine Word of the same Original and Signification with ; πραγαμιζω, is used in this Sense, *Rom. xvi. 2.* *She has been a Succourer of many, and of myself also.* Thus he. And, I think, it is not foreign to the Purpose to observe, how the Word πραγαμιζει, is used, *Tit. iii. 8, 14,* καλον εργα πραγαμιζει, to maintain good Works; perhaps it might better be rendered, to patronize good Works, meaning to encourage and assist in them. Πραγαμιζει signifies, among other Things, to defend, patronize.

**Ver. 10, 11, 12, 13.]** In these four Verses the Apostle delivers ten Precepts, in a very brief and sententious Manner, as if he intended to adapt them to the Memory. I have endeavoured to imitate him in *English*, and have given them, first, in his brief and sententious Way; and then, explained them more fully in the Paraphrase.

**Ver. 10.** *In brotherly Love]* See [106.]

**Ver. 13.** *To the Necessity of Saints]* See [127.]

**Ver. 19.** *Dearly Beloved avenge not yourselves,]* The Emperor *Claudius* by his Decree banished all *Jews* from *Rome*, Acts xviii. 2. Upon this Occasion *Aquila* and *Priscilla* removed to *Corinth*, where *Paul* found them, and dwelt with them a considerable Time. No doubt, they gave him a full Account of the State of the *Christian Church* at *Rome*, and of every Thing relating to the late Persecution under *Claudius*. That *Emperor's* Edict died with him, in about two Years Time. Then the *Jews* and *Christians* (if the *Christians* were expelled) returned again to *Rome*. For *Aquila* and *Priscilla* were there when *Paul* wrote this Epistle, (Chap. xvi. 3.) which was in the fourth Year of *Nero*, Successor to *Claudius*. See *Dr. Benson's History of the first Planting of the Christian Religion*, Vol. II. Book III. Chap. V. Sect. VIII. p. 106, &c. and Chap. VII. Sect. VIII. p. 182. Hence I conclude the Apostle, in this Verse and the following, may have his Eye upon the Indignities and Injuries done to the *Christian Jews*, if not to the *Christians* in general, in the fore-mentioned Persecution.

*Rather give Place unto Wrath]* Ecclesiasticus xix. 17. *Admonish thy Neighbour before thou threaten him, and not being angry, give Place to the Law of the most High.*

**Ver. 20.** *In so doing thou shalt heap Coals of Fire on his Head,* *Grotius*, *Whitby*, *Locke*, and *Dr. Clarke* understand this, as if the Apostle meant; That, in doing these beneficent Actions, you shall heap the Coals of Divine Vengeance upon your Enemy's Head; you shall aggravate his Condemnation, and subject him to an heavier Load of Wrath, if he doth not repent. But is not this directing us to do good with a malicious Intent? And how is it consistent with the Advice, the Apostle is here pressing upon us? He exhorts to recompence to no Man Evil for Evil, *Ver. 17;* *dearly beloved, avenge not yourselves,* *Ver. 19.* Meditate no Evil against your bitterest Enemies; but leave them to the righteous Judgment of God, to whom alone it belongs to render to every Man according to his Deeds. On the contrary, if you see them in Necessity or Distress, be ready to relieve and succour

succour them. And can we suppose, after he had affirmed that Vengeance belonged to God alone, and that we ought not to take the Work out of his Hands, that he would, *Balaam-like*, put us into a Way, when we may not take Vengeance ourselves, of bringing down upon our Enemies the severest Vengeance of Heaven? Or that, when he had taught us, we might not study to hurt them, in any kind, by our evil Deeds, he should shew us how we may ruin them for ever by our good Deeds? I fear it will not solve this Difficulty to alledge; that the Apostle does not mean, that we should do Good to an Enemy with an *Intent* to bring down the Vengeance of God upon him; but only shews, that this will be the Event, if he persists in his unjust Enmity. For not to say, the Apostle neither inserts nor intimates this qualifying Clause, *if he persists in his Enmity*; not to alledge, that relieving and succouring stands in immediate Connection with heaping Coals of Fire upon his Head, as the immediate and direct Consequence of it; *in so doing*, in feeding and refreshing him, *thou shalt heap Coals of Fire upon his Head*. Not to alledge these Things, supposing the Apostle should not mean, we are to do an Enemy Good with an *Intention* of subjecting him to the heavier Wrath of God; yet I think it is evident, in the Sense we are considering, he must advise us to be beneficent with *Expectation*, in one View, of bringing down upon an Enemy's Head the severest Vengeance, even by our Beneficence. Which surely is a Thought ill connected with Christian Goodness; and seems to lie quite out of the Line of the Apostle's Discourse.

THIS Passage is quoted from *Prov. xxv. 21, 22*; *If thine Enemy hunger, give him Bread to eat: And if he be thirsty, give him Water to drink: For thou shalt heap Coals of Fire [חַלְתִּי] upon his Head, and the Lord shall reward thee*. But there is no Necessity of giving this Text a Sense so harsh, and seemingly so inconsistent. It is more agreeable to the Spirit of Wisdom to interpret it thus: Be kind to your Enemy; for that is the surest Way to gain his Love, and God's Blessings.

IT is true, *חַלְתִּי Coals of Fire*, are seldom taken in a good Sense, when used metaphorically: They commonly signify Punishment or Vengeance. But then, they are always said, or supposed, to be heaped up by God himself. And surely God's heaping of Coals, may well be allowed to be very different from ours. For to him Vengeance belongs; but to us it belongs not. But why may not *Coals of Fire*, so necessary for the Use and Comfort of Life, be used in a good Sense too? It is certain that a *Coal of Fire* is once however so used, *2 Sam. xiv. 7*, *And so thy shall quench my Coal of Fire* *חַלְתִּי which is left*, that is, deprive me of my little remaining Comfort. And once the Metaphor, tho' by a different Hebrew Word, is applied to Love, *Sol. Song viii. 6*. *Love is strong as Death, Jealousy is cruel as the Grave, the Coals thereof are Coals of Fire, which hath a most vehement Flame*. And, I think, it is evident enough from the Verse following the Text, that here the Phrase ought so to be understood. Shew Kindness to your Enemy; *for in so doing you shall heap Coals of Fire upon his Head*. It follows, *Be not overcome of Evil, but overcome Evil with Good*. *Overcome evil with Good*, evidently explains, *heaping Coals of Fire upon an Enemy's Head by Acts of Goodness*; it is to soften his Heart, and dispose him to Friendship; which is the natural Effect of a generous, unexpected Goodness.

Dr. Benjon conjectures, "that the Phrase of *Heaping Coals of Fire upon his Head*, is taken from melting Metals in a Crucible; for when they melt Gold

" or

CHAP.  
XII.

Ver. 20.

“ or Silver in that Manner, they do not only put Fire under and round all the  
“ Sides, but also *heap Coals of Fire upon the Head* of the Crucible, and so melt  
“ the Metal: In allusion to this, Christians are to *heap Coals of Fire* [Acts of  
“ Kindness and Beneficence] *upon the Head of an Enemy*, and so *melt down* his  
“ Obstinacy, bring him to Temper, and overcome his Evil by their Good.  
“ This is noble, glorious, reasonable and truly Christian!”

## C H A P. XIII.

### C O N T E N T S.

CHAP.  
XIII.

**T**HIS Epistle was wrote in the fourth Year of the Emperor Nero, about six Years after *Claudius* had expelled the *Jews* from Rome. It is not improbable, that (as *Suetonius* relates in the Life of *Claudius*) this was occasioned by the tumultuous Disposition of the *Jews*, in one Shape or other; whether upon a civil, or religious Account is not easy to determine. However, we know they had Notions relating to Government favourable to none but their own; and it was with great Reluctance they submitted to a foreign Jurisdiction. The *Christians*, under a Notion of their being the People of God, and the Subjects of his Kingdom, might be in Danger of being infected with those unruly, rebellious Sentiments. Therefore the Apostle shews them; that they were, notwithstanding their Honours and Privileges as *Christians*, bound, by the strongest Obligations of Conscience, to be subject to Civil Government. Mr. *Locke* has so well explained the Apostle's Sense, in the Contents and Notes upon this Chapter, (excepting his Note upon *Ver. 11, 12.*) that I have but little to add; and therefore shall refer the Reader to him.

ONLY I cannot forbear observing the admirable Skill and Dexterity, with which the Apostle has handled the Subject. Upon every Point his Views in Writing are always very Comprehensive; and he takes into his Thoughts and Instructions all Parties that might probably reap any Benefit by them. As Christianity was then growing, and the Powers of the World began to take Notice of it, it was not unlikely this Letter would fall into the Hands of the *Roman* Magistrates. And whenever that happened, it was right, not only that they should see Christianity was no Favourer of Sedition; but likewise, that they should have an Opportunity of reading their own Duty and Obligations. But they were generally too insolent to be instructed in a plain, direct Way. Therefore the Apostle with a masterly Hand delineates, and strongly inculcates, the Magistrates Duty, while he is pleading his Cause with the Subject; and establishing his Authority upon the most true and solid Grounds. He dextrously sides

with

with the Magistrate, and vindicates his Power, against any Subject, who might have imbibed seditious Principles, or might be inclined to give the Government any Disturbance. And, under that Advantage, reads the Magistrate a fine and close Lecture, upon the Nature and Ends of Government. A Way of Conveyance so ingenious and unexceptionable, that *Nero* himself, had this Epistle fallen into his Hands, could not well have missed of seeing his Duty, and yet would have met with nothing flattering on the one hand, nor offensive or disgusting on the other.

If the Reader is attentive, he must be pleas'd to see in how small a Compass, and with how much Dexterity, Truth and Gravity, he affirms and explains the Foundation, the Nature, the Ends and just Limits of the Magistrates Authority, while he his pleading his Cause, and teaching the Subject the Duty and Obedience due to Governours.

*N O T E S.*

Ver. 11, 12.] "It seems by these two Verses, saith Mr. *Locke*, as if St. *Paul* " looked upon *Christ's* Coming as not far off, to which there are several other " concurrent Passages in his Epistles: 1 *Cor.* i. 7."

But, with all due Respect to Mr. Locke, Grotius, and other learned Men, who favour this Sentiment, I will venture to say, they have erred, not understanding the Passages of Scripture, which they have alledged, nor the true State of Things.

THAT *St. Paul* did not look upon *Christ's* Coming as not far off, or, as if it might happen while he, and the Men of that Generation were living, is incon- testably evident from 2 *Thess.* ii. 1, &c. where he professedly refutes this erroneous Opinion. The Case was this. The *Thessalonians* had mistaken some Expres- sions in his first Letter; just in the same Manner, I suppose, as *Mr. Locke*, and others, have mistaken the like Passages. He had told them, (1 *Thess.* v. 2, 3, 4.) *That the Day of the Lord* so [suddenly] comes, as a Thief in the Night; and that their only Security against their being surprized, or overtaken unawares, by that Day, was their not being in Darknes, but enjoying the Light of the Gospel, Ver. 4, 5; But, ye Brethren, are not in Darknes, that that Day should overtake you as a Thief. You are all the Children of Light. This, their being forewarned of it, and furnished with all proper Means to prepare for it, was their only Security against being surprized by the Coming of our Lord to Judgment. Now taking this in Connection with what he had said just before, (*Chap.* iv. 15.) *We \* who are alive, and remain unto the Coming of the Lord*, they concluded, just as *Mr. Locke* doth, that the Lord would come while they were alive, and hereby were much alarmed and disturbed. But this Notion was not only false, but of very bad Tendency. And therefore the Apostle with much Earnestness corrects the Mistake in a second Letter, *Chap.* ii. 1, &c. Now, saith he, we beseech you, Bre- thren, by the Coming of our Lord Jesus Christ, and by our gathering together unto him,

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that

\* How the Apostle is to be understood, when he saith, *we who are alive*, see [93 Note.]

*that ye be not soon shaken in Mind. or be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the Day of Christ is at Hand. Let no Man deceive you by any Means: For that Day shall not come, except there come a Falling away first, and that Man of Sin be revealed, the Son of Perdition, &c.* Here the Apostle plainly declares, That he did not believe the Coming of the Lord was at Hand; and that he knew, by the Spirit of Prophecy, that before the Coming of the Lord, there would be a Falling away, or great Apostacy in the Christian Church, and that the Man of Sin would appear, and erect a spiritual, Anti-christian Tyranny, in the Temple, or Church of God.

MOST certainly the Apostle knew, that the Coming of *Christ* would not be till several Ages after the Time in which he lived. And, no doubt, all the Apostles knew this as well as he. And yet he, and the other Apostles, always speak as if the Coming of *Christ*, and the Day of our Lord, the Day of Judgment, was then near at Hand; and accordingly, exhort Christians, who were then living, to watch, and to keep themselves in Readiness, that they might not be surprized by it. *Rom. xiii. 11, 12.—Now is our Salvation nearer than when we believed, The Night is far spent, the Day is at hand.* Phil. iv. 5, *Let your Moderation be known unto all Men. The Lord is at hand.* 1 Thes. v. 2, *—The Day of the Lord so cometh as a Thief in the Night. For when they [all wicked Men] shall say, Peace and Safety; then sudden Destruction comes upon them,—and they shall not escape. But ye, Brethren, are not in Darkness, that that Day should overtake you as a Thief.* Heb. x. 37, *For yet a little while, and he that shall come will come, and will not tarry.* Jam. v. 7, 8, 9, *Be patient, therefore, Brethren, unto the Coming of the Lord. Behold, the Husbandman waits for the precious Fruit of the Earth, &c. Be ye also patient,—for the Coming of the Lord draweth nigh. Grudge not one against another, Brethren, lest ye be condemned: Behold the Judge stands before the Door.* 1 Pet. iv. 7, *The End of all Things is at hand: Be ye therefore sober, and watch unto Prayer.* 2 Pet. iii. 10, 11, 12, *—The Day of the Lord will come as Thief in the Night; — then — what Manner of Persons ought ye to be in all holy Conversation and Godliness, looking for and hasting unto the Coming of the Day of God.*

Our blessed Lord also knew very well, that he should not come while that Generation, to whom he preached, was alive. And yet he exhorts that Generation to watch, and have all Things in Readiness, that they might not be surprized by his Coming. *Mat. xxiv. 42, &c. Watch therefore, for ye know not what Hour your Lord doth come. But know this, that if the good Man of the House had known in what Watch the Thief would come, he would have watched, and would not have suffered his House to be broken up. Therefore be ye also ready: For in such an Hour as you think not, the Son of Man comes.* xxv. 13, *Watch therefore, for ye know neither the Day nor the Hour, wherein the Son of Man cometh.* Mark xiii. 33, &c. *Take ye Heed, watch and pray: For ye know not when the Time is. Watch ye therefore, for ye know not when the Master of the House comes; Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.* Luke xxi. 34, &c. *And take Heed to yourselves, lest at any Time your Hearts be overcharged with Surfeiting, and Drunkenness, and the Cares of this Life, and so THAT DAY come upon you unawares. For as a Snare shall it come upon all them that dwell on the Face of the whole Earth [upon you, my Disciples, and upon all Men, in all Parts and Ages of the World.] Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these Things that shall come to pass, and to stand before the Son of Man. [And after his Ascension. Rev. xxii. 7, 12, 20. Behold, I come quickly: Blessed is he that keepeth the*

*the Sayings of the Prophecy of this Book. And behold, I come quickly; and my Reward is with me, to give every Man according as his Work shall be. He which testifieth these Things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus.* CHAP. XIII.

THIS is the current Language and Sense of our Lord and his Apostles. They represent his Coming as *at hand*, as *drawing nigh*, and admonish their Hearers to watch, lest his Coming should find them unprepared; tho' they knew his Coming would not be till many Ages after those Persons, whom they so exhorted, were dead and in their Graves. Ver. 11,

BUT how shall we reconcile this seeming Inconsistency? Thus *The Time of our Lord's Coming coincides, or happens at the same Time, with the Time of our Death; how near to, or how far soever from, his Coming we happen to die.*

To confirm this Proposition, I shall advance but one Argument out of more that might be produced. It is this. Certainly our Christian Course [of preparatory Duties, Sufferings, Fightings, Watching, Patiences, &c.] ends, when we die: But *Christ* comes, when our Christian Course ends; or, our Christian Course, in this Life, terminate in the Coming of *Christ*. This is evident from the following Texts. 1 Cor. i. 8, *Who also shall confirm you blameless unto the end in the Day of our Lord Jesus Christ.* Phil. i. 6, 10, *—he who has begun a good Work in you, will perfect it until the Day of Jesus Christ. That ye may approve, or try, Things that are excellent, or differ; that he may be sincere, and without Offence till the Day of Christ.* 1 Thes. iii. 13. *To the End that he may establish your Heart unblameable in Holiness before God even our Father, at [unto] the Coming of our Lord Jesus Christ with all his Saints.* —v. 23, *—I pray God your whole Spirit and Soul and Body be preserved blameless unto the Coming of our Lord Jesus Christ.* 2 Thes. i. 7, *—to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven.* 1 Tim. vi. 11—15. *But thou, O Man of God, flee these Things: [the Love of Money, &c. Ver. 9. 10.] And follow after Righteousness, Godliness, Faith, Love, Patience, Meekness. Fight the good Fight of Faith, lay hold on eternal Life. —I charge thee in the Sight of God,—That thou keep this Commandment without Spot, unrebukeable, until the Appearing of our Lord Jesus Christ. Which in his Times he shall show, who is the blessed and only Potentate.* 2 Tim. iv. 7, 8, *I have fought the good Fight, I have finished my Course,—Henceforth there is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, shall give me at THAT DAY.* Jam. v. 7, *Be patient, Brethren, unto the Coming of the Lord.* 1 Pet. i. 5, *Who are kept by the Power of God through Faith unto Salvation, ready to be revealed in the last Time.* Ver. 13, *Wherefore gird up the Loins of your Mind, be sober, and hope to the end, for the Grace that is to be brought unto you at the Revelation of Jesus Christ.* 2 Pet. iii. 11, 12, *What manner of Persons ought ye to be in all holy Conversation, —looking for, and hasting unto the Coming of the Day of God.* Rev. ii. 25, *That which ye have already, hold fast till I come. —iii. 11. Behold, I come quickly: Hold that fast which thou hast, that no Man take thy Crown.*

In all the New Testament we are never exhorted to prepare for Death, but always for the Coming of our Lord, &c.

HENCE it appears, that the End of our Christian Course, and consequently, of our present Life, is the Coming of our Lord, when we shall receive the Salvation, the Crown of Righteousness, which he will give to them that love his Appearing. An awful, important, awakening Truth; of great Weight and Force in Religion, infinitely worthy of our most serious Consideration every

CHAP. Day and Hour of our Life. It is indeed the grand View and Power of the Gospel: Tho' there is Reason to fear, but few Christians understand, or lay it to Heart.

Ver. 11,

12, 14.

Ver. 11. *OUR Salvation*] Jude, *Ver. 3*, it is called the *COMMON Salvation*; meaning that Salvation, or Rest, which we have *all* a Promise left of obtaining; as all the *Israelites* had a Promise left of entering into the Land of *Canaan*, even they who fell short thro' Unbelief, *Heb. iv. 1, 2*. The Apostle is speaking to those, who either actually did, or might possibly, walk in *Rioting and Drunkenness, in Chambering and Wantonness, in Strife and Envy*, *Ver. 13*. And yet, when he saith, *OUR Salvation*, he plainly allows them an Interest in the Gospel Salvation. Which can, I conceive, be understood no otherwise than thus: As they professed the Gospel, the Sins of their Heathen State were pardoned, and a Promise was given them of Salvation, or of eternal Life. But this Promise was intended to be a *MOTIVE* to all Holiness and Obedience; which, if it had its proper Effect, would secure their final, and eternal Salvation; but, if not, they would fall short, and fall into eternal Destruction. [168.] And thus the Gospel Salvation is also *OUR Salvation*; or thus, all professed Christians, at this Day, are also interested in it.

*Obs.* THE beautiful and lively Metaphor in this and the next Verse. This present, imperfect State of Trial, he compares to the *Night*; and the Salvation and Glory, we all have in Prospect, to the *Day*; he supposes *Christians* may be asleep, negligent of their most important Concerns, or immersed in Sensuality: He, as the Apostle of *Christ*, and a Preacher of the Gospel, knocks at the Chamber-Door, and calls to them; *It is high Time to awake out of Sleep; the Day appears, the glorious Day of your everlasting Salvation: Awake, awake; throw off the loose Clothes, which cover you in the Night, and in which it is unseemly to appear before Men; and put on that comely Dress, which is agreeable to the Day, and gives a decent and honourable Appearance in the World.* Meaning, that Disposition and Conversation, which is agreeable to the Gospel, lovely in the Eyes of Mankind, and which fits us to appear among the Blessed, in the Realms of Light.

Ver. 12. *The Armour of Light.*] So our Translation; but improperly. *Beza*, upon this Verse, observes very justly, That the Sense of the Greek Word *οπλας Armour*, is very extensive, and comprehends any Accoutrements of the Body. Here it evidently signifies *Dress*; and the Apostle's Meaning will be obscured, if it is not translated.

*Præterea bis sex genitor lætissima matrum*

*Corpora, captivosque dabit, sua que omnibus arma, οπλα, ornamenta, Vestes.*

*Aeneid. ix. l. 272.*

Ver. 14. *Make not Provision for the Flesh*] Dr. *Hammond* renders this very well, *Take Care your Providence for the Flesh, do not turn into Covetousness, and irregular Desires*; for it might be translated, *Make not Provision for the Flesh unto Covetousness.*



## CHAP. XIV. to CHAP. XV. Ver. 14.

## CONTENTS.

BY *Aquila* and *Priscilla*, who were come from *Rome*, and with whom CHAP. XIV.  
*St. Paul* was familiar for a considerable Time; (*Acts* xviii. 2, 3,) or  
 by some other Hand, *St. Paul* had a particular Account of the State of the  
 Christian Church at *Rome*; and was informed, that there was no good  
 Agreement between the *Jewish* and *Gentile* Converts about *MEATS* and Ver. 1, 2,  
*DAYS*. The *Jewish Christian*, retaining a Veneration for the Law of  
*Moses*, abstained from certain Meats, and was observant of certain Days;  
 while the *Gentile*, understanding that the Christian Religion laid him under  
 no Obligations to such ceremonial Points, had no Regard to either.  
 The *Jew* censured the *Gentile*, as a *Latitudinarian*, little better than a  
 meer Heathen, and likely to relapse into Idolatry. The *Gentile* censured  
 the *Jew*, as a Man of narrow, superstitious Principles, and defective in  
 the Faith of the Gospel. The Apostle exhorts, that in such Things  
 not essential to Religion, and in which both Parties, in their different  
 Way of Thinking, might have an honest Meaning, and serious Regard  
 to God. Difference of Sentiments might not hinder Christian Fellowship  
 and Love: But that they would mutually forbear each other, make candid  
 Allowance; and especially not carry any Gospel Liberties so far, as  
 to disgust a weak Brother, or *Jewish Christian*, against the Gospel itself;  
 and tempt him to renounce Christianity.

His Rules and Exhortations are still of great Use: And happy would  
 the Christian World be, if they were more generally practised.

## NOTES.

Ver. 1. *Him that is weak in the Faith*] Meaning the *Jew*, who (the Apostle  
 knew assuredly) was in the Wrong; yet he uses them very tenderly, and avoids  
 saying any Thing of him, that was harsh, or overbearing; and only represents  
 him as *weak in the Faith*.

Ver. 2. *Eateth Herbs*] namely, in a Heathen Country. See *Dan.* i. 8—17.

Ver. 3. JUDGE him that eateth] See Note on Chap. ii. 27.

Ver. 4. *Stands or falls, ἵστημι*] *Falls*, is here used in the destructive Sense; (see  
 Note on Chap. xi. 11, 12.) and signifies being totally cast off.

*ABLE to make him stand.*] For the Sense of *able*, See Note upon Chap. i. 16.

## CHAP.

## XIV.

Ver. 7, 8, 9. *For none of us liveth to himself, and none of us dieth to himself.*] The Apostle's Argument stands thus: According to the Principles of true Religion, and of the *Christian* Religion in particular, we are not our own; neither are we Ver. 7—9, to live to ourselves, as if we were our own Lords and Proprietors, and had no 16, 17, 20, other Rule, but our own Will and Pleasure. No; we are all *Christ's*; we are 22. his Disciples and Subjects; and his Will should be the Rule of our Consciences and Conduct. Therefore, as we should not make our own Wills, or Sentiments, a Rule to ourselves, much less should we make them a Rule to others; as if they were to live to us, or like Servants pay us Obedience. For we can neither save ourselves, nor them. At Death we do not fall into our own Hands, as if we had Power to raise ourselves to Life again, at the last Day: But we die into the Hands of *Christ*; and it is he alone, to whom God has given Power to bring us to Life again. Consequently, it is the Duty of every one of us to approve ourselves to our Lord *Jesus Christ*; and therefore we may safely leave every one to do what he sincerely thinks is most pleasing to him, without endangering our own Salvation, or that of a *Christian* Brother. For assuredly, all is well, both with him and us, in Life and in Death, if both seriously endeavour to regulate their Actions by the Will of *Christ*.

*None of us liveth*] That is, ought to live. See [274.]

Ver. 16. *Let not then your Good be evil spoken of.*] Parallel to this, I conceive, is 1 Cor. x. 29, 30. See Mr. Locke's Paraphrase upon these Verses.

Ver. 17. *For the Kingdom of God*] See the general Description of this Kingdom, in the Preface, § 9—15.

Ver. 20. *The Works of God*] That is, a Christian, 1 Cor. ix. 1. *Ephes.* ii. 10. *Phil.* i. 6. See [99.] Destroying him here, and Ver. 15, is causing him to apostatize, or renounce the Christian Faith, [266.]

Ver. 22. *Hast thou Faith? Have it to thyself before God.*] There is no Necessity for reading the first Clause interrogatively; and it seems to be more agreeable to the Structure of the Greek to render it, *Thou hast Faith*. As if he had said, *I own, you have a right Persuasion*. Further, there is an *Anadiplosis* in *εχουσ* and *εχει*. The first signifies simply [*have*,] the latter [*bold fast*.] *You have a right Persuasion concerning your Christian Liberty; and I advise you to hold that Persuasion steadfastly with Respect to yourself, in the Sight of God.* *ΕΧΩ, HAVE*, has frequently this emphatical Signification. *Mat.* xxv. 29. *Ec.* [265. 2d Note.]

*Have it to thyself before God.*] So we render the Greek, *κατα σουτον εξουνοιωθαι Θεω*. But I do not know that *κατα*, ever signifies [*to*,] or that it is any where so translated, except in this Place. But it frequently signifies, *with Respect to*, as pertaining to, as concerning, as touching, in Respect of; and is often so rendered; *Rom.* i. 3, 4, 15. — iv. 1. — vii. 22. — ix. 3, 11. — ix. 5, 28. 2 Cor. xi. 21. *Phil.* iii. 5, 6. — iv. 11. *Heb.* ix. 9. And in many other Places. And so it should have been translated here; namely, *with Respect to yourself*, or so far as concerns yourself, *bold it in the Sight of God*. It is an Exhortation, not to keep it private to himself, not to suppress his Sentiments; but to retain them steadily, and never do, or say any Thing inconsistent with them; as it follows, *Happy is the Man who condemns not himself*, by doing or professing, any Thing inconsistent with

with what he is assured in his own Conscience is right. The Apostle puts this in, that the *Christian Gentile* might not mistake his Meaning, or imagine that he was persuading him to be indifferent to the Truth, to dissemble it, to give it up, or act contrary to it upon some Occasions. This was far from the Apostle's Intention; who only exhorts him, to think charitably of a weak Brother, and to abstain from any indifferent Actions, that might disgust him, or prove a Snare or Temptation to him. And, without this Caution, his Discourse would have been imperfect, and not well guarded.

Ver. 23. *But he that doubteth is condemned, if he eat*] In reading this Verse lay the Emphasis upon *IS*. Ver. 22, *Happy is he that condemns not himself in that Thing which he allows: But he that doubts is condemned, if he eats, &c.*

## CHAP. XV.

### NOTES.

Ver. 1. *We then who are strong ought to bear the Infirmities of the Weak.* Οὐλομεν ἡμεῖς οἱ δυνατοί] According to our Translation, one would suppose this Verse is an Inference from the latter Part of the foregoing Chapter; as if it were, *We therefore who are strong, ought to bear the Infirmities of the Weak.* Whereas, it is in the Greek; *but we who are strong, &c.* And it stands in immediate Connection with the last Verse of the former Chapter, by Way of Opposition: Thus; "the weak Brother, who puts a Difference between Meats, is condemned, if he eateth, without observing a Distinction; but we, who are strong, [meaning the *Gentile-Christians*] are so far from being condemned, if we bear the Infirmities of the Weak, that we are bound in Duty to do it." Therefore, these two Verses, the last of the foregoing, and the first of this Chapter, cannot be separated without destroying the Sense.

Ver. 4. *Were written for our Learning*] See [89.]

Ver. 6. *That ye may with one Mind and one Mouth glorify God.*] I cannot see how this can be otherwise understood than of public Worship; and it shews, that glorifying, or praising God for his Grace, in *Christ Jesus*, is a principal Part of Christian Worship, in which all should join *with one Mind and one Mouth*.

Ver. 7. *To the Glory of God*] This I conceive, denotes the Gospel-State, into which believing *Jews* and *Gentiles* were taken, and which he signifies by [*Glory*] Chap. ix. 23. And describes to be eminently *glorious*, 2 Cor. iii. 7—11. But the Difference is not material, if it be understood as Mr. *Locke* expounds it.

Ver. 8. I cannot see how either the Structure, or Sense, of the *Greek* will bear, that those Words, (*now I say, that Jesus Christ was a Minister of the Circumcision*) should be thrown, as Mr. *Locke* saith, into a Parenthesis; and that [*to the Glory of God*, Ver. 7,] should be connected with, [*for the Truth of God*, Ver. 8.] All seems

CHAP. to me to stand right and easy by only repeating [*I say*] Ver. 9, thus; Ver. 8, XV. *Now I say, that Jesus Christ was a Minister of the Circumcision, on Account of the*

TRUTH of God, to confirm, or make good, the Promises made to the Fathers : Ver. 8, 9. *And I say that the Gentiles, on Account of MERCY, should glorify God;* meaning, with the Jew's Approbation and Concurrence. The Gentile must allow the Jew a primary and eminent Right to all the Glory and Privileges of the Gospel; because the TRUTH of God was engaged, by the Promises to Abraham, &c. to send the Messiah to the Jewish Nation, to make his Appearance, and to exercise his Ministry, among them, for their Salvation. Therefore the believing Gentile had undeniable Reason to own and receive the believing Jew; and to join with him in the Divine Praises, Ver. 5, 6. And, as God had extended his MERCY in Christ Jesus, to the believing Gentiles, how could the Jews refuse the Gentiles a Share in solemn Thanksgivings to God, for so great a Favour? Could the Jew stint, or deny, the Mercy of God to the Gentile World? And, if he allowed God's Mercy to them in the Redeemer, must he not allow them to bear a Part in solemn Acknowledgments of his Goodness? Especially, considering that the Scriptures do expressly foretell, that the Gentiles should have their Share in this joyful Work.

THE Apostle is persuading them to a cordial Coalition in public Worship; and gives each Party a substantial Reason, why they ought to unite their Hearts, as well as Voices. But, as it would be more difficult to persuade the Jew, therefore he plies him with several Quotations out of Scripture.

Mr. Locke, in his Note upon the 7th Verse, and Chap. xiv. 1, thinks the Receiving, the Apostle speaks of, is not receiving into Church-Communion; but into familiar, ordinary Conversation. But it seems evident to me from Ver. 5, 6, that the Apostle had Reason to suspect, that they might not cordially unite in the Worship of God; and that Receiving, Ver. 7, has chiefly respect to this. Mr. Locke says, *Directions cannot be given to private Christians to receive one another into Church-Communion.* But why not? If they uncharitably refuse Communion with one another, surely they may be directed and exhorted, upon that as well as any other Instance of Misbehaviour.

*Christ was a Minister of the Circumcision,*] Mat. xv. 24. *I am not sent, but to the lost Sheep of the House of Israel.*

Ver. 8, 9. *On Account of the Truth of God,—And I say, that the Gentiles on Account of Mercy obtained, should glorify God.*] This gives the Sense of the Greek much more clearly, I presume, than [*for the Truth of God, for his Mercy.*] And the Words [*I say, obtained*] seem necessary to be inserted, to make the Sentence, and the Apostle's Argument, more intelligible.

Ver. 9, 10, 11. THIS confirms what is noted upon Ver. 6: Namely, that Praise and Thanksgiving to God for his Mercy in Christ Jesus is a principal Part of Christian Worship. See also Heb. xiii. 15.

## CHAP. XV. Ver. 14, to the End.

## CONTENTS.

**I**N this Part of the Chapter the Apostle, with much Complaisance, apologizes for writing the Letter, and for the Freedom he had used, particularly with the *Gentile* Part of the *Christians*; which Freedom he hoped they would place to the Account of the Commission he had received, to be the Apostle of the *Gentiles*, Ver. 14—17. He gives a general Idea of the Success, and Course of his Ministry, Ver. 18—21. Signifies his great Desire to make them a Visit at Rome, Ver. 22—24. Acquaints them with the Journey he was going to take from *Corinth* to *Jerusalem*, to carry a charitable Collection, made among the *Gentile* Converts, for the Relief of the poor *Christians* there; and desires their Prayers, that he might be delivered from the Malice of the infidel *Jews*; and that his charitable Design might be kindly accepted, and have its intended Effect among the *Christian Jews*, Ver. 24—33.

CHAP.  
XV.  
Ver. 15, 16,  
17, 20.

## NOTES.

Ver. 15. *I have written the more boldly unto you, in some Sort, ἀπο παρθε* [Mapθo] is a Part of any Thing, or Company of Men. *John* xiii. 8. *Acts* v. 2. —xxiii. 6, 7. And ἀπο παρθε may signify Part of, or a Party among the People to whom the Apostle writes, or of whom he speaks, *Rom.* xi. 25. *2 Cor.* i. 14. —ii. 5. That it has this Sense here, and signifies the *Gentile* Part of the Church at Rome. I am inclined to think, because the Apostle assigns his Commission, as the Apostle of the *Gentiles*, for the Reason of his Boldness in Writing. *I have written more boldly unto you—because, or on Account, of the Grace that is given to me of God, that I should be the Minister of Jesus Christ to the Gentiles, &c.* Now this would be an Apology only to the *Gentile* Part of the Society; and therefore, to preserve the Propriety of the Apostle's Reason, we ought, I conceive, to render ἀπο παρθε, with Respect to Part of you.

[On Account of the Favour, or GRACE, that is given unto me] See the Note on Chap. i. 5.

Ver. 16. *The Offering up of the Gentiles*] This Sentiment seems to be taken from *Isai.* lxvi. 20. *And they shall bring all your Brethren for an Offering unto the Lord, out of all Nations.*

Ver. 17. *I have whereof I may GLORY*] See Note on Chap. ii. 17.

*Through Jesus Christ*] See *1 Cor.* xv. 10. *2 Cor.* iv. 7. —xii. 9. *Ephes.* iii. 7. *Col.* i. 28, 29.

Ver. 20.] *2 Cor.* x. 16. — *Lest I should BUILD*] See [128, 129.]

Ver. 25, 26. *I now go to Jerusalem, to minister unto the Saints*] He means, (as appears from what follows, Ver. 26, 27.) to carry the Money, which he had collected among the *Gentile* Christians in *Macedonia* and *Acbaia*, for the Relief of the poor *Christians* at *Jerusalem*. This was an Affair, which lay near his Heart; and about which he had taken a deal of Pains, see 1 *Cor.* xvi. 1—4. 2 *Cor.* 8th and 9th *Chapters*. His Design in the Affair is pretty evident from 2 *Cor.* ix. 12, 13: Where he saith, *The Administration of this Service, not only supplieth the Wants of the Saints, but is abundant also by many Thanksgivings unto God. While, by the Experiment of this Ministration, they, the Jews, glorify God for your professed Subjection unto the Gospel of Christ, and for your liberal Distribution unto them, and unto all Men.* The *Jews* were generally treated as Objects of Contempt and Insult throughout the *Roman Empire*. The Apostle was in Hopes this liberal Contribution, sent by the *Gentile Christians*, converted by *Paul's* Ministry, would engage the Affections of the *Jewish* Christians at *Jerusalem*, on their Part much prejudiced against the Reception of the *Gentiles* into the Church and Covenant of God, without submitting to their Law. Most gladly would he have established a solid Coalition between the *Jewish* and *Gentile* Converts; being sensible it was of great Importance to the spreading of the Gospel. And this was one laudable Device to accomplish the good End; namely, to procure a handsome Present from the *Gentiles* to the poor Saints at *Jerusalem*; which was a probable Expedient to conciliate their Affection and Esteem, by affording them a pleasing Taste of the good Fruits of *St. Paul's* Ministry, and giving them Reason to believe, that their Nation would be regarded and honoured, in proportion as the Gospel spread in the World. I make no doubt, this is an Instance of *St. Paul's* Zeal and prudent Endeavours to establish a good Harmony between Christian *Jews* and *Gentiles*. And this shews, why he so earnestly requests the Prayers of the Christians at *Rome*, that *his Service, which he had for Jerusalem, might be accepted of the Saints*, Ver. 30, 31.

It is no Objection to this, That *James, Peter, and John* had desired *Paul* to remember the Poor; or to make a Collection among the *Gentile* Converts, for the poor Brethren at *Jerusalem*, Gal. ii. 10. For he there tells us, that it was what he had intended to do, before they proposed it; ο καὶ προηόμισα αὐτοῖς τὸ τοῦτο, *Which very Thing I also was intent upon having done.* And, probably, he first mentioned it to the Apostles of the Circumcision.

## C H A P. XVI.

## C O N T E N T S.

THIS Chapter consists chiefly of Salutations. Throughout the whole Epistle, the *Apostle* has demonstrated his affectionate Regards to the whole Society of Christians at *Rome*. But it was still more engaging, to take a friendly Notice of the principal Persons by Name, adding to several of them, the honourable Character they deserved, or some special Mark of

of his Esteem. In the Midst of these Expressions of his Love, the great Design of writing the Epistle, and establishing their Happiness, recurs to his Thoughts. The Jewish Converts were exceeding zealous to reduce all Professors of Christianity to a Submission to the Law of Moses: And on this Account, not only propagated bad Principles of Religion; but, almost every where, broke in upon the Peace and Unity of the Gentile Churches. This was the Case of the Churches in *Galatia*; but was not yet the unhappy Case of the Church at *Rome*. But the Apostle, fearing it might, after all he has done in this Epistle, to settle them upon the Principles of pure Gospel, throws in here a very pathetic Caution against such Authors and Fomenters of Divisions, *Ver. 17—20*. He concludes, after repeated Benedictions, (like one, who with his whole Soul wished their highest Felicity) with a Doxology to the only wise God.

CHAP.  
XVI.  
Ver. 1.

N O T E S.

*Ver. 1. Phoebe our SISTER*] See [106.]

*Ουραν διακονω, who is a Servant*] It might be translated, *who is a Diaconess of the Church at Cenchrea*, a Port belonging to the City of *Corinth*, from whence St. Paul wrote this Letter.

It is agreed, the Deacons were Officers employed in distributing the Church's Stock among the Necessitous. They were to be Persons of an eminent Character, 1 *Tim. iii. 8—11*; and therefore their Service in the Church might not consist only in relieving the Poor, but in visiting the Sick, in exhorting, comforting, and teaching, as Occasion required. *Corinth* was a City of Greece. And according to the Customs of that Country, Men could not well be allowed to perform those good Offices to the Women. For Men to have visited and conversed with Women, would have been counted a very great Indecency, and must have brought a Scandal upon the Christian Profession. For in Greece, the Women were treated in a Manner very different from the Usages of the Western Parts of Europe. This appears from *Cornelius Nepos*, in the Preface to his Book. *Contra ea, pleraque nostris moribus sunt decora, quae apud illos turpia putantur. Quem enim Romanorum pudet uxorem ducere in convivium? Aut cujus materfamilias non primum locum tenet aedium, atque in celebritate versatur? Quod multo fit aliter in Graecia. Nam neque in convivium adhibetur, nisi propinquorum; neque sedet nisi in interiore parte aedium, quae Τὸν ἐσωκλίτου appellatur, quo nemo accedit, nisi propinqua cognatione conjunctus.* That is; *A great many Things in our Customs are decent, which are reckoned scandalous among them. For which of the Romans thinks it a Shame to take his Spouse to a Feast? Or whose Wife keeps not in the first Room in the House, and converses with Company? Which is quite otherwise in Greece: For she is never admitted to a Feast, unless of Relations; and always keeps in a retired Part of the House, which is called the Woman's Apartment, whither no body comes, unless allied to her by near Relation.*

This being the Case, it is not improbable some Women of Probity, and good Understanding might be chosen to attend, as *Diaconesses*, upon their own Sex.

AND this Custom of keeping the Women in a State of Separation, might occasion in Greece other allowable Peculiarities in religious Affairs. It is certain they sometimes exercised their Devotions apart from their Husbands, 1 *Cor. vii.*

CHAP. 5; *Defraud not one another, except it be with Consent for a Time, that ye may give yourselves to Fasting and Prayer; and come together again, &c.* And that they had

XVI.

Ver. 1. separate Assemblies for Religious Worship will appear probable, if we consider, that the Apostle, when he is giving Rules about *prophecy*, absolutely enjoins Silence to the Women in the CHURCH, or public Assembly, 1 Cor. xiv. 34, 35. They were not allowed to speak, or prophesy, there, by the *Commandment of the Lord*, Ver. 37; or so much as to ask any Question in the public Assembly, about what was taught, but are directed to consult their Husbands at Home: Much less were they allowed to *teach, or usurp Authority* over, the Man; but are expressly ordered to *learn in Silence, with all Subjection*, 1 Tim. ii. 11, 12. And yet the Apostle supposes (1 Cor. xi. 3—16.) without any Mark of Disapprobation, that the Woman might *pray and prophesy*; that is, *speak unto others to Edification, Exhortation and Comfort*; for that is *prophecy*, as the Apostle informs us, 1 Cor. xiv. 3. Therefore *prophecy* is an Address to OTHERS, or to a Company of Persons. Here then the Apostle gives Directions about the Woman's praying and prophesying, in an Assembly, or where OTHERS were present; and yet, in the forequoted Places, he expressly enjoins Silence, and forbids her speaking, and consequently, prophesying, in the CHURCHES. How shall we bring these Things to a Consistency? Thus. The Prohibitions and Injunctions (1 Cor. xiv. 34, 35. 1 Tim. ii. 11, 12.) expressly relate to those Assemblies, in which the whole CHURCH, Men and Women, met for the Worship of God. In such Assemblies, the Women were to be in Silence. Consequently, (unless we make the Apostle contradict himself, in the same Epistle, and in a Matter, upon which he discourses very largely and expressly,) those Assemblies, in which Women are supposed and allowed to pray and prophesy, were separate Meetings, which consisted of none but Women. Of the decent Appearance of Women at such Meetings, he discourses 1 Cor. xi. 3—16. Where observe, there is not one Word of the CHURCH, of praying or prophesying in the CHURCH; for he did not consider those Assemblies of Women as proper CHURCHES. Then, at the 17th Verse, he begins to correct Disorders in their proper Assemblies, when they came together in the CHURCH, Men and Women, [συνερχομεναι υμων εν τη εκκλησια. Ver. 18.] Or, as he expresses it, Chap. xiv. 23. when the whole Church is come together into one Place. For upon this Subject he discourses to the End of the XIVth Chapter.

It favours this Opinion, that Grotius upon this Verse (Rom. xvi. 1.) as quoted in Pool's Synopsis, tells us, That in Greece there were Πρεσβυτεροι, Female-Presbyters, as well as Deacons, for the Instruction of their own Sex. Which Female-Presbyters were ordained, by the laying on of Hands, till the Council of Laodicea. And for this, he appeals to the eleventh Canon of that Council. This Order of Priestesses must grow out of the Custom of Women's holding separate Assemblies, for their mutual Instruction and Edification.

In those Assemblies, they supposed they might lay aside the Vail, the Token of Inferiority and Subjection, and perform their Religious Exercises uncovered, as if they were upon a Par with the Men. By no Means, saith the Apostle; and gives his Reasons 1 Cor. xi. 3—9. "But the Women might object; we have 'no Men among us; why should we wear the Badge of Subjection, when we 'are among ourselves, and therefore are to be considered only in Relation to 'ourselves?' The Apostle answers (Ver. 10.) you ought to have Power, (that is,



is, a Vail, the Sign of the Man's Power, or Authority) upon your Heads, *because of, or on Account of, the MESSENGERS*; for so the Word *ἄγγελοι*, which we translate *Angels*, most naturally and properly signifies; and so it is translated, *Mat. xi. 10. Luke vii. 24, 27. — ix. 52. Jam. ii. 25.* CHAP. XVI.  
Ver. 7, 20.

THIS hinteth, what the Reason of the Case plainly suggesteth, that the Men, upon sundry Occasions, especially to inspect their Conduct, sent *MESSENGERS* to those Female-Assemblies. If we duly reflect upon the general Custom of confining and restraining the Women, even at Home, in their own Houses, we need not doubt but those Meetings were under particular Regulations; and that Care would be taken to send proper Persons to see how they behaved in them. Though a Woman might be wanted at Home, and a Messenger might be sent to require her Attendance. However, it is easy to persuade ourselves, Access to Messengers was one of the Conditions, upon which the Ladies held these Religious Assemblies: And these Messengers, coming in the Name of their Husbands, brought, in a Sense, their Authority along with them. On which Account, the Women ought to observe a just *Decorum*, as if their Husbands were present; seeing they were, in Effect, still under their Eye. [*The Woman ought to have Power upon her Head, on Account of the Messengers.*]

Mr. Locke, in his Note upon 1 Cor. xi. 3, supposes Women were allowed to prophesy in public Assemblies, where Men were present, not indeed as ordinary Doctors and Teachers, but when their *prophesying was a spiritual Gift, performed by the immediate and extraordinary Motion and Impulse of the Holy Ghost*. But the great Commentator did not Observe, that Women are expressly and absolutely enjoined Silence, *in the Churches*, by the *Commandment of the Lord*, among the Rules, and as one of the Rules, relating to speaking in this very Kind of prophesying, by Revelation. See 1 Cor. xiv. 29—37. *Let the Prophets speak two or three, and let the others judge. If any Thing be revealed to another that sits by, let the first hold his Speech, &c. Let your Women keep Silence in the CHURCHES, for it is a Shame for Women to speak in the church. The Things that I write unto you are the Commandments of the Lord.* From whence, particularly from Ver. 32, 33, (*the Spirits of the Prophets are subject to the Prophets*) we may conclude; that a Revelation, given by the Spirit of God, was not attended with any such extraordinary Motion or Impulse, as constrained the Person to speak, to whom it was given. With Regard to the Time of speaking, he might use his Discretion; when he thought proper, he might begin to speak; and when he pleased, he might hold his Speech, as Decency and good Order should require. Therefore, though the Spirit of Prophecy might be poured out upon a Christian Woman, in the Church; or, though some Truth might be revealed to her; yet she might keep it to herself, and was obliged to keep it to herself, among the Christian Men, and to confer only with her Husband about it, who, I suppose, might communicate it to the Church, if he thought fit.

Ver. 7. *Who were in CHRIST.* Ver. 8. *Beloved in the LORD.* So Ver. 9, 11, 12, 13.] See [164.]

Ver. 20. *Bruise Satan*] Satan is here put for his Instruments, the Troublers of the Church's Peace. See 2 Cor. xi. 15.

Ver. 25. *To him that is of power*] See Note on Chap. i. 16.

According

CHAP.

XVI.

Ver. 25.

[According to my Gospel.] He means the Gospel, which explained and published God's Purpose of taking the *Gentiles* to be his People under the *Messiah*, without subjecting them to the Law of *Moses*. See Mr. *Locke's* Note. Which the Apostle calls *his Gospel*, because he was the Man, especially singled out, and commissioned to preach it. He might also call it *his Gospel*, to distinguish it from that, which was preached by others, who mixed Law and Gospel together: But I cannot think with Mr. *Locke*, that the Apostle intended to distinguish it from that which *Peter* and *James* taught; who, though they were Apostles of the Circumcision, do not appear, from either of their Epistles, to have held any Sentiments inconsistent with what St. *Paul* taught. St. *Peter*, particularly, wrote his Epistles to *Gentile* Converts; and is as clear in giving them a full Place in the Church, and all the Honours of the People of God, upon their Faith in *Christ*, as St. *Paul* himself. Nor can we form any Argument, as to his Sentiments, from this blameable Conduct, Gal. ii. 12. For that was an Error of Infirmary, not of Judgment.

[Revelation of the Mystery] Meaning the Calling of the *Gentiles*, as appears from the next Verse,—*Now is made—known to all Nations* [or to all the *Gentiles*] for the Obedience of Faith. See *Ephes.* i. 9. —iii. 3—9. *Col.* i. 25, 26, 27.

[Which was kept secret] See *Ephes.* iii. 5.

[Since the World began *χρονος αιωνος*] In the Times of the Ages. This is expressed (*Eph.* iii. 5.) by other Ages, or Generations, and (Ver. 9.) from the Beginning of the Ages; and (*Col.* i. 26.) from Ages and Generations. These Quotations, together with what Mr. *Locke* has advanced, in his Note upon this Place, make it pretty clear, that the Apostle here, by the Times of the Ages, means the Times from the Promise to *Abraham*, to the Coming of *Christ*. All that Time, God's Purpose of taking in the *Gentiles* to be his People, under the *Messiah*, only upon the Foot of Faith, was a Mystery; it lay concealed from their Knowledge. They might have some Idea of the Calling of the *Gentiles*, from the Prophetic Writings: But that they should be made the People of God, without being incorporated into their Peculiarity, of this they had no Notion: It was a Mystery to them. And, as Mr. *Locke*, very justly alledges, “ This could not be said “ to be a Mystery, at any other Time, but during the Time that the *Jews* were “ the peculiar People of God, separated to him from among the Nations of the “ Earth. Before that Time, there was no such Name, or Notion of Distinction “ as *Gentiles*.” [Mr. *Locke* might have added, nor any such Name, or Notion of Distinction, as the called, chosen, peculiar People of God. None of the Titles, or Epithets, denoting the Subjects of God's special Kingdom, were known in the World, before the *Israelites* were separated from the rest of the Nations. And, as the judicious Commentator very properly remarks,] “ Before the Days of *Abraham*, *Isaac*, and *Jacob*, the Calling of the *Israelites* to “ be God's peculiar People, was as much a Mystery, as the Calling of others, “ out of other Nations, was a Mystery afterwards.”

# A N I N D E X O F

Other Scriptures, besides those in the Epistle to the *Romans*, more or less explain'd in the foregoing KEY, PREFACE, and NOTES.

Note I. A Number, without any Thing prefixed, refers to the numbered Paragraphs in the KEY.

A Number with *Pref.* before it, refers to the numbered Paragraphs in the PREFACE.

A Reference after this Manner, VIII. 6. refers to the NOTES, and points to the Chapter and Verse of the *Romans* to which the NOTE belongs where the Text is to be found. Sometimes the Paragraph in the Note is distinguished by adding after the Verse, I, II, III, &c. or (1), (2), (3).

II. In order to understand how far any Text is explained, the Point, to which it relates, or which it is intended to prove, must first be understood.

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Note; References to the KEY, PREFACE and NOTES are as before.  
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